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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE new session of 'The Expository Times Guild of Bible Study' commences next month. We have chosen the Books of Haggai and Malachi for the Old Testament, and the remainder of the Acts of the Apostles (xiii.–xxviii.) for the New. This completes in each case not merely a portion of Scripture, but a period of Sacred History.

The sole condition of membership in 'The Expository Times Guild' is the promise to study one or both of the appointed portions of Scripture between the months of November and June. That promise is made by the sending of the name and address (clearly written, with degrees, etc.) to the Editor of THE EXPOSITORY TIMES, at Kinneff, Bervie, N.B. There is no fee, and the promise does not bind anyone who, through unforeseen circumstances, finds it impossible to carry it out.

The aim of 'The Expository Times Guild' is the study, as distinguished from the mere reading, of Scripture. Some commentary is therefore recommended as a guide, though the dictionary and concordance will serve. Recent commentaries on Haggai and Malachi are not so numerous as on Zechariah. But Orelli's *Minor Prophets* (10s. 6d.) could scarcely be excelled for more advanced study, while Dods' *Haggai, Zechariah,* and *Malachi* (2s. 6d.) is more easily mastered and extremely useful. Archdeacon Perowne has a volume on the same prophets in the *Cambridge Bible for Schools and Colleges* (3s. 6d.), and *Malachi* may be had alone (1s.).

Messrs. T. & T. Clark, Edinburgh, have again kindly agreed to send a copy of Orelli direct to any *Member of The Expository Times Guild* on receipt of six shillings.

For the study of the Acts, nothing new has appeared since last year. We may, therefore, again mention Dr. Lumby's volume in the Cambridge Bible (4s. 6d.), and Professor Lindsay's in the Bible Handbook Series, which is conveniently issued in two parts (Acts i.–xii. and xiii. to end, 1s. 6d. each), and is surprisingly cheap. For those who are ready to work on a Greek text, nothing can surpass Mr. Page's little book (Macmillans, 4s. 6d.).

As the study of these portions of Scripture advances, short expository papers may be sent to the Editor. The best of them will be published in THE EXPOSITORY TIMES, and the writers, seeing them there, may send to the publishers for the work they select out of a list which will be given.

During the past session fewer papers than usual have been published. This is owing, not to any lack of papers or of ability in them, but to their length. Again and again, papers have had to be

rejected which would certainly have appeared had they been half their present length. We must recognise the fact, however, that some subjects cannot be adequately discussed within the limits we have to prescribe. We wish, therefore, this session to offer, in addition to the books sent for published papers, ten volumes for the best papers received during the session which exceed two columns of THE EXPOSITORY TIMES in length. And inasmuch as many of the members of the Guild are laymen or ladies, five of the volumes will be reserved for them. The result will be published in the issue for August or September.

The *Guardian* does for the English Church what the *Times* does for the English nation. If the latter is our political, the former is our ecclesiastical thermometer. It is, therefore, a sign of the utmost significance, that the *Guardian* has recently shifted its attitude towards the criticism of the Old Testament. It is only a year or two since the High Church party, finding itself rent in twain over this question, was compelled to follow the leadership either of Canon Gore or else of Canon Liddon. Then the editors of the *Guardian* threw their influence on the side of Canon Liddon. But that is altered now. A few months ago, Mr. F. H. Woods was offered the leading corner in the journal for an exposition of the Code of Holiness (H.); the reviews of critical books are distinctly sympathetic; Canon Driver is regarded with favour; his latest volume has an appreciative and even cordial reception.

The reviews in the *Guardian* are not signed, but it is evident that in this case the reviewer is a scholar of some standing. He knows the subject committed to him. He is also in sympathy with Dr. Driver's attitude, though he preserves the atmosphere of a judge more than of an advocate. And he has taken pains to read the volume carefully. First of all, he points out how ripe we are in this country for such a series as the International Critical and Exegetical Commentary promises to be. 'The volumes of the *Cambridge Bible for Schools and Colleges*, excellent as they are, are too slight and popular. The *Speaker's Commentary* as a whole can scarcely be regarded as a success. Indeed, in many parts of the Old Testament it is already hopelessly out of date.' And then he turns to Driver.

In size and appearance Driver's *Deuteronomy* corresponds very closely with the volumes of the International Theological Library, of which Driver's own *Introduction to the Literature of the Old Testament* is the best known work. But in one respect he finds a marked improvement in the *Deuteronomy*. In the *Introduction* it was difficult to distinguish between chapters and verses in the reference to passages of Scripture. There is no difficulty now. Instead of Am. 3, 4. 8. 5, 8. 16. 17. 19. 9, 9., which requires a slight technical education to comprehend, we have Am. $3^{4.\ 8}\ 5^{8.\ 16\ 17.\ 19}\ 9^{9}$, which, even though it is new to us, a child can understand and a fool can scarcely err in. He points out some modifications in Dr. Driver's attitude, particularly in respect of the date of Deuteronomy, of which in the *Introduction* he said 'it is probable that its composition is not later than the reign of Manasseh,' but now it belongs 'most probably either to the reign of Manasseh or to the earlier years of the reign of Josiah.' Then, after referring to the skill with which Dr. Driver has made his book as useful to the learned as to the unlearned reader, he enters into the critical position itself, and discusses it at some length.

Other reviews of Dr. Driver's *Deuteronomy* have been read with interest. For it has no doubt been the book of the season, as the literary papers say. But besides that, there is its unique importance in relation to the question of the composition of the Old Testament, which is not only the greatest question of our day, but the greatest question that has arisen since the Reformation. It is, therefore, of more than passing moment to perceive into whose hands Driver's *Deuteronomy* has been placed by the *Guardian*,

the *Record*, the *Independent*, the *Methodist Recorder*, and the *Methodist Times*, not to mention the *Academy*, the *Times*, and the rest, whose attitude we knew already. Now it is a surprise to find that not one of these responsible religious journals has denounced the book, or even doubted its witness to the truth. The *Record* indeed, in its long and able review, is slightly less sympathetic than the *Guardian*. But the *Independent*, though it swung round somewhat sharply towards a more conservative position as soon as Mr. Herbert Stead left the editorship, has given Principal Chapman space for two long articles which Dr. Driver might have written himself. And, to mention only one more, the review in the *Methodist Times* over the initials J. S. B. (characteristically hiding the personality of one of the finest scholars of our time), while it indulges in no flattery, touches the points of dispute without dissent, and is 'conscious of a glow and warmth of feeling which was wanting in the rest of the author's famous works.'

If Moses would arise, as Samuel arose at Endor, and tell us what he really wrote, it is possible that we all should meet with surprise, while some of us would wish that we had been less positive. But that we dare not say it is the critics alone who would look foolish is proved by an incident which happened to Dr. Chase and is recorded in his newly published volume, *The Syro-Latin Text of the Gospels* (Macmillan. 8vo. 7s. 6d. net).

Dr. Chase was writing a book to prove that the text of Codex Bezæ owes its peculiarities to translation from the Syriac. One of these peculiarities is found at Luke ii. 4, 5, where the clauses are transposed, and without any obvious reason. The ordinary text is this: 'And Joseph also went up from Galilee out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enrol himself with Mary, who was betrothed to him, being great with child.' But Codex Bezæ puts the clause 'because he was of the house and family of David' at the very end of the sentence.

Now Dr. Chase suspected that in the old Syriac text the clauses of the sentence must have been in the same order as they are in Codex Bezæ, and that they were in that order because the Syriac represented Mary as well as Joseph as of the house and family of David. That is to say, he believed that the scribe of Codex Bezæ had copied the order of his clauses from an old Syriac text, but not the reading of the text itself, and if ever the old Syriac text were discovered it would be found to say distinctly that both Joseph and Mary were of the house and family of David. Whereupon Mrs. Lewis returned from Mount Sinai with the 'New Syriac Gospels' as we call her find. And as soon as Dr. Chase was able to turn to this passage, he read: 'And also Joseph went from Nazareth, a city of Galilee, to Judæa—to the city of David, which is called Bethlehem, he and Mary his wife while great with child, that there they might be enrolled, *because that both of them from his house were of David.*'

In The Expository Times for July there appeared some Notes which touched upon the meaning of our Lord's prayer in Gethsemane. The interpretation was not new. As a writer in this issue points out, it was fully expounded long ago by Charles Finney. But it was adopted by writers of the ability and responsibility of Dr. Schauffler of New York and Dr. Clay Trumbull, the Editor of the American *Sunday School Times*. It was even given in that paper as an exposition of the lesson for Sunday school children. It seemed advisable, therefore, to direct attention to it. The Notes appear to have been read with unusual interest, and now it seems necessary to enter a little further into the subject.

But the voice of our Lord's 'strong crying' in Gethsemane was not intended to be heard in the street. We should not have chosen it for discussion even in a magazine of religious thought.

The discussion has come unexpectedly upon us. Let us therefore use the words with which Mr. Andrew Murray opens *his* discussion: 'Let us enter this holy place with hearts bowed under a consciousness of our ignorance, but thirsting to know something more of the great mystery of godliness, the Son of God become flesh for us.'

The interpretation in question may be repeated in a word. Christ prayed that 'this Cup' might pass from Him. The writer of the Epistle to the Hebrews says that He prayed 'unto Him that was able to save Him from death, *and was heard*.' It is impossible, then, says Dr. Schauffler, that His prayer could have been for deliverance from the death on the Cross. Yet it was for deliverance from death. The death from which He prayed to be delivered was death there in Gethsemane. His soul was exceeding sorrowful even unto death. He feared that His bodily frame might be unable to go through the agony that lay before Him. He prayed, not that He might be able to escape the Cross, but that He might be strengthened to live until He reached it.

This interpretation is not new, but it is undoubtedly novel. It is not the meaning one naturally takes out of the Gospel narrative, and as a matter of fact scarcely any competent expositor has found it there. It is not the Gospel narrative that has suggested it. If it had not been for the reference to the agony in Gethsemane of the Epistle to the Hebrews, such an interpretation would probably never have been thought of. No necessity for it would ever have been felt.

But the words of Heb. v. 7, 'Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared,' are not easy to explain. Dr. Robson asks why we should stop there. Well, go on to the next verse, 'though He were a son yet learned He obedience by the things which He suffered,'—the explanation is not much easier. It is easy enough to take a general meaning out of the words. That is what Bishop Westcott advises us to do. 'For what did Christ pray?' he asks. 'Perhaps it is best to answer generally, for the victory over death the fruit of sin.' But it is hard to see why we must be content with a general meaning here when every other verse in the Epistle is clear and definite. Let us once begin to think of it, indeed, and a general meaning is impossible. We must believe that the writer had something quite definite in his mind, and that the words he uses are intended to convey that definite meaning to us.

'He offered up prayers . . . unto Him that was able to save Him from death, and was heard.' He was *heard*. The word, when used in connexion with prayer, has always the one meaning that the prayer was granted. Luke i. 13: 'But the angel said unto him, Fear not, Zacharias, for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.' Jesus' prayer in Gethsemane was heard, His petition was granted. It seems imperative to ask what the petition was. It is evident that the writer intends to tell us.

And he certainly seems to tell us that it was a petition to be saved from death. In spite of Westcott the expositors of the passage are quite unanimous in understanding him so. But what was the death He prayed to be saved from? The answer that must come first is, 'the death of the Cross.' And that answer is made even by one of the latest and best of the expositors of Hebrews. Says Mr. Rendall: 'Since every priest for man must be compassed with infirmity, and make offerings for sin, Christ in the days of His flesh offered passionate prayer, with human shrinking from death, and learned by suffering the obedience that belongs to man.' But that answer lay open to the use which Celsus and Julian were ready to make of it. Then Jesus, they said, is less than the least of His followers, for they go bravely to the death

He shrank from. It led Schleiermacher to doubt the genuineness of the whole scene; it seemed so out of keeping with the ideal that he had of Jesus, and with the farewell discourses in St. John. And it contradicts the narrative. Jesus was not saved from the death of the Cross. If He prayed for that, His prayer was not heard. 'The prayer of Christ,' says Dean Vaughan quite frankly, 'was *not* granted, if it was a prayer to be saved from dying.' And Dr. Joseph Angus says it is impossible that He could have prayed to be saved from death, for He came to give Himself a ransom for many.

But the answer is at once made: It was not the mere death of the body He dreaded. It was death on the Cross, certainly, but not such a death as any of His followers might have died there. Things were added to this death which never had been found in death before. Jesus had to endure not merely death, but a special death, death with a special and terrible penalty attached to it. He had to endure death with the burden of sin lying upon it, and giving it its sting. Not His own sin, for He had none. But worse far than that, the sin of the whole world. And when it is asked in what sense He could have endured the sin of the world, how He felt it, the answer is made, in the hiding of His Father's face. 'He knew,' says Dr. Saphir, and he admirably represents the current conception of this mystery,—'He knew that on the Cross as our Substitute He would be left to suffer in connexion with the judgment of sin; that His soul would be left without the light of the Father's countenance, and that which was His sole joy and strength, the very life of His life, would be taken from Him. He tasted that death of which sin is the sting and the law the strength. When He saw what was before Him—*death in its organic connexion with divine wrath*—He trembled and was in agony.' The italics are Saphir's own.

But the difficulty is not removed. Though it was death with all these burdens of terror, burdens too terrible for eternity to comprehend, still it was death. He prayed to be delivered from death, and He was not delivered, His prayer was not heard.

So other explanations have been sought. One of the most unexpected is actually one of the earliest. The Fathers of the Church are almost unanimous in believing that the prayer of Jesus in Gethsemane was not for Himself at all. The prayers of Jesus, they say, were intercessory always. This was intercessory also. But who He interceded for, they do not agree to say. Some will have it the Jews, some the disciples, and some the traitor Judas. It is not surprising to find that this interpretation is favoured by one of the most modern writers on the life of Christ. For Father Didon is a Catholic and cannot free himself from the past. But it is quite surprising that the Bishop of Durham should touch it with sympathy. For it surely is altogether incredible and untrue.

Is it possible, then, that His prayer was for resurrection from the dead? Yes, it is possible, says Dr. A. B. Davidson. And he even seems to think it most probable. He is not certain that Jesus *prayed* for a resurrection from the dead. 'The prayer being addressed to Him that was able to save Him from death, referred to death and salvation from it. And when it is said that He was *heard*, that must mean that His prayer was in effect answered. But it might be answered truly, though not quite as offered; that is, the answer might be given in His being raised from the dead, though the prayer was that He might not die.'

We rarely differ from Dr. Davidson, and we nearly always repent if we do. But even though Dr. Moulton of Cambridge is with him here, it seems impossible to agree. There is nothing we can think of that was clearer to the mind of Jesus than the resurrection from the dead. 'Destroy this temple and in three days I will raise it up.' 'As Jonah was three days and three nights in the belly of the whale, so shall the Son of man be

three days and three nights in the heart of the earth.' And the plain intimations to His disciples, which always ended with the words, 'And the third day rise again.' It does not leave any *reason* for the agony. He knew that He would rise again from the dead, and that on the third day. It was the latest of His promises to the disciples, 'Yet a little while and ye shall not see Me, and again a little while and ye shall see Me.' Is it possible that some sudden dread should have overtaken Him that He might not be able to fulfil that promise? It is not possible. For He chides the disciples with being slow of heart when they did not believe that it behoved the Christ to suffer these things, *and to enter into His glory.*

There is no man we know of who has handled this great subject so exhaustively as Steinmeyer. His *Passion and Resurrection History* is our classic upon it. Steinmeyer has an interpretation of his own, and he explains it very fully. Put into a word, it is this: Christ was made a curse for us. When that took place the apostle plainly tells us. It was when He was crucified; 'for it is written, Cursed is every one that hangeth on a tree.' But Christ was also made sin for us. It is the same apostle that uses the word. But he does not refer to the same occasion for its fulfilment. When and how He became a curse for us we are expressly told, but when He became sin for us 'is a question to which we have no answer to give, except to point to Gethsemane.' And he goes on to say, 'When the Father presented the Cup to Him, He intended Him to become sin for behoof of men; and when the Son said, Thy will be done, He had taken the sin of the world upon Himself in order to bear it, and by making expiation, to bear it away.'

This was an act of the Father, says Dr. Steinmeyer, and it came suddenly upon the Son in Gethsemane. Having no 'desire' Himself, no wish or will to transgress the commandment, suddenly there fell upon Him the pressure of a burden, the result of such a desire. It was the burden of *our* lust and *our* transgression. And when He felt it He knew that it was the Father's sovereign act, He became 'amazed.' His soul was exceeding sorrowful, even unto death. He prayed that this Cup might pass from Him.

Steinmeyer claims that this gives the agony in the garden an independent value which on the ordinary interpretation it does not possess. On the ordinary interpretation, he says, the agony is a mere reflexion thrown forward from the Cross. And either the agony or the Cross loses its independent value, or else Christ suffered the same torture twice. He claims also that it meets the difficulty of our Lord's obedience to the Father's will. He always did the will of Him that sent Him. But this is a special and sovereign act of will. It is suddenly and unexpectedly revealed to Him. He was always ready to do the Father's will, and even came for that end. Now He is ready to do it also. But it needs a special prayer; it needs strong crying and tears.

But Steinmeyer will not do. There is no excuse for separating these two phrases, 'He was made sin for us' and 'He was made a curse for us,' and giving them a different fulfilment. Again, if they refer to two different moments in Christ's passion, then He did suffer twice. He suffered the sin in Gethsemane, He suffered the curse on Calvary. And yet the sufferings were both on the same account. Then there is no explanation offered to us of the entering into the garden: He was driven by the Spirit into the wilderness to be tempted by the devil. We have been accustomed to think that the same spiritual necessity found Him in the garden of Gethsemane. But if Steinmeyer's interpretation is right, He must have simply gone there, not *as* He was wont to do, but *because* He was wont to do it. He must have gone unintentionally to that place and then felt the agony come suddenly down upon Him. But the narratives are all against it. Further, Steinmeyer does not get over the difficulty about the answer to the prayer. He feels it. He rejects with scorn the

airy suggestion of Strauss that the narratives have 'an appearance of poetry rather than of history.' He says Christ prayed to be delivered from death. He says His prayer must have had an answer. But he fails in the end to show us the answer that it had.

So it is not an easy subject, and these answers will not do. Is there no answer then to be found? Assuredly there is. One original and reverent suggestion is made by a writer in this issue. Another may be offered after.

The present issue of THE EXPOSITORY TIMES commences the seventh yearly volume. The six volumes that are finished contain some conscientious writing. But what is done is as nothing to that which yet remains. Our subject is the Word of God as it is contained in the Scriptures of the Old and New Testaments. It is the greatest subject of human study (Alexander Pope notwithstanding). There never was so much interest felt in its study; there never were so many persons studying it. The aim of THE EXPOSITORY TIMES is to record the results of the study of the Word of God as they arrive, and to indicate, as far as may be, the direction in which they are leading us.

The regular features will remain. The 'Great Text Commentary' has now covered St. Matthew's Gospel, the First and Second Epistles to the Corinthians, and the First Epistle of St. John. With this issue it enters upon St. John's Gospel. The 'Guild' is already mentioned. The 'Index to Modern Sermons' is slowly working its way through St. Matthew, having long ago finished the Book of Genesis. Some of the leading specialists in various departments of biblical study have answered questions submitted to them, and their answers have appeared under the title of 'Requests and Replies.' That feature will receive yet fuller attention in the issues that are to come.

There is no other magazine we know of which gives so complete and prompt a record of our contemporary theological literature. The notices are necessarily brief, but brevity is not a loss either to the author or to the reader if it enables the possible buyer to decide at once whether he ought to buy or not. And just that is the aim of the 'Literary Table' in THE EXPOSITORY TIMES. To the 'Books of the Month' we shall add an occasional Survey of Special Departments of Theological Literature — Recent Literature on Preaching; Recent Literature on St. Paul; Recent Literature on the Hexateuch, and the like.

Certain subjects of pressing importance will receive discussion by those who have made a special study of them. The earliest, as it happens, is perhaps the deepest we may touch—the Agony in the Garden. To this will follow Our Lord's Temptation in the Wilderness, upon which papers will be contributed by Professor Bernard of Dublin, Mr. A. E. Garvie, B.D., M.A. (Oxon.), and others.

Mr. Headlam has completed his study of the 'Theology of the Epistle to the Romans.' Now Professor Marshall gives us the 'Theology of Malachi' in two papers. He will be followed by Professor W. T. Davison dealing with the 'Theology of the Psalms.' And Dr. A. B. Davidson will then continue his articles on the 'Theology of Isaiah,' of which he has completed the first part, Isaiah i.–xxxix. Of 'Leading Theologians, their Personality and Influence, with a Bibliography of their published Works,' the next two will probably be Adolf Harnack by Mr. Macfadyen, and William Sanday by Mr. Vernon Bartlet.

Three articles will shortly appear by Professor Buhl of Leipzig, Delitzsch's successor, on 'The Abiding Value of the Old Testament'; and three by Mr. George Milligan of Caputh on 'The Doctrinal Gains of the Revised Version,'—an obvious but actually unworked mine. Mr. Macfadyen will indicate in two papers the present position of Christian Socialism; while Mr. Charles will go back to the Apocrypha, and with an unsur-

passed knowledge of the subject describe the doctrine of 'The Seven Heavens.' And there are single papers of much interest besides these.

But the two most promising features of our coming volume yet remain. They are a Poetical Translation of the Song of Songs, by Canon Fox of Waiapu, New Zealand, and a series of articles by Professor Sayce on the Monuments as they illustrate the Old Testament. Professor Sayce will commence with the first chapter of Genesis and work his way onward, giving us an article every month. The first article will appear in December or in January.

Adolf Harnack.

By the Rev. D. Macfadyen, M.A., St. Ives.

There is no more interesting figure in the ranks of living theologians than that of Professor Harnack. Those who have sat in his crowded lecture-room at Berlin, or visited him in his book-lined study at Wilmersdorf, remember with a pleasure which is also an inspiration his vigorous face, knitted brows, and strong, unhesitating voice. Those who know him only from his books know him as a writer who never leaves his readers in doubt as to what he means, although a German. His reputation is that of a scholar who has not hesitated to deal with the great questions of Christian history with singular boldness and success.

There is not much personal history to tell in the lives of such men. Their biography is their bibliography, and this is very much the case with Professor Harnack. The bibliography which is appended to this article marks the course of his work; the dates and places of publication indicate the years of his migration from one professorship to another. There will be an interesting story to be written some day when the history of the controversy concerning the Apostles' Creed is told. In that controversy Professor Harnack has been forced into the position of protagonist against his will. He holds a position in German Church life not unlike that which Professor Robertson Smith was compelled to take in Scotland before sentence was pronounced against him. But the last blow has not yet been struck in this war of words and pamphlets, and the story of the conflict is already too long to be told fairly in a few words. Those who wish to know the details will find one side of the question fully dealt with in the three pamphlets on the Apostles' Creed mentioned in the bibliography[1] (Nos. 31, 32, 33).

Professor Adolf Harnack is the son of Theodosius Harnack, Professor of Practical Theology in the University of Dorpat. His interest in Church history is a clear case of heredity. The father was the author of several pamphlets which deal with subjects since handled by his better known son. The son must have found his way very early into the theological atmosphere, which seems now to be the one entirely natural to him. He is still under forty-five, but has already been Professor of Church History at Giessen and Marburg, and is now at Berlin. His chair is the one made famous by Neander; and he is generally acknowledged to be, as Dr. Schaff calls him, 'the ablest of Neander's successors.'

As a lecturer he is singularly successful in carrying his audience with him. When the present writer first heard him he was lecturing twice daily, but he scarcely used a note. He was lecturing on early Christian institutions and on the history of dogma,—in one lecture dealing with a mass of details and patristic quotations, and in the next dealing with the abstruse questions of the theology of the Incarnation. It was difficult to say which set of lectures was most full of interest. In one there was an orderly marshalling of facts, and in the other a clearness of exposition which made him easy to follow, even in an unfamiliar tongue. The lecturer was never monotonous in voice, and

[1] A translation of Professor Harnack's pamphlet, *Das Apostolische Glaubensbekenntniss*, by Mrs Humphry Ward, was printed in the *Nineteenth Century* in the autumn of 1893.

his face was a constant study as the light and shade of humour and earnestness played upon it. He had a curious habit of driving his points home with a smile and a touch of sarcasm. But the most abiding impression left by his lecturing, as by his writing, is that of great clearness and decision. Before lecturing he had made the subject with which he was dealing his own. In the personal channel the wind and dust of controversy had settled down, leaving a clear and almost sparkling current of even-flowing thought.

Of his theological writings, many are simply contributions to current controversies or articles in theological magazines. He is such a rapid writer that it would be difficult for most readers to follow this side of his work. The best known of his larger books, and the one on which his reputation mainly rests, is the three-volume *History of Dogma*, which has since been condensed into the convenient *Grundriss der Dogmengeschichte*.[1] This is the most thorough and masterly treatment of dogmatic history from Paul to Luther which we possess. It is a systematic attempt to trace the rise of dogma on the basis of the primitive Christian faith, to describe the main phases of its development in the Eastern and Western Churches, and then to show how it issued in the Roman Catholicism of Trent, Socinianism and rationalism, and a Protestantism which tried to return to the original Christian faith from which the development had begun.

When questioned about his theological position, Professor Harnack wisely refuses to be 'drawn'; but he professes a general agreement with Ritschl's theology. On particular points he is less reserved, and it is possible to define his attitude with tolerable accuracy by noting his assent or dissent from Ritschlian positions.

Ritschl tried to make his theology independent of metaphysics and philosophical theories. He described Christianity as an ellipse with two foci,—redemption and the kingdom of God. The historical Christ dealt with the moral transformation of individuals and the moral reformation of society, and with these it was the business of Christians still to concern themselves. Theological speculation about the objects of faith was a disease which had fastened on the real Christian religion. It was only to be cured by the ruthless amputation of superfluous transcendentalism. It was neither necessary nor desirable to relate the fundamental facts and convictions of faith to our other knowledge; and, if it had been desirable, it would have been impossible. The facts of faith cannot be interpreted into the terms of any other faculty. Ritschl was thoroughly sceptical as to the value and validity of human reason, and denied its trustworthiness as a means of religious knowledge.

Harnack's own views do not seem to differ much from those of Ritschl in this respect. A few months ago he wrote: 'I know only of a religion which is mystically experienced by us, and which receives its confirmation, not from the course of nature, but from conscience and history.' God, he would say, reveals Himself as the moral ideal in conscience, as Redeemer in the historical Christ, but not as truth to the intellect. The essential limitations of human intelligence invalidate its gropings after the real objects of faith. We know what Christ is to us, and what He is in history. We may not ask who He is, or how He stands related to the universe.

This scepticism as to the possibility of getting an adequate metaphysical background for the Christian faith carries with it scepticism as to the element of revelation in the best Christian thought on transcendental questions. But it is this element which has given to the history of dogma its special value in the past. It has been a process resulting in a firmer grasp upon the essential truths of religion. Now Harnack speaks of it as valuable because it offers the best means of 'emancipating the Church from dogmatic Christianity.'[2] This attitude inevitably colours his views of the history of dogma. He treats the growth of the Logos Christology as simply the effect of the Hellenic spirit working on gospel soil. It is not the essential basis of every intelligent conception of the Incarnation approving itself as true to the intellect of successive generations, but rather the beginning of the transformation of a vital spiritual faith into a religious philosophy by a process of gratuitous speculation: and the process ends in making the Christian religion into a system of ecclesiastical metaphysics in which its original character is lost.

These positions are thoroughly congenial to the positive spirit of our time. They will probably

[1] A very poor translation of this volume has been published by Hodder & Stoughton. The larger book is being translated: the first volume is already published by Williams & Norgate.

[2] *Dogmengeschichte*, p. 5.

afford a welcome standing-ground for many thoughtful people at present, but that they can afford a permanent abiding-place for anyone is open to serious doubt. It is good to lighten the labouring ship of theology by getting rid of surplus metaphysics, but presently there will come a demand for ballast. We may and rightly do recognise that our knowledge of the objects of faith is limited, but we cannot acknowledge that it is invalid as far as it goes. There can be no permanent alliance between Kant's scepticism as to reason and faith in a spiritual God able to reveal Himself to men. It is as far from the permanent convictions and tendencies of man's mind to say that we cannot know God at all as to say that we can know Him altogether. It is with knowledge as with love and morality. God creating love in us has enabled men to love Him, and although our love is imperfect we do not judge it false and entirely unlike His. The ideal of moral character which He has created in conscience is valid as a revelation of Himself, though our approximations to it are miserably inadequate. He reveals Himself as love to the heart, as moral character to the conscience. Why not also as truth to the intellect? The ground for accepting the two first and denying the last has certainly not been made clear. Our approximations to perfect knowledge in transcendental matters are no doubt inadequate, but they are still the meeting-points of *truth* and our imperfect understanding of it. They are the graspings of the human soul at realities, and also the product in the soul of the realities grasped at. Reason is one of the organs of religious faith, and we can gain nothing and lose much by ruling it out of court. The spiritual instinct is more than reason, but it is also reason, and the whole includes the part. Faith is more than philosophy, but it must not be less, or philosophy will eventually make faith impossible. When we forsake Hegel's noble conviction that there is an essential correspondence between true religion and that 'secret of the universe which can offer no permanent resistance to the courage of human intelligence,'[1] our faces are set in a direction which leads to less faith instead of more. The alternatives, as they present themselves to the practical religious person, are these: either we say with Hegel, 'Just because I am rational I must be religious, I believe in the supreme reasonableness of whatever I accept as my creed'; or we fall back upon the schoolboy's interpretation of Augustine, 'Faith is believing what you know is not true.' The Ritschlian version of this latter alternative would be, 'My faith is independent of my reason,' but in either form it is hard to believe that in the long-run men will be satisfied to speak thus. The views of history which underrate the permanent value of Christian thought as it issues in dogma in order to reinstate Christ in His proper place in His own religion, are invaluable at present, but they can only be a stage in a progress to a more solid position in which the worship of a real Christ will not be incompatible with a thoughtful appreciation on the lines of historic thought of what Christ is Himself as well as what He is to us, and of the knowledge of God and man which is implied in the person of a son of man who is also Son of God.

Another characteristic of the Ritschlianer closely connected with that just discussed is the assertion that Christian faith is independent of the criticism of the Gospels. The work of the historical Christ is not dependent on the accuracy of the Christian histories. He produces an impression on the individual which convinces him that God in Christ is drawing him to reconciliation. The redeemed Christian has experienced a redemption which is as much a fundamental fact as any of those of which we have evidence in the Gospels, and no amount of criticism can make any difference to that fact. The work of Christ is achieved when the soul has found its God.[2] Criticism cannot discover anything which will radically affect this redemptive work.

This is the position which has been most carefully elaborated by Herrmann, and it is accepted by Harnack. He writes: 'I believe that the Christian religion still shines just as brightly as formerly, although its books no longer appear inerrant, its miracle narrations fall, and its old cosmology is destroyed. For the gospel—that is, the Christian religion—has only one aim: that the soul may find its God, and cleave to Him in humility and love; and it promises to those who love Jesus Christ and follow Him that they shall find God.' He does not hesitate to say that 'there is no historical proof for the resurrection.'[3] This licence of free criticism has been described by someone as the process of sawing off the bough on which these theologians sit. Christianity is reconciliation

[1] Inaugural Address at Heidelberg.

[2] Cf. *The Outlook*, April 28, 1894, p. 741.

[3] *Dogmengeschichte*, i. pp. 74, 75. Referred to by Professor Orr, *Thinker*, August 1894.

to God through and in Christ. This reconciliation is produced by a certain impression which Christ makes on the soul. But how can we get this impression if the materials for constructing our conception of His personality are destroyed? Suppose His words have no relation to actual facts, His speeches are misrepresented, and the events in which He was concerned either incredible or exaggerated, how can we get any vivid impression of His character? It is true that the creative force in Christianity is the character of Christ; but how are we to feel His power upon us if we cannot trust the sources of our knowledge of Him? The old dilemma, 'Christus aut Deus aut homo non bonus,' comes back in a new form. Either the gospel story holds together and presents us with one who impresses us as greater than man, or it does not hold together and gives us a doubtful figure which may not be even good. There is no escape from this difficulty by the way which the mystic would have taken. Harnack would not say, 'The Christ I mean is the present Christ whom I know independently of the historical Christ'; for the Ritschlianer have made a consistent effort to discredit mysticism. Here again it seems as if the position of Ritschl's followers could only be a temporary one in a progress to one more consistent either on the negative or positive side. Their fearless loyalty to Christ is most valuable while the critical process is going on. Their testimony to 'the self-evidencing nature and exhaustless spiritual potency of the revelation of God in Christ'[1] reinforces what is most vital in the Christian faith, but it is impossible to avoid an uneasy feeling that they may undermine the very facts which are most efficient in producing in others the love and reverence which they exhibit themselves.

Meanwhile the reconstruction of Christian history is going on in their hands. We have recently had a striking addition to the history of creeds as the result of Harnack's investigations into the origin of the Apostles' Creed, and more may be expected as time goes on. In spite of all qualifications, this reconstruction is being carried on in a spirit which is essentially favourable to making clear that the history of Christ's religion is really the history of how, like an incoming tide, by intricate and twisted channels, with many restless storms and listless calms, with undercurrents making strange backwashes and rapid uncertain advances, the kingdom of God is coming upon the earth. Christian history has perhaps never stood so good a chance as it now does of being interpreted as the unfolding of what was contained in Christ's revelation of God and man, and His conception of their proper relations. For those who cannot read the facts of ecclesiastical history without reading their own theories into them, there is everything to be gained from one who like Harnack exhibits them without having accepted a brief for any set of dogmas. He does not confound Christianity with a truth, or even with truth itself, but recognises that it is a spirit created and creative in man. In summing up the essential points of Protestantism he says 'they are these: (1) that religion is a matter of the heart and life; (2) that the Christian faith is wrought within us by God Himself, and consists in childlike confidence in Him; (3) that it is confidence because of Christ and in Christ, and hence it is also discipleship of Jesus; and (4) that it establishes direct free relationship between God and each individual soul, which admits of no priests and endures steadfastly even unto eternity.' This is the simplicity of an intellect clear and firm in grasp, and a faith tried and not found wanting.

[1] Professor Orr, *Thinker*, August 1894.

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At the Literary Table.

THE BOOKS OF THE MONTH.

THE LIFE AND LETTERS OF EDWARD A. FREEMAN, D.C.L., LL.D. By M. R. W. Stephens, B.D. (*Macmillan.* 2 vols. Crown 8vo, pp. 435, 499. 17s. net.) This biography will be a great surprise to those who knew Freeman only as a celebrated historian. They had no suspicion that he had ever been what he was at first, or passed to what he finally became. A high-churchman, who would not enter the Church because he believed in the celibacy of the clergy, and unfortunately was already engaged! And then a Liberal of the Liberals, who would try to wrest a county from the Conservatives that had always been theirs by right! And we cannot tell what wrought the change. The Dean of Winchester has given us one of the best biographies of our time, and spent abundant pains to make it faithful, yet he cannot tell us what subtle influences wrought on this gifted man's mind and made him what he was. Men did something (women did nothing at all), books did more. But the man's own gifts did the most of it. He was a self-made man.

The book is full of interest; but it is most difficult to say wherein the interest lies. A busy man will take it up, and without intending it read on and let the hours pass, and yet he cannot say what makes him read it. Of course Freeman was a great man and a good man, but he never had

the subtle attractiveness of men whose genius and goodness were less conspicuous. Perhaps the secret is the sense of truth. That is everywhere. It clings round the man and all his work as scent around a rose-bush. He loved the truth, he hated those who loved it not. We know his quarrel with Froude. Some men took Froude's side just because he was attacked, others because he wrote so pleasantly. But Freeman was wholly right.

THE OLD TESTAMENT IN GREEK. Edited by H. B. Swete, D.D. (Cambridge: *At the University Press.* Crown 8vo, vol. i. 2nd edition, pp. 828. 7s. 6d.) To the eye of the careless, comfortable reader there will seem to be no difference between this edition and the first. If it were not that the publishers have printed 'Second Edition' in bright gold on the back, they would not even have known it was so. Yet there has been much conscientious labour spent to make this differ from the first edition. Account has now been taken of Professor Nestle's collation of the Roman Photograph of Codex B, and of fresh collations of Codices D and E. Dr. Ceriani sent the editor many useful corrections the year after the first edition was issued, and these have been made glad use of. But the best work has been done by Mr. Redpath, the editor of the great *Septuagint Concordance*, and by the editor himself. It may be well to say that the publishers (*Messrs. C. J. Clay & Sons*, Ave Maria Lane, London) offer the sheets containing the changes in the new edition to purchasers of the first who ask them.

THE SYRO-LATIN TEXT OF THE GOSPELS. By F. H. Chase, D.D. (*Macmillan.* 8vo, pp. x, 148. 7s. 6d. net.) In New Testament Criticism the most interesting question at present is the origin of the so-called 'Western Text,' or to put it briefly and boldly, the origin of the peculiarities of Codex Bezæ. Dr. Chase (who wisely prefers to say 'Syro-Latin' instead of 'Western') has already published a volume on this question. In that volume he sought to prove that the peculiarities are owing to the influence of Syriac translation. He chose the Book of Acts for examination. And he was able to make out a case for at least further investigation. He now takes up the Gospels and examines them in the same way. And he makes his case much stronger than before. That at least may safely be said. But that he has actually won it, cannot be said just yet. Meantime, this is the subject for the student of the New Testament text to investigate. He will find stimulus and much valuable knowledge in Dr. Chase's volume; he may even find conviction and a 'Cause.'

THE DOCTRINE AND PRACTICE OF THE EUCHARIST. By J. R. Milne. (*Longmans.* Crown 8vo, pp. vii, 150. 3s. 6d.) There is many a gallant general who could not win a battle. There is many a fertile thinker who cannot write a book. Mr. Milne is one of the freshest thinkers we have met for a time and times, but he is one of the worst writers of English. And it does not make the pity less that he knows it already himself. His subject here is commanding. He has good thoughts upon it, which if gathered by honest men might work much good in the midst of our present unhappy divisions. But it needs more patience to gather the thoughts than the most of men will give.

The question is something like this: Is the Eucharist a sacrifice or is it not? The Protestant (to use the word in its modern and somewhat offensive sense) says that it is not. And there the Protestant is wrong. The Ritualist (to use another offensive word offensively) says it is, and there the Ritualist is right. But when the further question is asked, Who offers the sacrifice in the Eucharist? then the Ritualist goes painfully wrong. For he says that it is himself, that he the priest must offer the Eucharistic sacrifice. But it is Christ that offers it in heaven. So when we sit at the feast it is a sacrificial feast that we enjoy; but the sacrifice is not ours, nor the priest's, it is the sacrifice offered in heaven for us by the great High Priest Himself.

THE BOOK OF JEREMIAH. By W. H. Bennett, M.A. (*Hodder & Stoughton.* Crown 8vo, pp. xx, 372.) One of the earliest volumes of the *Expositor's Bible* was 'The Prophecies of Jeremiah,' by Mr. Ball. It carried us only through the first twenty chapters of the book (including an early handling of the 26th), but we thought it was all we should receive. The editor has been better than his profession. He has given us the remainder of Jeremiah, and he has given it through a scholar whose work is always of the finest texture. It certainly would have been a very great weakness

in the series if Jeremiah had been neglected. For there are few books that tell so deeply interesting a story and at the same time yield so much of the richest expository ore. We have not yet got clear of our way of handling prophecy as if like its Lord it were the same yesterday and to-day and for ever. When we reach the perspective in prophecy, Isaiah will retain his place as the 'evangelical' prophet, but Jeremiah will regain his, and be found evangelical also. This scholarly volume is as immediately useful to the preacher as the least scholarly and most homiletical in the series.

THE BOOK OF JEREMIAH IN HEBREW. By C. H. Cornill, D.D. THE BOOK OF JOSHUA IN HEBREW. By W. H. Bennett, M.A. (*Nutt.* Large 8vo, pp. 80, 5s. net, and 32, 3s. net.) These are the latest issues of Professor Haupt's Hebrew Series. They strikingly differ. The main intention being to print the text in colours so as to show its various sources, Professor Bennett has done that to purpose, but Dr. Cornill has not done it at all. On the other hand, Dr. Cornill's Notes are far fuller than Professor Bennett's. Both writers touch the highest water-mark of the scholarship of to-day. The printing, as before, is a marvel of clearness and beauty.

THE PATHWAY OF LIGHT. By J. P. Lilley, M.A. (*Kelly.* Fcap. 8vo, pp. 135.) Mr. Lilley is one of our most conscientious writers. He puts his whole soul into his works. There is no haste to be modern and up to date. There is conscience to be true. The little book will startle no one. If there are 'gentle readers' left, it will do them good. We might call it a study of St. John's First Epistle. And it certainly touches St. John's mood and follows his thought very closely.

LIGHT FROM PLANT LIFE. By H. Girling. (*Fisher Unwin.* Crown 8vo, pp. 178.) Mr. Girling's way is to think of certain broad ideas, religious or ethical, and then make the knowledge we possess of the ways of plants illustrate them. For instance: He is talking of 'Suffering and Trial,' and he says, 'The good both in plants and in men can be perverted into the grossest evils. The grape vine may either serve us by its beauty and fruitfulness, or injure us by its being made to yield an intoxicating spirit.' So, you see, wine is not a good creature of God; it is not a creature of God at all, and it is not good. And Mr. Girling is no fanatic. He says many most useful things in his own way, and out of the flower in the crannied wall tells us much of what God and man is.

LOGIC AND OTHER NONSENSE. By J. D. M'Crossan. (*Fisher Unwin.* Crown 8vo, pp. 165.) It is the reported conversation of some four or five sane men. A trifle smart perhaps, it is never flippant. The things are graver, indeed, than those our everyday talk turns upon, and thoughts worthy of their gravity are sometimes uttered on them. As for logic, there is no more than in men's ordinary conversation. But that is not to say there is not much, for men are for the most part far more logical when they speak than when they write. They dare not write the logic they are freely allowed to speak.

THE IDEAL HUSBAND. By Lady Jeune and Others. (*H. B. Marshall.* Fcap. 8vo, pp. 141. 1s.) These articles appeared in one of Mr. Atkins' successful monthlies. They are plain-spoken and modern. Whether each of these married ladies has actually described her own husband we cannot tell. But it is certain that that is what as many men would do if they had to write upon the ideal wife.

AROUND A CORN-FIELD. DOWN THE LANE AND BACK. THROUGH THE COPSE. ACROSS THE COMMON. A STROLL IN A MARSH. (*Nelson.* Crown 8vo, pp. 98, 114, 106, 98, 94. 1s. each.) The old proverb that there is no royal road to learning is out of date some time ago. This is the royal road to botany. It is 'child's play' from beginning to end, yet the child that plays at it will get the foundation of a genuine botanical knowledge. How much better this as a gift or a reading-book for our little ones than all the romances in the world!

INTO THE HAVEN. CLIMBING THE HILL. WARNER'S CHASE. By Annie S. Swan. (*Blackie.* Crown 8vo, pp. 192, 191, 192. 1s. each.) Here are three books containing in all six stories by her who of this particular kind of

story is perhaps the most acceptable writer we have at present. The stories are not new, but their dress is, and their interest will keep them alive for a good many new editions yet.

POOR JACK. By Captain Marryat. FEATS ON THE FIORD. By Harriet Martineau. (*Blackie.* Crown 8vo, pp. 245, 208. 1s. 4d. each.) It is surprising that Messrs. Blackie are still able to find books of interest for their School and Home Library. For general everyday reading, for boys' and girls' libraries, for cheap presents and prizes, it is doubtful if we have anything to compete with them.

THE MASTERPIECE LIBRARY. Vol. II. (*Review of Reviews* Office. 6d.) Mr. Stead has recently begun to issue penny editions of the poets, and he is binding four together in a volume. There is no end to the surprises Mr. Stead is waiting to give us. This is the greatest as yet. For the paper, printing, binding, editing, and all else are satisfactory, and the price is next to nothing.

WOMAN'S WORK IN THE HOME. By F. W. Farrar, D.D. (*Nisbet.* Fcap. 8vo, pp. 109. 1s. 6d.) The late Professor Blackie, having been offered an attractive book for review, replied that he dabbled in most things, but he drew the line at reviewing. That is the way with the Dean of Canterbury also—except that we dare not use the word 'dabbled,' though he might playfully use it himself. Nay, he writes well on everything, and supremely well on some things, such as Woman's Work in the Home. No other living writer could bring the same wealth of appropriate illustration to bear upon this subject. Perhaps none could altogether write on this subject so humanly and so pleasantly.

HUMILITY THE BEAUTY OF HOLINESS. By Rev. Andrew Murray. (*Nisbet.* Fcap. 8vo, pp. 99. 1s.) This is more than a book, it is a spiritual thermometer. And some of us will find our temperature very low as we make its application. It is a book to let alone and cry Peace, Peace, or to read and cry aloud for the living God.

BIBLE DIAGRAM WITH KEY. By Mrs. Alan P. Smith. (Baltimore: *Hoen.* Crown 8vo.) In this Diagram the history of the Bible is presented from the day on which the Decalogue was given by the hand of Moses, till the day on which the Revised Version was issued by the University Presses. And there is a Key of 27 pages, itself a useful handbook to the subject, reliable, and up to date. If the author had only thought of adding a Key to the folding of it! For this is the trouble with Diagrams, that when you have unfolded them they never will go together again.

THE CONDUCT OF PUBLIC MEETINGS. By J. Hunt Cooke. (*Alexander & Shepheard.* Crown 8vo, pp. 64. 1s.) There need be no more incompetent chairmen. For here is the whole duty of man in a chair. But do not let Mr. Cooke find you in it. For all his terrible examples are from the life, and he may write another volume.

RADICAL CRITICISM. By Francis R. Beattie. (Chicago: *Revell.* Crown 8vo, pp. 321.) This is the first complete and popular exposition of the Higher Criticism that has been published, and it is interesting to find that it comes from America. For an American, Professor Beattie will perhaps be reckoned to be with the critics. Yet he is very fair, no advocate but a judge. And he writes with the freedom of knowledge and detachment. We doubt not that his book will have a large circulation, for many are craving to know what this Criticism is and what they are to do with it.

SELECTED FEAST-DAY HYMNS. HYMNS FOR THE ECCLESIASTICAL YEAR. (*Art & Book Co.* 1s. and 3d.) They are Hymns of the Roman Church, so that some would not be sung by you. Yet some are sweet and helpful. In the larger book the Latin is given as well as the English.

JUBILEE OF THE Y.M.C.A. (Exeter Hall. 8vo, pp. xxxvi, 346.) It was a great event, and deserved so great a commemoration as this fine volume. The editor has done his work with signal completeness and reserve. The letterpress is readable and worth reading; the illustrations are in almost every instance successful. It

is a mighty movement, and it is easy to prophesy that it has a mightier future before it.

THE SALT OF THE EARTH. By Philip Lafargue. (*Constable.* Crown 8vo, pp. 240. 3s. 6d.) The title is perhaps too strong, too good to use just here. These men are noble enough, but there are nobler I have seen (especially in the use of language), and I am not sure that they would salt the earth so preservingly. They are worth knowing most assuredly, in a book. They are full of interest, to themselves most of all. They are better a thousand times than the miserable men who do not believe that there is any saltness in manhood, or any virtue in womanhood. We have had enough of these: this is delightful after.

There are six stories. The first strikes the deepest note.

The Theology of Malachi.

By Professor the Rev. J. T. Marshall, M.A., Manchester.

Biblical Theology is, from its very conception, precluded from detailed critical investigation as to the origin of the several books of Scripture. It borrows from the department known by the unfortunate name of 'higher criticism' its information as to the genuineness, date, and authorship of the separate books; and, with the exegesis well in hand, it endeavours to extract the doctrinal teaching of each book as though *that* was the only portion of Holy Writ that had come down to us. And it does this under a fixed conviction that biblical theology will form a secure basis for biblical dogmatics; that the knowledge of the teaching of each part of Scripture in its entirety will form a far more reliable basis for the unification of biblical doctrine than the usual practice of theologians of culling 'proof texts' from various parts of Scripture, without due regard to their contextual relations.

In many instances it happens that historico-critical introduction has not arrived at results which are undisputed; and in such cases the work of the biblical theologian must be to some extent provisional, for our knowledge of the precise significance of many passages in the non-historical books must depend on the circumstances of the writer's own day.

The Book of Malachi is one of few happy instances in which, side by side with the prophecy, we possess a contemporaneous history in considerable detail. The author of our book certainly belongs to the age of Ezra and Nehemiah; but within this narrow range there is difference of opinion as to the precise date of composition. It is disputed whether the prophecy was written before the arrival of Ezra in B.C. 458 (Bleek, Reuss, Duhm, Wellhausen), or before the arrival of Nehemiah on his second visit in B.C. 432 or later (Schrader, Köhler, Keil, Orelli, Baudissin, Driver, and most others). The decision of this question is of importance to some pentateuchal theories, and affects slightly the exegesis of some passages in Malachi; but happily it leaves untouched most, if not all, those passages in our author which are of doctrinal import. In my own judgment, the evidence for the later date is overwhelming, the former view resting mainly on presumed exigencies of pentateuchal hypotheses.

Passing over, as a question that does not now concern us, the disputed point as to whether Malachi was the personal name of the author, or whether he wrote anonymously, and the name Malachi = 'My messenger,' or, if an abbreviation of Malachijah = 'messenger of Jah,' was given by a compiler as descriptive of his office, we will briefly narrate the history of the period.

It was in B.C. 458 that Ezra the priest and scribe left Babylon at the head of the second band of colonists, with the law in his hand, and with royal instructions to re-establish divine worship according to the law (Ezra vii. 11–26). One of his first undertakings was to persuade the people to put away their foreign wives: but this stirred up the hatred of their neighbours so as to put a stop to further aggressive work; and before twelve years had passed away, the doleful news was carried to Nehemiah, in the court of Shushan, that the returned exiles were 'in great affliction and reproach,' and the walls still unrepaired. How Nehemiah secured the post of Governor of Judah

is well known. The walls were rebuilt; Ezra's copy of the Law of Moses was read in the hearing of the people, and adopted in solemn covenant as the national code to which they swore rigorously to adhere. After a successful governorship of twelve years, Nehemiah was recalled; and at once a reaction set in, as sudden as the Romanist reaction after the death of Edward VI. The new governor had, probably, no sympathy with theocratic aims (cf. Mal. i. 8), and the animosity of Eliashib the high priest, who had not been a signatory to the great covenant, asserted itself. Eliashib married his grandson to the daughter of Sanballat (Neh. xiii. 28; cf. Mal. ii. 11). Tobiah the Ammonite, who was doubly related by marriage to the priestly house, was, in defiance of Nehemiah's precautions to have none but pure Israelites dwelling in Jerusalem, allowed to dwell in a large court in the outer temple (Neh. xiii. 7). The Sabbath was profaned. The behaviour of the priesthood so disgusted the people (Mal. ii. 9) that they left off paying tithes and temple dues (Mal. iii. 8), and thus the Levites, who were probably innocent, lost their stipends, and were obliged to flee to their homes (Neh. xiii. 10). The 'storehouse' which Nehemiah had prepared for the Aaronite tenth of the tithes (Neh. x. 38) was empty (Mal. iii. 9). Divorce was common (Mal. ii. 16); and the deserted women, put aside probably in favour of wealthier foreigners (Neh. xiii. 23–25), flocked to the altar, and covered it, as in the early days of Ezra, 'with tears, with weeping, and with sighing' (Mal. ii. 13).

There had also been a sad scarcity of rain (Mal. iii. 10), and this had been followed by famine (ii. 3). The locust, too, was devastating the crops, and the vine dropped its fruit untimely (iii. 11). The ruling classes were rapacious. The central authority was so weak that the unjust, if bold enough (זֵדִים, Mal. iii. 15), succeeded, and the yielding (עֲנָוִים) were impoverished. The people suffered so severely that many lost faith in God's justice, and said: 'It is vain to serve God'; 'They that work wickedness are built up' (iii. 14, 15). More than this, there was disunion in the home (Mal. iv. 6). There were some, probably the sons, who thought the new theocratic régime a huge failure. Such were their calamities that they sceptically asked, 'What profit is it that we have kept His charge?' (iii. 14). The fathers, in many cases, clung tenaciously to Mosaism; but even the saintliest of them thought very seriously on the dark outlook. They often met to strengthen each other's faith, being deeply concerned for the honour of God's name (iii. 16), and distressed at the way in which God's character was lightly spoken of (i. 6), nay, even profaned (i. 12).

In these sad circumstances they probably decided to send for Nehemiah as the only one who could deliver them. But God had also an instrument nearer home. About the time of Nehemiah's return, God raised up a man of true prophetic spirit, with keen intuition to discern the plague spots in the nation's life, and fearless zeal to expose them; and yet withal touched with tender pathos for the nation's woes. This man was in office, probably also in name, 'the messenger of Jah'—Malachi. And the first message which he brought to this afflicted, sorrow-stricken people was, GOD LOVES YOU. 'I love you, saith the Lord.' What a startling message! Might they not well say, God loves us! Look at our parched fields, our locust-eaten foliage, our bare vines! Look at our faithless priests and rulers! Look at our wretched homes, where Judean women have been chased away, that wealthy heathen women may take their place! See the discord in our homes—our sons and daughters resenting the rigour of the new régime! Had you brought this message some years ago we had accepted it, but not now. 'Where is the God of justice?' (ii. 17). He has deceived us or forsaken us. To this the prophet could only reiterate the message God had given him: 'I love you.' 'I, Jehovah, change not' (iii. 6).

The message of God's unchangeable love must also have been sorely needed for the establishment of the prophet's own faith; for was he not commissioned to utter statements which seemed quite to contradict his great initial message? Was he not bidden to say to the priests, 'I have no pleasure in you, saith the Lord' (Matt. i. 10); 'I will curse your benedictions; yea, I have cursed them already' (ii. 2)? And again addressing the people at large, he says: 'Ye are cursed with a curse; for ye rob Me, even this whole nation' (iii. 9). Nothing short of a revelation, which the prophet recognised as divine, could have kept the prophet's faith unswerving in the unchangeable love of God to Israel, when appearances seemed so flatly to contradict it. He was thus taught that the hiding of God's face, the drought, the mildew, the poverty,

were God's 'strange work' (Isa. xxviii. 21); that calamity is not always punishment, but the discipline of a loving hand; that love inexorably spends itself in making its beloved more lovable that it may love the more. The prodigal children were far from God, poor and desolate, every scheme frustrated, every prospect blighted, every priestly benediction thwarted, and yet the divine message comes in clear, unmistakable tones: 'I love you.' 'I, Jehovah, change not; therefore ye, O sons of Jacob, are not consumed.'

Let us now inquire what proofs Malachi offers as to the Divine Love. The first is one which would appeal more strongly to people of those times than to us who have heard the Sermon on the Mount. He bids the Judeans contrast themselves with the Edomites, their kinsmen, but their most inveterate foes (read Ps. cxxxvii. 7; Obad. 16; Ezek. xxxv. 5). Bad as their temporal position was, that of Edom, their enemy, was far worse. They had been invaded by the Nabathean Arabs, probably under Geshem (Neh. ii. 19, iv. 7); their homes desolated, and a remnant had sought a home in Southern Judah. They hoped shortly to return and rebuild their waste places, but the prophet was caused to see that this was a vain hope. Their cities would remain a perpetual ruin, and themselves the 'people against whom God would have indignation for ever' (Mal. i. 4).

When God, through the prophet, says, 'Esau I hated,' we must of course interpret the words as an Orientalism; that is, take the phrase relatively and not absolutely. Hatred is used of the absence of love or even of a lesser love; as when we read in Gen. xxix. 14, that 'Leah was hated' by Jacob; and when in Luke xiv. 26 we are told that a condition of Christian discipleship is that one should 'hate his own father, and mother, and children.' Our passage then means that God in the exercise of His wisdom and foreknowledge preferred Jacob to Esau as the recipient of spiritual gifts, and the medium of a divine revelation. And now, of late years, the Edomites had, by their wickedness (Mal. i. 4) and implacable hostility to Israel, forfeited all claim to be continued as a separate nation. Edom had performed its duties as a nation very unworthily, and He who for nations 'has determined their appointed seasons and the boundaries of their habitation' (Acts xvii. 26) had decided that Edom should drop from the roll of nations. This is Malachi's first proof of God's love for Israel.

The next is found in Mal. iii. 7–12, especially in the words, 'Return unto me, and I will return unto you.' This clearly shows that the only obstacle to their restoration to divine favour lay in themselves. God was waiting to be gracious; and when they were prepared to return to the conditions of the theocratic covenant, God would return to them, 'rebuke the devourer,' make their fields and vines productive, and make them 'a delightsome land,' so that 'all nations should call them happy' (iii. 11, 12).

Another token of the Divine Love is the tender way in which the Lord speaks of those who had remained true to the divine covenant, and were concerned for the honour of God's name: 'They shall be mine in the day that I do make, even a peculiar treasure' (*segullah*). There are very few alterations in the Revised Version which give us a keener pang than this one. The time-worn phrase, 'When I make up my jewels,' has been so precious that it seems almost sacrilege to touch it. But, except for the hallowed associations of the Authorized Version, the Revised Version is equally precious. The word *segullah* is one of the most endearing terms in the Hebrew language. Its *locus classicus* is to be found in 1 Chron. xxix. 3, where we find that David had prepared for the temple 3000 talents of gold and 7000 talents of silver; but over and above this, David had a *segullah*, 'a private treasure of his own of gold and silver,' and this he was willing to dedicate to the same purpose. That part of a man's possessions, then, which he values most of all is his *segullah*. The word occurs in Ex. xix. 5: 'If ye will obey . . . ye shall be to Me a *segullah* above all peoples'; Deut. vii. 6, 'Jehovah has chosen thee to be a *segullah* to Himself'; and in the passage before us, the Lord says, 'In the day that I do make'—'that day,' 'the day of the Lord,' 'the unique day' so often mentioned in the prophets—'they shall be Mine, a peculiar treasure.'

II. The next theological feature of interest in the prophecy of Malachi is the author's thorough sympathy with the theocratic covenant into which the people had entered under the leadership of Ezra and Nehemiah. This covenant was formed on the basis of the entire pentateuchal code. The people entered into a curse and into an oath (Neh. x. 29) to observe the Mosaic law in its entirety,

as a condition of the enjoyment of the divine favour and earthly blessedness. And it must be conceded that Malachi, though a prophet, was in thorough accord with Ezra. He saw the necessity that Israel should be a separate people in the period on which they were now entering, and he believed that the Mosaic ritual was an excellent, if not the only, means of effecting this. Hence he was 'zealous for the law.' The ethical and ceremonial were inseparable in his mind. Both formed part of the divine law, and both must equally be obeyed by those who had entered into covenant with God. And hence disregard to observances of the ceremonial law evokes his censure equally with violations of the moral law. 'Equally,' we say, but not more so. Malachi was no formalist, to ignore the vital importance of righteous living. He reproves the wickedness of his contemporaries in a truly prophetic spirit, as, for instance, when he declares that God would be 'a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless . . . and fear not Me, saith the Lord' (iii. 5); and when he announces that in the day of the Lord 'the proud, and they that work wickedness, shall be as stubble' (iv. 1). The attitude of our prophet may be summed up in his own words, that when the Lord shall purify the sons of Levi 'they shall offer unto the Lord offerings *in righteousness*' (iii. 3).

Duhm (*Die Theologie der Propheten*, p. 320) does injustice to the Book of Malachi when he says that it makes religion to consist of the law of sacrifice; and that 'if Amos, Isaiah, Micah, etc., are prophets, Malachi can hardly be regarded as one.' There is, as we have seen, the genuine ring of prophecy in his denunciations of prevalent wickedness; and more than that, like the rest of the Hebrew prophets he has an unmistakable intuition as to eternal principles. The objections that he raises against improper ceremonial are such as must be of constant significance in all religion. He fixes on the permanent, not the transient; and this bespeaks the genuine prophet. Does he stand aloof from the other prophets in insisting on payment of tithes? Is not this because he grasped the eternal principle that the service of God demands self-sacrifice, and even in times of scarcity the claims of divine worship must not be ignored? Does he seem to have priestly affinities when he censures the Aaronites for offering unclean victims? Was it not because they were guilty of enormities which shocked even ethnic notions of propriety? They offered to God what they would not dare to offer to the governor. We have simply here, then, the religious axiom that God deserves our best. Similarly his indignation about vows (i. 14) is purely ethical at the core; and his annoyance at foreign marriages (ii. 11) had the same motive as urged the Apostle Paul to say: 'Be not unequally yoked with unbelievers: for what fellowship hath righteousness with iniquity? or what communion hath light with darkness?' Malachi blends in himself, in happy unison, the priestly and the prophetic, and of his teaching one might almost say: 'This is the law *and* the prophets.'

(*To be concluded.*)

Requests and Replies.

In popular representations of the Crucifixion, English and Continental, Christ is depicted as *nailed* to the cross; but the thieves on either hand as *bound* to the cross. Is there any reason to think that such a distinction was made?—J. A. B.

THERE is nothing in the New Testament to support the view that the crucifixion of the 'thieves' differed in mode from Christ's, and all the probabilities of the case are against any such difference. Luke xxiv. 39; John xx. 25, as well as Rev. i. 7, show that Christ was *nailed* to the cross, and the absence of any mention in the narrative of the use of a different method with the 'thieves' is *primâ facie* evidence against it. Nailing, moreover, was the usual mode of crucifixion among the Romans, and, unless the contrary is stated, is to be assumed.

In Mrs. Jameson's *History of our Lord as Exemplified in Works of Art* (completed by Lady Eastlake), vol. ii. p. 167, several explanations are offered of the traditional distinction made in this matter in pictures of the Crucifixion. It is said to

have arisen partly as a means of quickly distinguishing the figure of Christ from those of His companions; partly for the purpose of economising space, since the side figures, thus represented, could be made to occupy much less room than if the arms were extended; partly also because the bound figures appeared to the eye to be suffering less than the pierced and bleeding figure between them. Whatever its origin, this mode of representation became almost, though not entirely, universal in sacred art; yet, as we have said, there is no reason to regard it as historically correct.

Princeton. GEORGE T. PURVES.

As a reader of *The Expository Times*, I shall be much obliged if you would kindly tell me the sources of the latest and most reliable information on the positive results of archæological research in relation to the Old Testament?—A. S.

W. St. Chad Boscawen: *The Bible and the Monuments—Primitive Hebrew Records.* (Eyre & Spottiswoode. 1895.)

A. H. Sayce: *The Higher Criticism and the Monuments.* (S.P.C.K. 1894.)

W. M. Flinders Petrie: *History of Egypt.* (Methuen. 1894.)

F. Hommel: *Geschichte des alten Morgenlandes.* (Williams & Norgate.)

Kaulen: *Assyrien und Babylonien.* (Williams & Norgate.)

E. A. W. Budge: *The Mummy.*

For one beginning acquaintance with the subject, Sayce's *Light from the Monuments*, and other books in the By-paths of Bible Knowledge, should be got.

Edinburgh. THOMAS NICOL.

What are the best books for acquiring, as quickly as possible, a knowledge of German sufficient for theological reading?—W. H. G. T.

There are many who could reply to your correspondent's question with more authority than I can profess to do, but I should think his best plan would be, after acquiring a knowledge of the outlines of German Grammar (say from Otto), and reading a little ordinary German with a teacher, to start right off with some theological or philosophical German work of interest, and try to spell through its pages. There are now so many works of which fairly good translations exist, that, by taking one of these, he may always have help in a difficulty, and any friend will be glad to aid him in his first stumbles. But the translation should only be applied to as a last resort, or for comparison after the work is done. Assured that the passage *has* a construction and a meaning, he should spare no pains to try to make it out for himself. Perseverance will soon meet with its reward. It is astonishing how speedily the technical terms of theology and philosophy become familiar to one daily working with books in which they occur. I could hardly venture to name books to start with. Almost any will do, if the reader is interested in their contents. Lotze's *Microcosmus*, *e.g.* in philosophy, or say Martensen's *Ethics* (Special), are books of which helpful use might be made by a beginner. Far better, of course, if the student can take a little time abroad.

JAMES ORR.

Edinburgh.

Is there any Harmony of the Gospels in Greek?—G.

To this request (which we regret to have overlooked) we are able to reply that the Rev. Arthur Wright, M.A., Fellow of Queens' College, Cambridge, has in the press at this moment a Synopsis of the Gospels in Greek. Mr. Wright's object is to provide the student with a book more suited to him in many respects than Mr. Rushbrooke's *Synopticon*, and yet costing a trifle.

EDITOR.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN i. 1.

'In the beginning was the Word, and the Word was with God, and the Word was God.'

EXPOSITION.

'*In the beginning.*'—The reference to the opening words of the Old Testament is obvious, and is the more striking when we remember that a Jew would constantly speak of and quote from the Book of Genesis as Berēshîth ('in the beginning'). —WATKINS.

In Gen. i. 1, the sacred historian starts from the beginning and comes downwards, thus keeping us in the course of time. Here he starts from the same point, but goes upwards, thus taking us into the eternity preceding time.—MILLIGAN and MOULTON.

This force of *in the beginning* is brought out by a comparison with the corresponding phrase in 1 John i. 1, *from the beginning*. The latter marks the activity of the Word in time from the initial point; the former emphasizes the existence of the Word at the initial point, and so before time.—WESTCOTT.

'*Was.*'—The verb *was* does not express a completed past, but rather a continuous state. The imperfect tense of the original suggests in this relation, as far as human language can do so, the notion of absolute, supra-temporal existence.—WESTCOTT.

'*The Word.*'—As early as the second century *Sermo* and *Verbum* were rival translations of the Greek term, *Logos* = Word. Tertullian gives us both, but seems himself to prefer *Ratio*. *Sermo* first became unusual, and finally was disallowed in the Latin Church. The Latin versions all adopted *Verbum*, and from it comes our translation, 'the Word.' None of these translations is at all adequate; but neither Latin nor any modern language supplies anything really satisfactory. *Verbum* and 'the Word' do not give the whole of even *one* of the two sides of *Logos*: the other side, which Tertullian tried to express by *Ratio*, is not touched at all; for *the Logos* means not only 'the spoken word,' but 'the thought' expressed by the spoken word; it is *the spoken word as expressive of thought*. It is not found in the New Testament in the sense of 'reason.' The expression *Logos* is a remarkable one; all the more so, because St. John assumes that his readers will at once understand it. This shows that his Gospel was written in the first instance for his own disciples, who would be familiar with his teaching and phraseology.—PLUMMER.

In the Old Testament we meet with a Being called 'The Angel of the Lord,' who is at once closely related, if not equivalent, to Jehovah, and at the same time manifested to men. Thus, when the Angel of the Lord had appeared to Jacob and wrestled with him, Jacob called the name of the place Peniel, for, said he, 'I have seen God face to face.' In the apocryphal books of the Old Testament the Wisdom and the Word of God are poetically personified, and occupy the same relation to God on the one hand, and to man on the other, which was filled by the Angel of the Lord. And in the time of Christ 'the Word of the Lord' had become the current designation by which Jewish teachers denoted the manifested Jehovah. In explaining the Scriptures, to make them more intelligible to the people, it was customary to substitute for the name of the infinitely exalted Jehovah the name of Jehovah's manifestation, 'the Word of the Lord.'—M. DODS.

Christ is the Word of God, the Revelation of Revelations. He is this in a final way. For God has revealed Himself to the world not only through, but even in Him. When it is said of the men of the Old Testament 'unto whom the Word of God came' (x. 35), it is said of Him, 'whom the Father hath sanctified, and sent into the world.' In contrast with those to whom the Word of God is come, He is *the* Revelation, *the* Word of God itself, in His own person. Therefore He is the Revelation, the Word absolutely. This, however, He is not merely in a final way. He is this finally, because He is this essentially. He is the substance of the entire Old Testament revelation, the substance of the entire Scriptures: 'they are they which testify of Me' (v. 39). And it is said of Moses (v. 46), 'he wrote of Me.' He is the essential contents of

the divine revelation, and therefore of the human proclamation of it in every age, New Testament as well as Old Testament.—Luthardt.

'*And the Word was with God.*'—This conveys two ideas—that 'He had a conscious personal existence distinct from God,' as one is distinct from the person He is 'with'; and that He 'was associated with Him in mutual fellowship.'—Brown.

The full significance of the preposition 'with' can be obtained only by adhering to what appears its literal meaning in both classical and Hellenistic Greek, viz. motion towards, as if the writer's object were to say that while the Logos or Word, as the divine absolute Self-Revelation, eternally proceeded forth from God, He yet eternally returned to God, as it were in order to receive that Infinite Fulness of which He was the complete personal Bearer and Manifestation. So to speak, the thought here expressed is the complement of that going before, and depicts not only 'the personal distinction of the Son from the Father,' but also, as it were, 'the perpetual tendency of the Son towards the Father in the unity of Essence,' as well as that eternal relationship of love towards the Father, in which the personal subsistence of the Son is realised.—Whitelaw.

Like 1 John i. 2, 'was with the Father' designates not merely the intimacy of fellowship, but the internal union, the living intercourse of fellowship. He who entered into communion with us stood before time in living communion with God.—Luthardt.

'*And the Word was God.*'—There can be no doubt that *God* is the predicate. For the Logos is the subject in the two preceding sentences, and also in verse 2. The question throughout is, Who is the Logos? not, who is God? After what precedes, we here expect a more precise determination of the relation which the Logos, as an independent personal being, sustains to God. Further, if *God* were the subject, then, in opposition to the second clause, the personality of the Logos, as a special one, would be cancelled; if God is the Logos, the independence of the Logos ceases. But why is the predicate placed first? The answer is, in order to indicate that the emphasis rests upon it. That the Logos is God, this forms the antithesis to the preceding vaguer determination of the glory dwelling in Him; this is a high word to be rendered emphatically prominent, by which the believer may overcome doubt, anxiety, and pain; this is the magic formula, by which he may banish all temptation which would seduce him from the pure essence in Christ.—Hengstenberg.

Each of these three pregnant statements is the complement of the other; each successive one correcting any misapprehension to which the others might give rise. Thus: The Word, says the evangelist, was eternal. Yet this was not the eternity of the Father, nor the eternity of a mere attribute of the Father, but of one who is consciously and personally distinct from, and associated with the Father. But neither is this the distinctness and fellowship of two different Beings—as if there were a plurality of Gods, but of two subsistences in the one absolute Godhead; in such sort that the absolute unity of the Godhead—the great principle of all religion—instead of being thereby compromised, is only transferred from the region of shadowy abstraction to that of warm personal life and love.—Brown.

To Sum Up.

By the Editor.

1. The words seem to us speculative and hard to be understood. But St. John wrote with a thoroughly practical aim before him, and in words which he meant to be intelligible. What his aim was he states in the end of the 20th chapter—the chapter with which his Gospel originally ended (he himself seems to have added the 21st at a later time). He says: 'These are written (1) that ye may believe that Jesus is the Christ, the Son of God; and (2) that believing ye may have life in His name.' No doubt his language was more familiar to his Jewish readers than it is to us. But we ought to know the Old Testament, and although the special expression he uses here, *Logos* or *Word*, is not found exactly in this way in the Old Testament, the idea is there. For in the Old Testament God constantly makes Himself known and seen. Now, 'No man hath seen God at any time.' It is therefore not God the Father; but He whom the Father sanctifies and sends into the world—it is He who appeared to Abraham, to Moses, to Joshua, to Samuel. This Person may well be called God's Word, since His mission is always to reveal the will of God, to speak for God, to speak as God. By and by this Person, whom the Old Testament writers call the Angel of the

Lord, comes into the world to dwell there for a season, taking human flesh, and He is called not the Word or Revealer now, but Jesus the Saviour, for He is come to save His people from their sins.

2. St. John works backwards. He came to know the Word first as Jesus. He knew Him as a Man among men. He went with Him to the marriage feast. He saw Him sit weary on the wayside well. He was near when the cry, 'O My Father, if it be possible let this cup pass from Me,' rent the silent night. He saw Him nailed to the cross. He knew that He remained there till He was dead. But he also at that wedding feast saw Him turn the water into wine. He heard Him say, 'If any man thirst let him come unto Me and drink.' He caught the prayer, 'Father, forgive them, for they know not what they do,' and the promise, 'To-day shalt thou be with Me in Paradise.' He started thus with a Man among men, but a Man who was more than men, and as soon as He had ascended into heaven, John and the rest felt that the first thing for them was to know and to make known who He was. They had the facts of the life of Jesus on the earth. They saw that that human life had passed into the eternal. This, then, was what they learned first, that it had come out of the eternal. It looked before as well as after. The Jesus whom they knew had been before they knew Him. He had been the Revealer of God to men in Old Testament times, the Logos, the Word. He had been the Agent in the creation (which of itself is simply a revelation). He had been with the Father before the creation of the world. In the beginning was the Word.

3. St. John started with Jesus of Nazareth, and he has reached this: 'In the beginning was the Word.' But he cannot rest in that. Jesus was the Word in Old Testament times and earlier, because He uttered God's will. He came into the world to utter it. But He did not separate Himself from God by coming into the world. You must not say that the Word is here and God is yonder. If He could thus be separated from God, He could not perfectly reveal God. He must be in closest proximity, in proximity of heart and will. He must rather *be* God to men than *represent* God to men. And so the Old Testament writers speak of the Angel of the Lord, and next moment let the Angel of the Lord say, '*I* am the God of Abraham.' And in like manner John says that all the while Jesus was the Word and was coming into the world to reveal God's will to men, He was 'with God.' John caught the thought from Jesus, 'As Thou, Father, art in Me and I in Thee.' Indeed, John caught all these thoughts from Jesus, and we may trace them all in the words which John has reported from Jesus' lips.

4. Starting from Jesus of Nazareth, St. John has now reached two thoughts: Jesus is the pre-existent Word, and though He was continually revealing God's will to the world, He never left the Father's presence. He was more than in constant communication with God. He did more than come and go between the earth and heaven. He was always with God. He was always, not only *doing* God's will, but *willing* it. And that leads inevitably to a third thought. If the will of the Word and of God is one, then the Word and God are themselves one. There is God the Father, whom no man hath seen or can see. There is also God the Son, who constantly made Himself seen and known from the beginning, and in St. John's own day had flesh and dwelt among men, so that St. John and the rest could say of Him: 'We have heard, we have seen with our eyes, we have looked upon, and our hands have handled.' And these two are one God. It is a long way to go from Jesus of Nazareth, 'Whose father and mother we know,' but the way was open and unobstructed, and Jesus Himself showed it. St. John, who saw Jesus nailed to the cross on Calvary by rough Roman soldiers, says at last, 'In the beginning was (Jesus) the Word, and (Jesus) the Word was with God, and (Jesus) the Word was God.' And he writes these things that believing ye may have life in His name.

Suggestion for Treatment.

By the Rev. John Thomas, M.A.

John outstrips Genesis. He begins the record of the world anew, but starts from a deeper starting-point. In Genesis the history of the world arises out of the God of Creation; in John history commences with the God of Redemption.

1. Redemption is older than Creation. To us the Cross is an afterthought, but it is not so to God. Redemption was not an accidental sequel of creation, but creation was the means to work out the eternal idea of redemption. Paul says, 'He hath chosen us in Him before the foundation

of the world.' Peter says, 'Ye were redeemed by the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world.' John says that the Lamb was 'slain from the foundation of the world.' So redemption is no parenthesis. The Cross is no accident. The Christ is no digression. The Cross supported the world at its creation, even as it saves it in the end. 'In the beginning was the Word.'

2. John makes this astounding assertion positively. He is sure about it, and in his statement of it there is no qualification and no reserve. The present generation prides itself on being sure of as little as possible. Between John and the intellectual giant of to-day who calls himself an agnostic, the distance is as great as possible. But it is the men that *know* that shake the world. No doubt there is a dogmatism of ignorance as well as of knowledge. 'Fools rush in where angels fear to tread.' Did John know? His life is the answer, his life and the work he did in the world. He was one of the men who turned the world upside.down. They went forth with this message, 'In the beginning was the Word,' and they revolutionised their age.

3. John's statement is not only positive, it is also reasonable. Compare it with the materialist's statement. The materialist says, 'In the beginning was protoplasm.' Now create your world. If you bring a universe out of it, then a universe was in it from the first, and it was not the simple indivisible protoplasm you claimed. John says, 'In the beginning was the Word.' A personal infinite life and love, capable of giving itself to infinity—that is the Word. Now you can create your world. You have an all-sufficient centre for all finite being; an inexhaustible fount out of which innumerable worlds may flow.

4. But the greatest marvel in John's statement is this, that the Word was Jesus of Nazareth. 'In the beginning was the Word'—John does not make that statement for its own sake, sublime as it is. He makes it because he is to tell the history of the life of Jesus of Nazareth. And he wishes to connect the two. In the beginning was the Word, and our hands have handled the Word. He has dwelt among us, Jesus of Nazareth, full of grace and truth. It is He that is the centre of all being. It is He that was before the creation. It is He that created. It is He that redeemed. In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was Jesus of Nazareth. So our destinies are in those hands that were nailed to the cross. Sing, O heaven! and rejoice, O earth! for thy God is love, self-sacrificing love.

Illustrations.

The commencement of Christian work in Japan happened thus: An American lady, of the name of Prince, interested herself in the country, and four or five missionaries were sent out, but only occupied themselves in the translation of the Scriptures. After some time this lady offered to teach English to a young Japanese, and gave him the Gospel of St. John to translate. Shortly after, it was observed that he became very agitated and restless, walking up and down the room constantly. At last he could contain himself no longer, and burst out with the question, 'Who is this Man about whom I am reading—this Jesus? You call Him a Man, but He must be a God.' Thus the simple word itself had forced on him the conviction that Jesus Christ was indeed God.

The title ('the Word') is full of significance. The word of a man is that by which he utters himself, by which he puts himself in communication with other persons and deals with them. By his word he makes his thought and feeling known, and by his word he issues commands and gives effect to his will. His word is distinct from his thought, and yet cannot exist separate from it. Proceeding from the thought and will, from that which is inmost in us and most ourselves, it carries upon itself the imprint of the character and purpose of him who utters it. It is the organ of intelligence and will. It is not mere noise, it is sound instinct with mind, and articulated by intelligent purpose. By a man's word you could perfectly know him, even though you were blind and could never see him. Sight or touch could give you but little fuller information regarding his character if you had listened to his word. His word *is* his character in expression.—M. Dods.

I remember once talking with a lady who said she did not believe Jesus was the Son of God, although she believed He was a good man, and admired very much the teaching He had left. Strangely enough, I found her (with all the beautiful inconsistency of a woman's mind, and that inconsistency is frequently very beautiful and much better than the logical consistency of man's mind) particularly fond of the sayings of Jesus as recorded in the Gospel of St. John; such, for instance, as 'In My Father's house are many mansions; I go to prepare a place for you.' 'Now,' I said, 'will you go home and read again the Gospel of St. John, and cross out every word that intimates He is Divine, and say you don't believe that and that?' She thought it would be a good idea, and I gave her a little Testament and told her to mark and cut it as much as she liked. She came back in a week, as she had promised. 'Well, how did you get along?' 'I didn't get along at all. The truth is I found I had to cross out the whole of the first chapter, and I began to think, "If it's like this, what'll become of the beautiful promises and sayings?" so I stopped and cried, "Lord, I see

it is so. I accept Thee as Son of God, my Lord and my God."'—G. PENTECOST.

THE first sentence in John's preface is the last conclusion to which the place of Christ in his life leads him, but it is the only one in which his mind can rest. He who is the Omega must also be the Alpha; He who is the chief end of the world must also be the mediator through whom it came into being.—J. DENNEY.

'THE Word was God.' There is nothing doubtful in this language. No kind of exegesis can blot from this brief clause the truth of Christ's divinity. The Saviour into whose hands you have committed your life is the eternal God. In His humanity Christ is our own Brother, with tender sympathies and warm affections. Then, when we know that behind these qualities are the divine attributes, that He is very God, what glorious confidence it gives us!—J. R. MILLER.

CHRIST, the Father's Son eternal,
Once was born, a Son of man;
He who never knew beginning,
Here on earth a life began.

Hear we then the grand old story,
And in listening learn the love
Flowing through it to the guilty
From our pardoning God above.

H. BONAR.

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Water-Marks in the Narratives of our Lord's Transfiguration.

BY THE REV. HUGH MACMILLAN, D.D., LL.D., GREENOCK.

IN the Bible you have proofs of its truthfulness that may be compared to the water-marks in a sheet of white writing-paper, caused by the wire frame over which it passes in the state of pulp, and which tell the nature of the paper, and perhaps the date of its manufacture. You hold up some disputed text or incident to the light of careful study and research, and you see things in its correspondence of time or place which convince you, beyond the shadow of a doubt, that what the writer says is true. The story of the Transfiguration of Christ is said by some critics to be a mere dream or vision—that no such thing ever happened in the world of actual life. Well! let us look and see if there are any water-marks in the different narratives of the Evangelists.

The first thing that I ask you to notice is that St. Mark compares the clothes of Christ in whiteness to snow. This idea must have been suggested by the actual sight of snow, for it is a comparatively rare phenomenon in Palestine, and is an object much more alien to the minds of the people than it is to us. This circumstance would of itself dispose at once of the old tradition that Mount Tabor was the scene of the Transfiguration. Mount Tabor is not a high mountain, as St. Mark tells us the scene of the Transfiguration was, but on the contrary a small hill, like a billow of the plain, rising little more than a thousand feet above it. But Mount Hermon, which is the true spot where this wonderful event happened, is the highest mountain in Palestine, being 10,000 feet above the level of the sea, and its top is covered with snow that never melts, even on the hottest summer day. Therefore it was natural in such a place for the Evangelist to say, that the raiment of Jesus was as white as the snow that was round about Him at the very time. And you know

what a severe test of its whiteness that was. You think at a distance, when there is no snow about, that a piece of cloth which you possess is as white as snow. But take the whitest piece of linen that you ever saw, and put it beside a newly-fallen heap of snow, and you will see the vast difference. It seems, by comparison with that shining radiance, of a dingy yellowish tint. But St. Peter, who was on the top of Hermon with Jesus, and told his kinsman Mark about it, who in turn is our informer, saw with his own eyes the spotless snow with which the mountain was covered, and Jesus standing on the snow, and the snow all around Him; and he saw to his astonishment that the clothes of Jesus were not eclipsed by that radiance—that they were exceeding white as snow, as no fuller on earth could white them; and he knew that that purity was not from the earth—but, like the snow itself, from the sky. That little water-mark in the story satisfies us regarding its truthfulness.

Now look at another one. No clouds rest upon Mount Tabor, for it is not sufficiently high. The blue sky soars high above it, and if there be any cloud in the sky at that place, it seems resting miles up in the depths of space. But St. Mark tells us, in the story of the Transfiguration, that a cloud overshadowed Christ and His disciples, and the heavenly visitors Moses and Elijah, who were with Him. Out of the cloud came the Divine voice saying, 'This is My beloved Son, hear ye Him'; and suddenly, as they looked round, they found that the cloud had lifted, and there was no one with them on the lonely mountain-top but Jesus Himself. The cloud had come very suddenly, and disappeared as suddenly. Have you ever been on the top of a high mountain? If so, you will know how quickly the mist gathers there, and how quickly it rolls off. Even in our own country, where the loftiest mountain-tops are little more than 4000 feet high, the clouds are quickly attracted to them, and come and go with wonderful swiftness. But on mountains that are 10,000 feet high, like Hermon, in warm climates, which have their tops covered with perpetual snow, the clouds collect with a rapidity such as we have no example of in Britain. The coldness and wetness of the snow attract the latent moisture out of the warm air, and condense it in mists and clouds with almost miraculous swiftness. At one moment you see the top of Hermon clear and shining, with a blue sky over it, in which from end to end there does not seem to be a streak of cloud or a vestige of vapour, and the next moment a heavy mist comes out of the blue space you know not how, and rolls over the top, and hides it from your view by a pall of darkness. After a minute or two you look again, and the cloud has passed away, and the top is clear and bright as before against the blue heavens. Now, that was the case with Jesus and His disciples. One of the sudden clouds for which the summit of Hermon is remarkable overshadowed them. St. Matthew tells us that it was a bright cloud; and that itself was a proof of its suddenness, for the vapour had not time to become thick enough to blot out the sun that was shining through it. So swiftly did it come and so swiftly did it depart, that during all the time of its stay it was illuminated with a glint of sunshine. Now, that is another water-mark in the narrative proving its truthfulness.

Let me direct your attention to another one still. In the different accounts of our Lord's Transfiguration, we are told that it was while He was staying at Cæsarea Philippi He took His disciples with Him and climbed up a high mountain apart. This Cæsarea Philippi was the farthest north point which our Lord reached in His wanderings through the inheritance of Israel, and was on the very border of the Holy Land. It lay at the foot of Mount Hermon, from which it was easy to ascend the mountain. The place is now called Banias, and has a great many most interesting ruins of the ancient town in its neighbourhood. It is here that the principal source of the Jordan is; and it is one of the loveliest spots in the Holy Land. The Jordan comes out of a cave in the face of a huge limestone rock, and flows among a great many stones in its bed, a full river at once. Everywhere you hear the music of laughing waters, and see the bright green of poplars and oaks and mulberry trees glancing in the sunbeams, and casting pleasant shadows on the cool ground. It seems like a bit of Scotland in the dry and parched lands of the East. When passing through the village I saw a very curious sight. On the roof of every house there was a kind of booth made of leaves and branches woven together, and supported on long poles, like the canopy of a four-post bed. It looked like a large clumsy stork's nest more than a human erection. It was made mostly of oleander bushes—the willow of Scripture—for these grow in

the greatest abundance round about, and their leaves have this great advantage that they do not, when they wither, fall off the twigs, like the leaves of nearly all other trees when they are dead. During the summer months the heat inside the squalid mud-houses is unbearable; and the inhabitants take refuge in the airier dwellings upon the roof; and the thick screen of foliage above their heads protects them from the fierce rays of the sun by day and from the heavy dews at night, and prevents passers-by from seeing them. I found that it was the custom in other places in Palestine, besides Banias, to make these booths or sleeping-places on the roofs of the houses during the hotter months of the year. They might be called the 'country quarters' of the inhabitants.

Now, it was of such booths or tabernacles that St. Peter was thinking, when he said, at the top of Hermon, 'Let us build here three tabernacles.' He must have seen them on the tops of the houses of Cæsarea Philippi before he began to climb the mountain, as we see them at the present day on the tops of the houses of the village that occupies the old site. They seemed very delightful places to live in during the great summer heat; and we thought at the time that we would gladly exchange for their cool fragrant shadows the hot stuffy tents in which we dwelt. St. Peter felt that it was good for him to be up there, beholding the glorious spectacle, hearing the wonderful words, and breathing the fresh pure air of the snowy heights, with all the landscapes of the Holy Land unrolled like a panorama before him. And he thought how delightful it would be if for his Master and His holy visitants he could make booths of the fragrant oleander branches, in which they could stay a little while, and make for him a heaven on earth. He knew that they could not stop always there; that the booths would be like those which the people below were living in upon the housetops compared with their houses. They would have a short but a pleasant summer time in them. This, then, is another of the water-marks of the narrative.

There is still another on which I would like to say a word or two. When I was at Banias, I saw on the outskirts of the village a number of large oak trees, having attached to their branches and twigs bits of cloth of different colours—some old and some new, some woollen and others cotton or silk. These were not decorations, but what are called votive offerings. The trees were sacred trees, and were worshipped by the inhabitants, who believed that if they tied a bit of the clothing of a person who was sick or ill with some disease to one of these trees, they made over to it the particular trouble; and the life and vigour of the tree would go into the patient, and he would be cured. This was a very old superstition, and existed less than a hundred years ago in our own country. It was a relic at Banias of the old calf or Baal-worship of Dan, and the Greek worship at a later time of the God Pan. There was no doctor in the village, and it was a pathetic sight to see these poor bits of rags taking the place of one. Our Lord might have seen the same sight when He was here, and He must have pitied these heathen idolaters who were as sheep without a shepherd. Their very superstition showed that they had a simple childlike faith; and therefore when our Lord came down from the mountain, and found in this place a boy who was tormented by an evil spirit, He said to the father who brought him, 'Believest thou that I can do this'; and the father at once replied, 'Lord, I believe; help Thou mine unbelief.' Here was one who could do far more than the sacred trees around. He could cast out the evil spirit, and make the boy perfectly whole. By this wonderful miracle of grace these poor benighted idolaters were cured of their superstition, and taught to look to the living Saviour who alone could cure their sicknesses and diseases, because He Himself had borne them.

You thus see how every little incident and feature of the story of our Lord's Transfiguration have the exact colour of the locality. It is such a wonderful thing in itself that it is difficult of belief. It seems like a fairy story. But when it is set in the midst of circumstantial details which we know to be true, of which we can judge ourselves, and which no fairy story ever gives—it becomes much easier of belief. We feel like St. Peter when he was an old man, and looked back upon the wonderful time he had with Jesus on the Mount, and said to the Christian converts to whom he wrote his epistles: 'For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased.'

Hebrew Prophecy and Modern Criticism.

By the Rev. F. H. Woods, B.D., late Fellow of St. John's College, Oxford.

XII.

'Prove all things; hold fast that which is good.'—1 Thess. v. 21.

It will be my aim in this last paper to put together in some practical form the evidential value of prophecy. Christian evidences are not at present a very attractive branch of theology. They are often associated with books which to us of the present day seem hard and dry, to lack life and humanity, to be out of touch with our own thought and experience. More serious than this, the argument from prophecy as frequently put forward in them is, in the light of modern criticism and scholarship, not only useless, but mischievous. I may, then, perhaps be pardoned if I even go so far in an opposite direction as to avoid altogether a formal argument, and endeavour to express in a different manner what I conceive to be the relation of prophecy to other branches of evidence. What is needed is not so much an academic formula, as a convincing proof of the power of prophecy to promote faith in God and Christ. And I think I shall be most likely to show adequately what I believe this power may be, if, by taking a typical case, I can show it, so to speak, at work in human life.

Let us then, by way of example, suppose a young man with an average general and religious education, who, after having for many years learnt what others have thought, has now begun definitely to think for himself, and finds himself for the first time face to face with the religious problem. He is startled to discover some sort of discrepancies between his religious ideas and his ordinary modes of thought. He searches himself, and takes count of himself to find out, not what he has been taught to believe, or ought to believe, or thinks that he believes, but what he does believe.

Now, such a person might very reasonably argue much in this way. 'I find in myself a natural love of goodness. I feel a pleasure in the sense of doing good, whether in the present or prospectively, which I cannot satisfactorily compare with any other pleasure. The difference cannot be expressed to my mind by any words implying merely greater or less intensity. Other pleasures may, indeed, be far more intense. It is obviously a difference of kind, not of degree only, which I might perhaps best express by the word "pure." This pleasure is closely connected in my mind with an inward conviction that there is in me a tendency towards good. And I find, by what others say and do, that my own experience in this respect is by no means exceptional, but that in different degrees it is so common as to be practically universal. I may, therefore, without exaggeration regard it as a law of human nature. Those who argue that goodness is merely a form of selfishness, as that word is commonly understood, seem to me to be mere theorists, and to shut out of sight one side of human nature, quite as much so as that erudite German philosopher who wrote a book to prove that all morality is a function of the digestive organs. I find, moreover, that this moral sense has a tendency to develop under favourable circumstances both in human history and in the individual. In other words, I see in the world an evident evolution of moral good.

'I turn to the physical world, and there I find a similar tendency—the gradual dying out of the weak and sickly, that the strong may survive and the race may become stronger. What the agriculturist and the horticulturist do artificially, Nature has been doing for herself for thousands upon thousands of years. And the climax of this process is man, who has been all along becoming as a whole more perfect in powers of thought, organisation, and moral capacity. There is between the highest civilised man and the primitive savage a difference almost as great as between the latter and the highest existing animal. The more I consider the facts, the more clearly it appears to me that the evolution in nature and in moral goodness are connected together, and are the results of one great principle inherent in all things.

'So much I learn from science and the ordinary experience of life; but can they tell me more? Can they account for this principle? Can they tell me whence it came? To what it finally tends? No. Science most emphatically claims only a knowledge of the "how." The original "whence" and the ultimate "whither" are beyond her ken.

Still less have I learnt these from the ordinary experience of life. My own innate consciousness may have told me more, but being what I am, I cannot separate this altogether from what has come to me through my religious training. But religion does claim to give me an answer. She refers this great natural and moral principle to a Being whom she calls God, and she seeks in various ways to define what God is. So far as she does this, she does not contradict science. It may be true that science knows no God, but it is equally true that she does not deny God. Science alone is agnostic no doubt, she is not atheistic.

'But then at this point I am confronted with a new difficulty. Different men, and men in different ages and in different countries, have found or accepted very divergent opinions about God. To speak of no more subtle distinctions, how am I to choose between polytheism, pantheism, monotheism? The mere fact that I have been brought up as a monotheist is not a sufficient reason for choosing the last; for a savage pagan has just as good a reason to be a polytheist. I must decide the matter on other grounds.

'Polytheism is clearly out of the question. It is altogether too gross and anthropomorphic. It satisfies neither my thought nor my moral nor religious feeling, and is in fact utterly repulsive. It is only where its distinctive features have been explained away as symbols, and it has been refined into something approaching very closely to monotheism or pantheism, that I can seriously look upon it as a religion at all. It is clearly a rudimentary stage through which races in their childhood pass, in their evolution of religious ideas and religious worship. Outwardly, it seems in most cases to have originated from a combination of ghost and nature-worship; inwardly, from a crude semi-religious fear of beings more powerful than men, which they tried to propitiate.

'I turn, therefore, to pantheism and monotheism. Which am I to choose? There is this difficulty at the outset, that though these terms can be so used as to express widely divergent views of God, yet, in fact, the religions and philosophies which are described by them often approach very closely, and even shade off into, each other. The opinions which represent the farthest poles of either tendency may be rejected at once. I cannot believe God to be either, on the one hand, a pure abstraction or an automatic quasi-physical force, conceivably comparable to electricity. Nor, on the other hand, can I think of God as a humanlike being, a merely glorified man. The God I seek is neither neuter nor anthropomorphic. Nor, again, in choosing between pantheism and monotheism, am I much helped by what is, roughly speaking, called Natural Religion. The natural religious tendency, as clearly seen by those who have thought out religion for themselves,—the Greeks, for example,—is from polytheism to pantheism. Indeed, in some cases, as especially in modern Germany, it seems to be from monotheism to pantheism. But in thinking the matter over, I am inclined to believe this last change is a reaction from a popular semi-polytheistic and anthropomorphic to a more philosophical view of God. If so, it bears some analogy to the religious evolution of the ancient Greeks. And this makes me wonder whether, after all, there may not be truth on both sides. Personality, as generally understood, may be, from the philosophical point of view, a crude anthropomorphic conception of God. It does not help us, except by very imperfect analogies, to understand God's work in the physical world. But as a practical basis for religious faith, it seems truer to me than regarding God as a mere force. I want a God to love and reverence, to depend upon as the source of good,—a God, in short, with character; but a force has no character.'

I have thus roughly sketched the way in which I can fancy an intelligent young man thinking out his religious doubts and difficulties. Nor have I cared to make any very clear distinction between what he may be presumed to have received by tradition, to have learnt by study, or to have thought out originally for himself. But I am supposing that he has made whatever he has received thoroughly his own, so that, in this sense, he is really thinking out his own thoughts. Now, what effect would the ordinary evidential argument from prophecy have upon such a man? Would it do anything to convince him? Would it not rather disgust and repel him? Would he not certainly feel that the cause of Christianity must be very desperate if it needs arguments of this sort, like the drowning man who catches at a straw. Now, even though the Old Testament as a whole is to him a curious mixture of confusing religious notions, somewhat hard moral sentiments, and dry religious annals, written from a single and apparently narrow point of view; yet for all that he has

probably felt, as he hears them, or used to hear them in church, a vague liking for some special chapters which attracted him, partly by their beauty of language and partly by something which appealed half unconsciously to his better self, is it not likely that, in such a state of mind, he might feel an interest in a serious study of the Old Testament? He would read it, of course, in a different way and in a different spirit to that in which he had read it before. He would, on the one hand, avail himself of the best information in various branches of Bible study; but, on the other hand, he would read it without prejudice in either direction, with the pure and honest desire to ascertain what Bible writers really said and meant, and what they may or may not have had to teach others. Surely such an one would be led to welcome the religion of the prophets and psalmists, as giving, on the whole, by far the most perfect, and practically a unique, example of monotheism. In reading some of the early Books of the Bible,—parts of Genesis and Exodus, for example,—he might be tempted to smile at their simple, childlike anthropomorphism; but he would soon discover that this is but an early stage in the religious history of the Jews. As he passed on to a later period, he would find the conception of God becoming more and more spiritual, till it reaches its climax in such passages as Isa. lxv. and Ps. cxxxix.

He might find a very instructive example of a transition between, or a combination of, those two views of God, the anthropomorphic and the spiritual (showing how one grew out of the other), in the quaint story found in Ex. xxxiii. 12–xxxiv. 7. In v. 13, Moses prays Jahweh to show him His ways. This being granted in v. 17, Moses further asks that He will show him His glory. To this there is, as the narrative now stands, a double answer. Jahweh first promises that He will make His goodness pass before Moses, and proclaim the name of Jahweh as the God of mercy. But the second answer takes an almost entirely anthropomorphic form. Jahweh's face cannot be seen, not because it is a thing impossible in itself, but because it would involve the inevitable death of the beholder, just as a flash of lightning kills one with whom it comes in contact. But something will be done towards gratifying Moses' request. There is a rock near Jahweh, on which he is directed to stand. He will put him in a cleft of the rock, and cover him with His hand till He has passed by; then He will remove His hand, and Moses will be permitted to see His back. But when the event is actually described a few verses below (xxxiv. 5–7), the anthropomorphic conception of God again passes almost into the spiritual. 'And Jahweh descended in the cloud, and stood with him there, and proclaimed the name of Jahweh. And Jahweh passed by before him, and proclaimed Jahweh, Jahweh, a God full of compassion and gracious, slow to anger and plenteous in mercy and truth: keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty,' etc. It is a matter of considerable critical interest whether we should regard this whole passage as it now stands as a revised recension, according to new lights, of a primitive document, or as the work of a mind hovering between the old and new learning. But this is not a question of very great theological importance. In any case it shows, better perhaps than any other passage of the Old Testament, how the higher view of God gradually supplanted the lower.

The supposed student would also discover that the religion of the Jews underwent another change. There are significant hints that it was originally polytheistic, or at least contained polytheistic elements. The worship of the Teraphim, or images of household gods much like the Roman Penates, was common, at least up to the time of David. It is spoken of as a thing not at all surprising that there should be an image of this sort in David's house.[1] It appears also that Jahweh was regarded as the God of the Jews much in the same way that Dagon was the God of the Philistines, or Chemosh the God of the Moabites, or Molech the God of the Ammonites. The point of the story of the disaster to Dagon's image is not that it represented a false god, but that in the image falling down before the Ark, Jahweh showed His superiority to Dagon. The contest between the God of the Hebrews and those of the Egyptians in the ten plagues points to the same idea. It was also not an uncommon belief that Jahweh had no power except in His own country. David complains to Saul that, in being chased from his fatherland, he was driven from the inheritance of Jahweh, and was thereby forced to serve other gods.[2] Even at the time when the story of Jonah took a Jewish shape, it is thought not an unnatural, though an

[1] 1 Sam. xix. 13. [2] 1 Sam. xxvi. 19.

erroneous, belief on the prophet's part that he could escape from Jahweh's power by leaving his native country.[1]

And so we can trace a gradual change from the thought of the inferiority of the heathen gods to that of the utter absurdity of worshipping nonentities, as we find it expressed, for example, in the great Captivity prophet. How could rational men worship gods which were so feeble that they could not even do harm![2]

But even in this book the prevailing thought is the absurdity of representing a spiritual God at all in material forms. How the prophet laughs at the thought of the Babylonian gods, jostled together faces downward and carted off by the victors in ignominious triumph![3] or of the image whose more useful counterpart has already served to the worshipper's creature comforts! 'He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: and the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth, and prayeth unto it, and saith, Deliver me; for thou art my god.'[4] This thought, again, was largely due to the influence of Deuteronomy, where the prohibition of idols is emphatically based on the fact that the Israelites saw no form of God in Horeb.

Above all, the supposed student of Scriptures would be struck by the moral greatness of the God of Israel. The Jahweh of the prophets is the source of all righteousness, purity, and tenderness; and in common with this is the feeling that all immorality is an offence against God's holiness, and therefore requires His pardon. *We* accept such doctrines as a matter of course; but *then* they were new truths which the world had yet to learn. The Jews learnt them first, and they taught them to the world.

But even the Jews did not learn them all at once. The earlier belief about sacrifice was not so very unlike that of the Pagans. God delighted in sacrifices as such. He took a sort of human pleasure in them. He smelled the sweet savour of Noah's sacrifice, and was so pleased that He determined never again to curse the ground for man's sake.[5] We are reminded of the delight which the Homeric gods took in the sacrifices of the Greek heroes. But how unlike this is to the language of Isa. i. or of Ps. l. and li. It is clear that both prophets and psalmists are contending against a false notion of sacrifice. Purity of heart and hand, thanksgiving, obedience, penitence, are the true sacrifices which God requires. It is quite true that after the Captivity we find the sacrifices not only restored, but developed into a new and complicated system. But their character is in a great measure changed. They have become object-lessons intended to enforce the very truths on which the prophets had been insisting. Even a sacrifice once offered, as it seems, to the heathen deity Azazel, is so transformed as to become a significant and very instructive feature in the ritual of the Great Day of Atonement.[6]

Even at best the Jewish conception of God was not absolutely perfect. As in His nature, so also in His character, it contained anthropomorphic elements which it never seems to have thrown off completely. Sin was thought of still more or less as a personal affront to God demanding His vengeance. It was quite a natural thing for God to be jealous of idolatry as an infringement of His rights. There is an almost childlike simplicity in those beautiful appeals which Moses and Joshua make to God's dignity not to allow his name to be dishonoured among the heathen.[7] Thoughts like these colour even the later language of the Old Testament; nor is it easy to say how far such words as wrath and jealousy had come, as with ourselves, to be merely figurative expressions for the hatred of wrong in itself. But this, like some other recognised imperfections in the elementary religion of Judaism, need form no stumbling-block to this earnest inquirer, for it would help to point the way to the more perfect teaching of Jesus Christ. But it is a matter of very great importance to realise that the religion which in its expanded Christian form is becoming the religion of the world, which is the only religion which inseparably connects theology and morality, the only religion which teaches a God such as to satisfy at once the religious instinct and the requirements of thought, began with the Jews, and found its best exponents in the Jewish prophets.

Moreover, the student in question could not help being deeply impressed with the fact that these great Jewish teachers one after another claim unequivocally to be speaking the words of God.

[1] Jonah i. 3. [2] Isa. xli. 23. [3] Isa. xlvi. 1, 2.
[4] Isa. xliv. 16, 17. [5] Gen. viii. 20–22.
[6] Lev. xvi. 8, 10. [7] Cf. Ex. xxxii. 12; Josh. vii. 9.

Without taking a too narrow and literal view of such an expression as 'thus saith Jahweh,' without forgetting the manifest limitations of prophetic knowledge and foresight, he could not help seeing that they honestly believed that they were God's special messengers to their people, and that their work it was to awaken a new and purified religious spirit, which was promised first to them, and through them to all the world; and he would gladly recognise that the result in both cases has justified their belief, even though not precisely in the way in which they themselves expected.

If he once satisfied himself that these things were so, would he be likely to stop at this point? Would he not feel, as he studied the prophets with increasing earnestness and pleasure, that they were leading him towards a religion so purifying and so ennobling that it must be true? Would he not in all probability turn again with greater interest to the New Testament, and learn to see in its familiar words a new power stirring and directing his own spiritual life? It is needless to trace any further the possible religious history of such a man, except perhaps to ask whether he would not be far more likely after such an experience to live his Christianity out in deed and power. For he would have found in it an ideal compared with which neither science nor philosophy nor any mere religionism have anything to offer.

But it may be objected, 'You have been supposing a very special case, a man possessed of remarkably high character and exceptional religious tastes. What about the profligate or the pronounced infidel? the man who openly denies God or professes contempt for all moral principles, and looks upon religion as an effete superstition? Would the study of the prophets have any effect on such a man?' Very possibly not. Such a state of mind shows a want both of culture and of natural endowment which must be dealt with by other means. At any rate, it is obvious that one who will not listen either to the voice of Christ, or to his own conscience, is hardly likely to study with patience or profit the teaching of the prophets. But, after all, it is not in these half-developed and onesided characters that the great danger to our faith lies, but rather in that unconscious infidelity or half-faith of those who have never learnt to doubt, just because they have never known what it is in the best and fullest sense to believe. It is quite possible to lay the greatest stress on the matter of faith, and not attach half enough importance to its quality. It may be willingly admitted that the instance which I have supposed is undoubtedly favourable to my argument, but I do not think it is really so very exceptional; even if it were so, it may be fairly supposed that to one less favourably circumstanced by education and natural endowment, the study of the prophets is likely to have at least a proportionate value.

At this point I must bring my papers to a close. If it was my purpose to estimate, in distinction to other branches of evidence, the exact weight to be assigned to prophecy in determining Christian belief, then these papers must be pronounced a failure. Such a task was far beyond my power,—perhaps it is altogether impossible. What I have done is something, I trust, towards showing that the prophets were a very substantial element in the history of Christianity, and that the serious study of them may be a very real help in the building up of Christianity within us. One thing I have made my aim throughout, the rejection of all arguments which to the best of my judgment the genuine results of modern criticism and scholarship have rendered unsound. If I have by over caution in this respect not included arguments which may still be used with perfect good faith and honesty, I trust that the defect may be forgiven in consideration of my honest intention. But in any case it is wiser, I think, to err on this side than on the other. I feel sure that the convincing power of prophecy will eventually be found so strong as to need no doubtful support. But at present the evidence of prophecy is passing through a crisis. The old argument has signally failed; the new still requires, shall I say to be stated? I would rather say, to be understood and felt. Towards that result many valuable contributions have already been made; the completion of the task must be left to others. If I shall have contributed in any small degree to this end, if I shall have induced any to study the Jewish prophets, to prize their moral beauty and to feel their religious power, I shall thankfully recognise that what I have written has not been altogether in vain.

The Century Dictionary.

THE CENTURY DICTIONARY. Edited by Professor William Dwight Whitney, Ph.D., LL.D. Six Volumes. 13 × 10, pp. 7094. Also, THE CENTURY CYCLOPEDIA OF NAMES. Edited by Benjamin E. Smith, A.M. One Volume. 13 × 10, pp. 1085. (London: *T. Fisher Unwin.* £14, 14s.) With the issue of the Cyclopedia of Proper Names, the *Century Dictionary* is now complete. It is the most comprehensive dictionary of the English language at present in existence. The *Oxford Dictionary*, when it is finished, will be a larger book; but it cannot be compared in this respect at present, since only two volumes are quite complete and published. Another dictionary, issued in America, claims to take account of a larger number of English words, but its treatment of individual words is on a much smaller scale. So that for the present the *Century Dictionary* is the largest English dictionary in existence.

The scheme was started in 1882 by Mr. Roswell Smith, the distinguished president of the Century Company. Mr. Smith's proposal, however, was no more than to adapt Blackie's *Imperial Dictionary* to the needs of America. The project passed beyond these moderate ideas. New men were taken in, new needs arose, new ideas found acceptance. At last the work was finished with Professor W. D. Whitney as editor-in-chief; Mr. B. E. Smith as managing editor; seven editorial assistants (including one lady); thirty-one editorial contributors, each of them a specialist in some department of knowledge; and Mr. W. L. Fraser as Superintendent of the Department of Illustrations. The printing has been done at the De Vinne Press, and it is in every way worthy. Blackie's four volumes have stretched to six of a much larger size, and there is a separate volume of Proper Names.

In dictionary-making there are just two things that demand attention: what words shall be included, and what shall be said about them. The first is the most difficult problem. And it is not solved immediately by the character of the dictionary, still less by its size. Whatever the character and whatever the scope of a dictionary, there are hundreds, if not thousands, of words that hang in the balance for admission or exclusion, and whose claims have to be carefully and painfully considered. It might be supposed that a dictionary of this size would include all the words that ever were spoken by the English tongue. They do not know the English tongue who say so. Are words that we call 'slang' to be excluded? Then what *is* slang? Is this a slang word or is it not? If they are to be included, they cannot *all* be, for there are slang expressions that never were English at all, that never were uttered by cockney or Yorkshire man, but sprang, sprang still-born, from the pen of some irresponsible novel writer whom accident or impudence brought into momentary notice. Again, are technical words to be included? If so, what of all the patent medicines, foods, and poisons, whose names murder the English language before they themselves murder the English people? So this is the first problem, and it is the most difficult to solve. The editor or editors of the *Century Dictionary* had no royal road to its solution. They settled the scope and the destination of their work, and then when a doubtful word came forward they judged it on its merits.

To know what to say about your word after you have chosen it is easier. It is easier since *Johnson's Dictionary* came. We marvel that Johnson was able to define his words, and define them so that his definitions stand to-day. Once done by a giant, it is no giant's task any more. Certainly there is no dictionary-maker, if he is worthy of his name, but can improve upon Johnson, and even on those who have so often improved upon him. There is progress in the definition of words. Choose an example with care, choose one of the household words that are familiar in our mouths, and you will see that it is not in engine-building only that our generation is making progress. The basis of the *Century Dictionary* as to definition was the *Imperial*, since the *Imperial* was its latest and greatest predecessor; but the *Century* has considered every word's definition for itself, passed it through its own editor's mind, and in a perfectly true sense made the definition its own, though it differs from the *Imperial* definition in only the turn of an adverbial phrase.

Perhaps the greatest advance that this new

dictionary has made on its undoubtedly great predecessor is in the definition of the words that are best known to those working men of whom you and I know nothing till they go on strike. These words are very numerous, and often very expressive. Though they are often new, they are already more familiar to the men who use them than the words in St. John's Gospel, and it is right they should be here. The days are coming when these words will be scattered through the literature that we shall most desire to read; and if the words convey no meaning, the literature will afford no joy.

The quotations that have been retained in illustration of special meanings are evidently the residue of a much longer list. They are few and apposite. But the feature of the book upon which most of the chief editor's care was spent is, of course, the derivations. Professor Whitney was our leading philologist. He held his science in the highest honour. And there is no doubt that the etymological part of the *Century Dictionary* is its highest claim to originality, its weightiest contribution to modern science.

It remains to say a word about the Cyclopedia of Proper Names. It was once considered possible to include proper names in the dictionary itself. That was wisely abandoned. We want the proper names alone. We need them most. We need them as easily handled as possible. It seems a pity that the names of places were included in the volume. Most of us have a gazetteer of more or less truthfulness already, and the space was sorely needed for the names of persons. Yet room has been found for a very large and representative selection. And certainly there is no respect of persons. Nay, even racehorses are here, racehorses that were famous in their generation. The biographies are brief, but much can be said in an inch of small type, if it is said by a man who knows his subject, and can begin at once. The type is cleverly managed. Beginning of a fair open countenance, it becomes small and close just when you have become interested in the biography and now must read it to the end. Yes, the Cyclopedia of Proper Names was most needed, it is well done, and most welcome.

The Meaning of Christ's Prayer in Gethsemane.

I.

By the Rev. W. M. Alexander, Memphir, Tenn., U.S.A.

In the July number of The Expository Times, under the heading 'Notes of Recent Exposition,' you quote Drs. Schauffler and Trumbull in the *Sunday School Times* as giving a new view of the agony in Gethsemane. I do not know who *originated* the view advocated by them, but I find it fully elaborated in the *Revival Lectures* of Charles G. Finney, published in 1835. In the lecture on 'The Prayer of Faith,' under the 'IV' head, which deals with the proposition, 'This kind of faith always obtains the object,' after urging three reasons to prove the theme, he proceeds to answer objections, and writes thus:

'Perhaps you may feel a difficulty here about the prayers of Jesus Christ. People may often ask, "Did not He pray in the garden for the cup to be removed, and was His prayer answered?" I answer that this is no difficulty at all, for the prayer was answered. The cup He prayed to be delivered from was removed. This is what the apostle refers to when he says, "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, was heard in that He feared." Now I ask on what occasion was He saved from death, if not on this? Was it the death of the cross He prayed to be delivered from? Not at all. But the case was this: A short time before He was betrayed we hear Him saying to His disciples, "My soul is exceeding sorrowful, even unto death." Anguish of mind came rolling in upon Him till He was just ready to die, and He went out into a garden to pray, and told His disciples to watch, and then He went by Himself and prayed: "O my Father," said He, "if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." In His agony He rose from His knees and walked the garden, till He came where His disciples were, and then He saw them fast asleep. He awaked them, and said: "What, could ye not watch with Me one hour?" And then He went again, for He was in such distress that He could not stand still, and again He poured out His soul. And now the third time, He goes away and prays: "Father, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine be done." And now the third time of praying there appeared an angel unto Him from heaven, strengthening

Him. And His mind became composed and calm, *and the cup was gone*. Till then He had been in such an agony that His sweat was as it were great drops of blood, but now it was all over.

'Some have supposed that He was praying against the cross, and begging to be delivered from dying on the cross. Did Christ ever shrink from the cross? Never. He came into the world on purpose to die on the cross, and He never shrunk from it. But He was afraid He would die in the garden before He came to the cross. The burden on His soul was so great, and produced such an agony, that He was on the point of dying. His soul was sorrowful, even unto death. But after the angel appeared unto Him, we hear no more of His agony of soul. He prayed for relief from *that cup*, and His prayer was answered. He became calm, and had no more mental suffering till just as He expired. He received the very thing for which He asked, as He says, "I knew Thou always hearest Me."' . . .

Mr. Finney next deals with Paul's thorn in the flesh, showing that to be no exception to the rule that the prayer of faith always obtains the very thing for which we ask. Then he proceeds:

'I was once amazed and grieved at a public examination at a Theological Seminary to hear them darken counsel by words without knowledge on their subject. This case of Paul and that of Christ, just adverted to, were both of them cited as instances to prove to their students that the prayer of faith would not be answered in the particular thing for which they prayed. Now to teach such sentiments as these in or out of a Theological Seminary is to trifle with the Word of God, and to break the power of the Christian ministry. Has it come to this that our grave doctors in our seminaries are employed to instruct Zion's watchmen, to believe and teach that it is not to be expected that the prayer of faith is to be answered by granting the object for which we pray? What is to become of the Church while such are the views of the gravest and most influential ministers? I would not be unkind nor censorious; but as one of the ministers of Jesus Christ, I feel bound to bear testimony against such a perversion of the Word of God.'

So Finney wrote sixty years ago. Whether he was the originator of this exposition or not, I know not. But surely he preceded the work of Schauffler and Trumbull in the *Sunday School Times*. That lecture on the 'Prayer of Faith' is well worth perusing, whether one agrees with Finney or not. He shows that *faith* must rest on *evidence*. Faith without evidence would be *credulity* not faith. Then he shows that in order to pray the prayer of faith you must have *evidence that the thing prayed for is in accordance with God's will*. This evidence can be of but three kinds (1) from Scripture; (2) from Providence; (3) from a special conviction produced by the Holy Spirit.

II.

By the Rev. J. G. Cunningham, D.D., Edinburgh.

1. All children know what it is to receive a cup containing either the bitter mixture of prescribed medicine, or the sweet beverage which pleases the palate and quenches thirst. In Scripture we often find the word 'cup' employed to denote an appointed portion either of judgment (Ps. lxxv. 8; Isa. li. 17) or of mercy (Ps. xxiii. 5, cxvi. 13). Here it evidently denotes an appointed portion of suffering not yet endured, a cup as yet untasted, regarding which, as now put into his hand, He prays, 'If it be possible, let this cup pass from Me.' That this cup was the *death* to which He was now to be brought is evident from John xviii. 11, and from Mark xiv. 35, 36, where the *cup* is also called the *hour*—an expression as to which the Saviour's words in John xii. 27 leave no room for uncertainty.

The *bitterness* of this cup consisted not in the mere physical pain of death by crucifixion, nor in the shame attending it, nor in the experience of ingratitude, cruelty, and mockery at the hands of men, nor in the assaults of Satan, coming with all his force against the Redeemer in that hour of darkness and weakness. In all such things the disciples of Christ have been made 'more than conquerors.' Christ's cup was made bitter by that which never was mingled with the afflictions of any of His faithful followers, for in dying as our Surety He was bearing the wrath of God due to us for sin. Being 'made *sin* for us'—inasmuch as the Lord laid on Him the iniquities of us all—He was also 'made a *curse* for us' (2 Cor. v. 21; Gal. iii. 13). 'It pleased the Lord to bruise Him' (Isa. liii. 6, 10). Those only who have some knowledge of the power of God's wrath, revealed from heaven against the ungodliness of a rebellious world, can form any idea of what death was to the Lamb of God when He 'put away sin by the sacrifice of Himself.'

2. The Father's hand held forth the cup. It was His will that Christ should *freely consent* to all that He was to bear when, under the hiding of His Father's countenance, He would be compelled to cry, 'My God, My God, why hast Thou forsaken Me?' Therefore the Father appointed that Christ should, in Gethsemane, have a complete and realising anticipation of what that awful

sense of desertion would be. Such an overwhelming apprehension of the darkness of that hour, and the bitterness of that cup, had not been earlier presented to Him, because the agony which absorbed His whole soul in Gethsemane would have so crushed and bowed Him down as to hinder Him from working the work given Him to do. Not while the day of His active public ministry continued, but for one brief and awful season at the close of that day, the whole bitterness of that decease which He was to accomplish at Jerusalem was set before Him, in order that He might, in view of all this, declare His perfect willingness to 'pour out His soul unto death.' We have in the narrative before us only Christ's words, but we may plainly discern to what intimation of the Father's will these words were the reply. We seem to hear the Father say, 'All this is to be borne by Thee as the Sacrifice and Surety for sinful men. Thou didst say before the foundation of the world, "Lo, I come; I delight to do Thy will, O My God" (Ps. xl. 8; Heb. x. 9); wilt Thou still freely go forward, when the shadows of death, darkened by the hiding of Thy Father's countenance, are gathering in appalling blackness across Thy path? Wilt Thou take this cup from My hand?'

3. Notwithstanding his vivid realisation of all that it contained, our Saviour, moved by love to sinners, consented to die for them. His soul was *troubled* (John xii. 27) by the contemplation of the infinite pain which death was to bring to Him. He prayed in an agony of earnestness, 'O My Father, if it be possible, let this cup pass from Me.' The suffering which He was to bear when He was 'wounded for our transgressions' was so real and so great that He could not but shrink from it; and had there been any other way in which the redemption of the lost could have been accomplished, He would have continued to urge the plea for deliverance from the anguish which this must bring on Him. But there was no other way. Therefore Christ took the cup from His Father's hand. Freely, and with full knowledge of all that it contained, He consented to drink that bitter draught (compare vers. 52–54). Out of compassion and love for the many sons whom He was to bring to glory, He surrendered Himself to endure the sufferings through which He was to be made perfect as the Captain of their salvation (Heb. ii. 10).

III.

By the Rev. D. G. Watt, M.A., London.

There are expressions employed in the account of this tragic incident which throw some light upon its meaning. I read in Matt xxvi. 38, 'Then saith He unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with Me.' *Watch with Me.* Why 'with Me'? Was it to warn Him of the approach of His betrayer? Surely John's statement, 'Jesus, therefore, knowing all the things that were coming upon Him, went forth,' answers that in the negative. Was it not rather meant to imply that Jesus felt deeply that some physical strain might so master Him that the sympathy and help of His disciples would be precious to Him? Was this the reason for *three* of them being placed at hand? *My soul is exceeding sorrowful, even unto death.* Jesus used no *superfluous* words. If the phrase *exceeding sorrowful* told all He felt, He would not have added *even unto death.* Jesus did not use *exaggerated* expressions, and it seems as if the pressure was so heavy upon Him that He felt He should sink under it, if relief was not given. He was face to face with death in Gethsemane. If 'the renewals of our Lord's prayer indicate progress,' it would be progress in the consciousness that He was obtaining reinvigoration for the awful tension of the coming day.

I add, but with the doubt that hangs over a passage 'omitted in many ancient authorities,' that sufficient strength was supplied by the angel from heaven (Luke xxii. 43).

There is a very instructive comment on Heb. v. 7, in Steinmeyer's excellent *History of the Passion and Resurrection of our Lord*, and its reference to the scene in Gethsemane. Surely He who did not shrink from going up to Jerusalem, 'to be mocked and scourged and crucified,' would hardly shrink when the hour drew near, being such as He was.

IV.

By the Rev. George Milne, Glasgow.

It is so extremely difficult, perhaps impossible, to get at the true inwardness of our Lord's agony in the garden, that one is thankful for every serious endeavour to make it intelligible. I fear, however, that to speak of 'cups' and 'hours,' instead of 'the cup' and 'the hour,' and of 'fear

of dying in the garden' lest our Lord 'should not die on the cross,' is to introduce confusion into what is already a profound and mysterious subject. When we take the thrice-repeated prayer in the garden along with the verses in Heb. v., they leave on our minds the impression that what Christ feared was that under His terrible agony He might die to the will of God, by yielding to His own will instead. Dr. Robson disposes effectually of the views of Dr. Schauffler and others, and puts the true state of the matter before your readers.

But we are not a whit more enlightened than we were before this discussion in THE EXPOSITORY TIMES began. Our Lord knew perfectly that He was to die; that the issue between Him and the rulers, if He maintained His ground, could be nothing less than death. He sets His face as a flint to go to Jerusalem to suffer there; and, having thus accepted death as the Father's will for Him, He yet prays that, if possible, a certain cup might pass, so that He should not drink it. Can the cup, then, be the death He had already accepted with whatever bitter ingredients it might contain; or was it not His will that some other element might be put into the cup to relieve its bitterness, and remove the crushing agony? Is not this really the question that is still so difficult, because we cannot regard the mere physical pain of death on the cross as sufficient to awaken beforehand, or even while it might last, the intense agony Christ manifests in the garden?

And may not a great part of the difficulty we feel arise because we have been building our theories regarding the sufferings of Christ on a too narrow basis? Our inquiries may not have been pushed to a sufficient width to take in all the facts. Do we, for instance, get any help in answering the question from the presence of the three leading disciples at the scene of the agony, and our Lord's most singular and impressive command to them, to watch and pray, lest they might enter into temptation? What precisely was their temptation? Had it any relation to the cup; and if so, what? And if the cup as presented to Christ was to be a temptation and a stumbling-block to them, would not the cup, as Christ wished it, lose at once its bitterness to Him, and its tempting power to them also?

It is impossible now to go fully into this view; but we cannot even raise it without being immediately carried further, till we are compelled to look at the life and work and aim of our Lord from the time He received the Spirit. And His work and purpose being one all through, and His temptations coming in connection with His work being also essentially one, it will be necessary to analyse with care the temptation in the wilderness. The point of the temptation was that Christ should break away from God, care for Himself, perform signs and wonders, and do His work altogether in an unspiritual fashion. But He refused to begin or to carry on His work in any such manner; and after the temptation was done, 'the devil,' it is said, 'left Him for a season.'

The work given our Lord to do was to found a kingdom of God on the earth. To do this He required to gather and to keep the men on whom He was to depend for the building of the kingdom. If He cannot do both, His work breaks down as soon as He takes it in hand. Very specially, therefore, He gave Himself to the training of the Twelve; for this was as important a part of His mission as any.

He did all this by the Spirit, trusting He would be successful in so binding the disciples to Himself, as to make it impossible for the world to separate between them. But they failed to receive or understand Him as He wished to be received and understood. When the last temptation came, against which He taught them to watch and pray, 'they all forsook Him, and fled.'

Was this not the cup the Father gave Him,—for reasons which might be shown at length,—that He should die without one visible token of success? Do we not see His mind working with this very matter, as, *e.g.*, when He asked the disciples if they had any weapons, as if at first He contemplated resistance, and then after His arrest, when Peter cut off the ear of Malchus, He ordered the sword to be sheathed, and said: 'The cup which My Father hath given Me shall I not drink?' Could He, by giving some sign or other, have kept the disciples steadfast, the temptation would have been powerless, and with this element in His cup, its bitterness had been taken away.

For, to conclude, the faith of the disciples in Him was the external proof and fulfilment of His Father's promise; but when they fled that proof departed, and He had again to wrestle, but now in very different circumstances, with the old

temptation of the wilderness regarding a sign. Ought He not to have given a sign? Or was He or the tempter right? The devil left Him for a season, but returned in the hour and power of darkness. While our Lord lived in the senses, though He also lived by faith, He longed, and naturally, for sensible proofs of His Father's presence — for believing men who would be the foundation-stones of His kingdom. When they were gone, to the senses He was left alone. And this made His submission to the will of God the decisive battle of faith with the sense-unbelief of the world. But between the promise of the Father with its natural expectation, taken in conjunction with the leading of the Spirit, and the naked fact that He will be left alone, what wonder was it that His soul was exceeding sorrowful, even unto death? Had He not a right, so to speak, to look for some tangible evidence of success, as the result of the expenditure of love and grace He had lavished on His followers? And failing this, what could He do but with a breaking heart cast Himself on the will of His Father, and leave results to Him?

Is the Old Testament Authentic?

By the Rev. J. Elder Cumming, D.D., Glasgow.

V.

We turn now to another division of our subject of great importance—the relation of Jesus Christ and His teaching to the Old Testament Scripture.

1. The first step in this investigation is the fact—the admitted fact—that He was in possession of it as a single volume, in the same shape as we have it now. Says Professor Ryle, the latest authority who has written on the Hebrew Canon, and whose views are on a line with the 'New Critics' (though hesitating to adopt their more extreme positions): 'The full complement of Scripture had been arrived at a century before the coming of Him who came not to destroy but to fulfil the Law and the Prophets' (*Canon of Old Testament*, p. 178). 'It was thus divinely ordered that we should be enabled to know *the exact limits of those Scriptures upon which has rested the sanction conveyed by the usage and blessing of* our Divine Master' (p. 179). '*There was never any doubt* what the limits of the Hebrew Canon were' (p. 179). Here, then, is an important fact. The book in question (no longer so many separate books, but one), separated from all others by a gulf deep and wide, it being regarded as of divine origin, and all others as of human origin, is admitted to have been in the hands of Jesus Christ; and when He spoke of the book, *He spake of it all!*

2. Next we have to deal with two questions, which must be kept distinct. The first of the two, stated plainly, is this: 'Had Jesus Christ the requisite knowledge to determine the authority, the value, and the authorship of the Old Testament and of its separate parts? Or was he in ignorance about these things, more or less complete?' This question will by some be deemed to transgress the line of reverence, and to border on a blasphemous denial of His divine nature. By others, it will be resented as an attempt to drag the discussion into a channel which they would fain avoid. But the discussion is needful, and is involved in the assertion that Jesus Christ could have settled the whole matter had He wished to do so. We shall have hereafter to deal with the second question, whether He *did* attempt to settle it; but our present concern is with the preliminary and most important, question, Whether He could in any case be appealed to as an authority?

Without considering the reply given to this question by those who do not believe in Him as '*their Lord and their God*' (for to such at present I am making no appeal), we have to do with those who, believing in His divinity, yet maintain that it was not committed to His method of speaking on such subjects. [1]

There is, then, the problem to which the late Dean Plumptre painfully called attention in his last publication: What were the limits of the

[1] I refer to the Bishop of Gloucester's *Christus Comprobator*, for a line of argument similar to what follows. There are, however, some statements on the subject made there which I think might with advantage be reconsidered. See pp. 102, 110.

Saviour's *knowledge*? 'Jesus advanced in wisdom and stature' (Luke ii. 52, σοφία). It may be said that inasmuch as Jesus Christ was entirely a man (as well as perfect man), he had to pass through the various stages of a man's development, intellectually as well as physically. But the mistake made in inferring from such premises that Jesus Christ must have been ignorant of some things, lies surely in forgetting the distinction between the natures and the person of Christ. The human nature grew; but the person of Christ was divine as well as human. And without attempting to define or explain the manifold relations of the person to both, or either, of the natures of the blessed Lord, we are surely entitled to say that anything of the character of error was prevented, just as anything of the character of sin was made impossible. The whole sphere of the miraculous in which Jesus Christ moved is embraced in the relations above referred to. That miraculous sphere was twofold,—one of *power* and one of *knowledge*, affecting what He did and what He said. It is the latter which more nearly affects our present subject. Was the teaching of Jesus (I should be content for the sake of the argument to say the spiritual teaching) absolutely true and free from error? If so, it was because he was divine. The truth of God was in Him. If it were not so, where are we? All that He taught us concerning God, concerning the hereafter, and concerning salvation, has an absolute guarantee; but the guarantee depends on His knowledge having been equal to perfect accuracy without mistake. Hence the human development did not invalidate the personal grasp of anything that was needful to Him as the teacher of men. We, therefore, have no doubt that it lay in the power of Jesus Christ to settle all disputed questions regarding the authority, or the meaning, or the truthfulness of the Old Testament Scriptures. He, in His divine person, knew what the truth was about these holy writings. In this connexion I must refer to an expression which has fallen from the pen of Canon Cheyne, which I cannot but think does him great injustice, and misrepresents his own position. Speaking of the theory that the Book of Jonah is a myth, he maintains that 'Jesus Christ interpreted the story as an instructive parable.' And then he adds: '*Even if he did*, WITH HIS WONDERFUL SPIRITUAL TACT, SO interpret it, we cannot be sure,' etc. (*Expositor*, March 1892). Has it come to this, that our Lord relied, in interpreting the Scriptures, on 'HIS TACT'? '*His spiritual tact!*' His 'wonderful spiritual tact'!! If this were true, we should be in sad case indeed; but the expression is one which must have dropped without reflection from the pen of its author, and cannot be seriously meant by him. Still, it is one of the most painful incidents in the whole controversy, and surely calls for an express apology.

The principle, then, on which we here take our stand is that we have absolute assurance for the spiritual teaching of our blessed Lord, and that assurance rests on His divine person. Whatever He taught was true. From Him there is no appeal. 'He taught with authority, and not as the scribes.' And whether it be the truth of our resurrection from the dead; or the truth of God the Father's love for men; or the truth that He 'gave himself as a ransom for many'; or the truth about the Old Testament Scripture,—in each and every case it is the sure revelation of God to us. Otherwise, we are hopelessly at sea. As a *man*, be it remembered, His knowledge about the unseen world was as limited as about past Old Testament history. Something more than He could have learned at school, or otherwise in Nazareth, was needful to give us assurance of God's forgiveness. He tells us Himself that the Something more was 'As the Father hath given Me commandment, even so I speak.' And that is true for all that He taught.

There is one passage which has been found difficult to explain, and may be supposed to have a bearing on the present question. It is that wherein Christ refers to his own return: 'Of that day or that hour knoweth no one, not even the angels in heaven, *neither the Son*, but the Father' (Mark xiii. 32). We have here a statement that, as to this subject, Christ had 'emptied Himself,' so that, as 'Son,' He did not know and did not teach it. But there is a whole hemisphere surely between such a statement and the idea that what He *did* teach on any subject, He taught without knowing! And hence we fall back with assurance on the truth that our Lord was a teacher who could be implicitly relied on; and, as the greater part of His teaching transcended all human knowledge, and was made on His personal authority, that He drew on Divine resources when He spoke. Whatever He taught us, we must accept.

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Sermonettes on the Golden Texts.

By the Rev. R. C. Ford, M.A., Grimsby.

God's Use of Imperfect Men.

'The Lord raised up judges which delivered them.'—Judges ii. 16.

Children often lightly esteem privileges and blessings which their parents have purchased at a heavy cost. Joshua and the elders of his day purchased their freedom to worship God with great efforts and much toil. While the memory of these things was fresh in the minds of the Israelites, they easily kept from idolatry; but when a new generation arose to enter upon the possession of these blessings, they cared little for them, and preferred to imitate the heathen practices of their neighbours. It seemed, therefore, as though God's purpose in the election of Israel would be frustrated. But His resources are never exhausted.

I. God accomplishes His greatest Purposes by Human Instrumentality.—He sends forth His commandment upon the earth, the stormy winds fulfil His word. These are rough and coarse instruments, and unfitted for God's highest work, which is the deliverance of His people. He can use even wicked men for this purpose, so as to make the wrath of man praise Him; and men, unconscious that they are God's instruments, do His will, as when Cyrus was used by God for the deliverance of His people. But God's finest instruments are men filled with the consciousness that they are doing His work. The history of the world is practically the history of the deeds of such God-inspired men.

II. God never lacks Men for His Work.—It is often matter for discussion with us whether the times produce the man, or the man the times. But neither is true. God produces the man when the times require it. 'No wonder Patrick Henry grew here,' said an American senator, as he alighted at a little railway station in Virginia, and gazed around on the glorious mountains. 'Yes, sir,' replied the native, 'but the mountains have always been here, and we have only had one Patrick Henry.' God prepares His instruments in seclusion while the times are ripening. If He needs children of Abraham, they will be forthcoming, though He raise them up from the stones of the street. When the judges were needed, God 'raised them up.'

III. God uses Imperfect Men for His Work.—It is easy to point out the faults of these heroes: they do not reach our nineteenth-century standard. Gideon was distrustful, Samson of low morality; and these two were the most famous. We must judge them by their superiority to their contemporaries, not by their shortcomings from our standard of saintliness. And it is fortunate for us that God does use such men, or we should have no part or lot in the great work. Each man has the faults of his quality, and of his

limitations, and we should be cautious in condemning those who are doing good work because we are able to discern their faults. God has, at least, endowed them with the necessary qualifications for their special work.

IV. God varies His Methods to Suit Changing Needs.—When Israel was in captivity He sent them deliverers: during their desert training, a lawgiver; during the conquest of Canaan, a military general. Afterwards He sent them prophets and kings. At this particular juncture heroes were needed of the type known as judges. In New Testament times He sent some apostles, some prophets, and some teachers; there are differences of ministries, but the same Lord. And doubtless the many Christian agencies at work to-day are designed by God to meet the many and varied needs of our complex modern life. Whatever our own peculiar difficulty may be, God can send to us just the appropriate helper.

A Stout Heart.

'Though an host should encamp against me, my heart shall not fear.'—Ps. xxvii. 3.

These are the words of a veteran, not of a raw recruit in the battle of life. A first disaster brings consternation; a ripened experience alone can take calamity calmly. God educates His servants by hard discipline, in conflict with the forces of evil; and He educates the world by calling it to watch the contest. That keen interest we all feel in any great struggle may be degraded by leading us to watch unworthy strifes, but it is a God-implanted instinct. The Bible is the record of a great war between the opposed forces of good and evil. Incidents like that of the lesson (Gideon's victory) are typical battles in the course of the campaign.

I. In the Strife between Good and Evil, the Good seems to be fearfully Overmatched.—The host of Midian were as grasshoppers for multitude, but the Israelitish army consisted of three hundred picked men. The Christians in workshops are but a feeble minority. Temples of vice are more crowded and longer open than Christian churches. The Devil's recruits far outnumber those of the Prince of Peace.

II. Evil ever appears to be Hanging over the Heads of the Godly.—The host is not merely passing by. It is encamped. It has made its purpose definitely known of annihilating the followers of God. Like the Philistine champion, it boasts, with its insulting strength, of rending the followers of God in pieces. A godly life, that is really godly, is always a threatened life. To take a Christian stand is to expose oneself to ridicule and to danger. The struggle seems to be a hopeless one, both against the evil without and the evil within. Many an earnest Christian is fearful at times, lest the evil within should finally overmaster him. There seem to be times when the spirit of the lotos-eaters takes possession of us, and we feel that we must take a rest, and let sin sweep over us. Were it not better to make peace with powerful evils rather than contend longer against them?

III. But the Threat of Disaster is worse than the Reality.—The Devil's bark is more frequent than his bite. Many a dark cloud passes without bursting with the threatening storm. The darkest hour is often that before the dawn. In any case, to treat a threatening evil as an actual one is to suffer needlessly. The coward dies a thousand deaths before he dies once. Courage! Do not yield to evil because the siege is a strait one. Remember him who in like peril cried: 'Though an host should encamp against me, my heart shall not fear.'

IV. Apparent Odds are no Test of ultimate Victory.—He who has not lost courage is master of the future. It is not true to say that 'God is on the side of the biggest battalions.' What of Gideon's three hundred, and the ten thousand Greeks at Marathon? What, too, of the immense hosts of the Spanish Armada? It was but three days before the crucifixion that Christ said: 'Be of good cheer. I have overcome the world.' The victory was in reality already won, but never did it seem less like it. God's greatest victories have been won by the smallest and apparently most feeble forces.

V. The Suffering of Apparent Defeat in the Cause of Right is but sharing the Burden of God.—Let the worst anticipated evil befall us; it is but a sign that God deems us worthy to share His burden. The hermit who stopped the gladiatorial contests at the cost of his own life, chose a nobler lot than they did who occupied seats of honour in the amphitheatre; and we all see it now, though few saw it then. We may do more

for God's cause by our suffering than we could by our prosperity. 'How can man die better?' In our calmest moments we would elect to stand by the side of the despised Galilean.

VI. The Calm Endurance of Calamity brings its own Blessings.—A regiment is of but little use in battle until it has been 'shot over.' The tried man is the blessed man. By such endurance we bring a noble ideal nearer to men. And we secure the sympathy of the noblest souls for truth and righteousness. Most men have a secret sympathy for the weaker side, even irrespective of the justice of its cause.

> 'But for me, I shall never pause to ask
> Which dog may be in the right;
> For my heart will beat, while it beats at all,
> For the under dog in the fight.'

Though the writer says dogs, he means men. Thus we attract the notice of the world, and secure its sympathy, and evoke its nobleness. And this is the greatest blessing which this world affords, to be called to raise men nearer to God's ideal for mankind.

The Influence of Friendship on One's choice of a Religion.

'Thy people shall be my people, and thy God my God.'—Ruth i. 16.

We boast of the 'homes of England' as though there neither were, nor had been, such charming ones elsewhere. But the lesson gives us a glimpse of home life that is almost perfect. Elimelech, the sheep master of Bethlehem, had left his native land, with its religious privileges and its famine, for the well-watered plains and idolatrous surroundings of the land of Moab. His two sons had married heathen wives, Orpah and Ruth. At the end of ten years, Naomi, his wife, is left a poverty-stricken and childless widow, with two kindly, but heathen, daughters-in-law to share her home. The lesson tells of the wonderful devotion of Ruth, who resolves to relinquish her home and her gods to share Naomi's hard lot. We are led to inquire what motives could have induced her to make such heroic choice.

I. No Evangelistic Influence is so Powerful as Pure Affection.—Ruth's chief motive was the love with which Naomi had inspired her. It was not so much admiration for Israel or Israel's God, but love for a mother-in-law. Naomi's love must have been wonderful to overcome the natural antagonism ancient writers always assume to exist between mother-in-law and daughter-in-law. It was that love which made Israel and Jehovah seem attractive. So, too, we are generally more influenced by affection than by argument in our choice of a sanctuary where we may worship God. The stranger in a strange town worships at that church where he feels most 'at home.' The orthodoxy of a warm love wins more converts than the iron logic of a correct creed.

II. Such Influence is most Powerful when combined with Faithful Consistency.—Naomi did not relax the orthodoxy of her creed because of the warmth of her love. She did not assure her daughters-in-law that they would find a welcome in Bethlehem. She gently reminded them that they were aliens from the commonwealth of Israel. She made it abundantly evident that they could not accompany her without making tremendous sacrifices. To say these harsh things was a severe test to the sincerity of her love, and to her faithfulness to Jehovah. The effect was similar to that produced by the apparently harsh words with which the Saviour sifted His disciples. Orpah returned, but Ruth was roused to heroic self-renunciation. Ruth knew that fidelity to Jehovah, on the part of the exiles, had made that Hebrew home of which she had been an inmate so pure and sweet. She could forsake her own gods, and their sensual rites of worship, for the worship of a God who could inspire such love and faithfulness. It is not by minimising the demands of Christ, but by enforcing them with loving insistence, that those who are 'out of way' are won for Him.

III. Such Affection is not unworthily bestowed on the most Degraded.—The women of Moab were noted for their wickedness and fascination, and it was by their seductions that the Israelites were often led into idolatry. Ruth was already noble by the time we come to know her, but she had then enjoyed Naomi's affection for ten years. But for her privileges she might have been no better than others of her countrywomen. The spiritual Israel is not a geographical territory, but the kingdom is in our midst. The Moabites with whom we are brought into contact are in our homes, schools, workshops, offices, streets. In the worship of the god Self no depth of degradation is

impossible for them. It is ours to win them, and to win them by our love. They may have amiable and admirable qualities due to the atmosphere of the Christian religion, but, brought to Christ, the most will be made of those qualities. The Moabitish Ruth may become a model of Christian saintliness. Here, then, is a call for the exercise of love towards lost sinners. It was thus that Christ won such.

How to Hear God's Voice.

'Speak, Lord; for Thy servant heareth.'—1 Sam. iii. 9.

These are the words with which old Eli instructed Samuel to reply to the call of God. The words imply that God has spoken, and also that He waits to speak further. We must not deprive ourselves of the lessons God would herein teach us, by supposing that this incident is one of so exceptional a nature as to be unlikely ever to be repeated. Samuels may, and do, still hear the voice of God.

I. God's Voice Speaks to All.—We must not understand this to be an outward voice which would have been heard by any other who might have been present. This call was to Samuel alone. Such audible voices are not unknown. Paul heard such, and so did Augustine, while Bunyan tells us of many such experiences. Once he turned to look behind him, feeling sure that some man was coming after him, calling out, 'Simon, Simon, Satan hath desired to have you.' Often some word of Scripture would, as he says, 'sound in his soul.' The intensity of that conviction often made the voice sound audible. And when the voice is not so distinctly audible, God nevertheless speaks in our upward aspirations, our quieter thoughts, our sorrows, or some visitation of calamity. Joys and sorrows are alike the voice of God.

II. Certain Qualities are Needed in the Hearer to Recognise the Call.—Eli's sons would not have recognised such a voice; they might have slept in peace for any disturbance caused by God's call. Samuel lived in a spiritual atmosphere. He had a praying mother, who, from his earliest days, devoted him to God's service. All his employments were in connexion with the temple, so that what was helpful to the spiritual life in Israel Samuel enjoyed. Moreover, Samuel had the habitually attentive heart. Sir Joshua Reynolds' picture representing him in the attitude of prayer, while the light of heaven is falling upon him, is ideally true. Although God spoke to him he needed Eli's instruction to enable him to recognise the voice. He heard someone knocking at the door of his heart, but when he looked out all seemed dark, until Eli told him in what direction to look for the unseen Visitant. We need the direction of those who have become more accustomed to obey such voices, and have thus learned by experience the meaning of such intuitions. Whether old or young, we all need the childlike heart. Unless we have the hearts of little children we cannot see the kingdom of God.

III. Prompt Obedience fits One for Receiving Messages from God.—There was, first of all, a tentative call, and upon a right reception of this depended the utterance or the withholding of the subsequent indication of God's purposes. Similarly Paul's insight into God's purposes was in consequence of his obedient reception of the first call. 'Immediately I conferred not with flesh and blood.' 'I was not disobedient to the heavenly vision.' We see Samuel's obedience in the faithful fulfilment of the painful duty imposed on him by the message received regarding Eli and Israel.

Contributions and Comments.

The Sign of Jonah.

The Rev. Dr. Douglas writes: 'Matt. xii. 40 is pronounced by eminent critics to be an interpolation on purely subjective grounds, which have no weight for us.'

By an interpolation is generally meant a verse which the author did not write, but which some later possessor of the manuscript added on his own authority. I should not call Matt. xii. 40 an interpolation in that sense, and Dr. Moxom, though he uses the word, explains that he does not so intend it, neither does his authority, Wendt.

When the Gospels give us, as they very often do, conflicting accounts of some saying of our Lord, it becomes the duty of the critic to ascertain, as far as may be, what sources they follow, and which of them has reproduced the best source with the greatest accuracy.

The saying of our Lord about a sign from heaven is found in two sources—first, in St. Peter's memoirs; and next, in St. Matthew's *Logia*. St. Mark has derived it from the former, St. Luke from the latter, but St. Matthew from both. I append the passages, bracketing these words in St. Matthew which are not found in the other Gospels.

St. Luke xi. 29, 30.	St. Matthew xii. 39, 40.
This generation is an evil generation;	An evil [and adulterous] generation
it seeketh after a sign;	seeketh after a sign;
and there shall no sign be given to it,	and there shall no sign be given to it,
but the sign of Jonah;	but the sign of Jonah [the prophet];
for even as Jonah	for as Jonah
became a sign to the Ninevites,	[was three days and three nights in the belly of the whale]
so shall also the Son of man be	so shall the Son of man be
to this generation.	[three days and three nights in the heart of the earth].
St. Mark viii. 12.	**St. Matthew xvi. 4.**
Why doth this generation	An evil [and adulterous] generation
seek after a sign?	seeketh after a sign;
verily I say unto you,	
There shall no sign be given to this generation.	and there shall no sign be given to it
	but the sign of Jonah.

1. According to St. Mark's edition of the first and oldest source, our Lord positively refused to give any sign at all, but according to St. Matthew He promised the sign of Jonah. Now it will be noticed that St. Matthew, by a natural and doubtless unconscious working of memory during the oral stage, has departed from the first source in xvi. 4, and substituted for it *verbatim* the first four lines of the second source, repeating what he had written in xii. 39. His testimony, therefore, to the contents of the first source is impaired. If our Lord was twice requested for a sign from heaven (which is improbable), it would seem that on the former occasion He conceded the sign of Jonah, on the latter He refused it, either St. Mark or St. Matthew being wrong; and in this case the presumption is entirely in favour of St. Mark. But as no reason can be given for such a contradiction of Himself, it seems better to suppose that we have here an example of St. Matthew's numerous 'doublets,' the same event being taken as separate events because they were found in two sources. In that case we must suppose that either St. Peter's recollection was imperfect, or St. Mark's memory treacherous, for the saying about the sign of Jonah vindicates its authenticity, so that we must for once abandon St. Mark.

2. The much longer account contained in the second source is preserved in St. Matthew and St. Luke. The close resemblance in form and in a considerable part of the language leaves us in no doubt that these evangelists drew from the same source—probably St. Matthew's *Logia*. But though the structure of the sentences is the same, the meaning in the latter of the two verses is widely different. In St. Luke it is vague, in St. Matthew it is specific. And we are compelled to ask, Which evangelist comes nearest to the original *Logia*?

Now no one, I suppose, would maintain that St. Luke had doubts about the historic truth of the story of Jonah, and deliberately altered our Lord's words for that reason. Such a supposition would, indeed, make a higher critic of him. The question therefore, is, whether the vague or the specific account is primitive. Dr. Douglas may brand our reasoning as subjective, and declare that it has no weight with him, but the question must be answered,

and I can have no doubt in which direction the truth lies. The fact is, that from the very first St. Matthew's verse has swallowed up St. Luke's as completely as the whale swallowed Jonah. In spite of the historical difficulty, which no ingenuity of harmonists has ever got over, that our Lord was only one day and not quite two nights in the heart of the earth, the strength of the comparison and the striking fulfilment of Scripture has fastened upon the imagination of Christendom, and driven St. Luke's commonplace words out of the field. No one, who has any sense of historical criticism, will doubt, that if St. Luke had been acquainted with St. Matthew's verse, he could never have given his own, and thus we confidently conclude that the *Logia* agreed rather with St. Luke.

3. Again, St. Matthew is particularly fond of fulfilment of Scripture, and in no case are these fulfilments part and parcel of primitive sources. They are comparatively late accretions, the work no doubt of the preachers of that day who searched the Scriptures diligently to find them. This particular verse can neither be primitive nor ever have been current in Jerusalem. Only in distant lands where the date of the crucifixion was somewhat obscure would the words have assumed exactly this form.

If Dr. Douglas, before he wrote his protest, had sent for a copy of the *Biblical World* and studied the answers of the eight American scholars, he would have been saved some misrepresentation, and would have found that they have much more to say for themselves than he thinks. They write with a sobriety, an earnest sense of responsibility, and a faith which we may all admire. With the views, to which Dr. Douglas has given expression, we fully sympathise. They were almost universal fifty years ago, and even now are tenaciously held by men whose piety, reverence, and learning are beyond question. But they received a severe blow in the time of Galileo, when biblical students drew attention to the undoubted fact that our Lord had pronounced in favour of the Ptolemaic system of astronomy as against the Copernican. Men vehemently declared that you must choose between Christ and Galileo. Galileo has conquered—not Christ, but the biblical interpreters. A modern geographer would not assent to the assertion that 'the Queen of the South came from the most distant parts of the earth.' It is we who are to blame if we denounce him as an infidel for doubting it. The scriptural teaching is that when our Lord took upon Himself our infirmities, ignorance —human ignorance—was an essential part of them. When He asked, 'Where have ye laid him?' He spoke as one who needed information. We wrong Him by supposing that He was consciously acquainted with all the secrets of nature which human effort has slowly wrung from her in the centuries which have followed, and yet took no steps to relieve our ignorance, our poverty, and our weakness. No, the Incarnation is a mystery, an unfathomable mystery of love.

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Chaldeans.

IN the current issue of THE EXPOSITORY TIMES Mr. Rouse would explain the use of Chaldeans in the Massoretic Text of Daniel sometimes as a class of magicians and sometimes as a nation by the use of the word 'English' among ourselves. While the example he gives is interesting, a prior question has to be answered: Is the term כַּשְׂדִּים (Chaldeans) ever used for a class of magicians in the true text of Daniel? Are not the cases where this appears to be really due to corruptions of the text? We must bear in mind that the Chaldeans were not Babylonians, but predatory tribes who had pressed into Babylonia from the desert, and built for themselves fortresses in the fertile plain. Every now and then one of these predatory chiefs would secure possession of Babylon, and with it the supremacy over Babylonia. Although they had a common sovereign, the Chaldeans and Babylonians remained separate. Nabopolassar, was a Chaldean, and therefore Nebuchadnezzar. If we bear this in mind, and make use of the versions, we will, I think, see that there is at least a probability that the name of 'Chaldean' was never used for 'magician' in the genuine text of Daniel. In examining this question, we shall separate the cases where the word occurs in the Hebrew portion of the text from those in which it occurs in the Aramaic. The word occurs once in the first chapter at the end of the fourth verse. There I think it possible that the word may have stood for אַכַּדִּים; the likeness between כ and א in the older mode of writing was so great as to make confusion

easy, as the final letters were the same it was not an impossible thing for a scribe to read כשדים where אכדים had been written. This, however, is not necessary to our hypothesis. No one would maintain that the word 'Chaldean' there meant 'magician.' The next case is ii. 2. Here, certainly, if we follow the Massoretic, 'Chaldean' means 'magician'; if, however, we turn to the Septuagint, we find that the clause in question runs differently, and would be rendered 'the astrologers and the magicians and the sorcerers of the Chaldeans.' In this rendering, Chaldean was a national name, and introduced as indicating the preference the king had for the magicians of his own nation over those of the Babylonians proper. All the change is due to the insertion of a *vav* before 'Chaldeans.' If, as we think, this portion of the Hebrew text of Daniel is a translation—probably condensed—from an Aramaic original, then the resulting construction would show traces of this origin. The remaining case in the Hebrew of this chapter is perfectly explicable on this hypothesis. As for ix. 1, no one ever has contested the reference of this to the nation alone.

If we now turn to the Aramaic, we find that in chapter ii. 'Chaldean' occurs three times—twice where it may easily be understood in the national sense—namely, in the fifth verse and in the beginning of the tenth verse. In the end of the tenth verse the word seems to be used for 'magician.' When we look at the clause, we see that in it כשדי has replaced כשף of the second verse. We further find that when Daniel goes over the list of the classes of the astrologers of Babylon in ver. 27, the place is occupied by גזרין. It may thus easily have been a mistake for one or other of these. Of course the same blunder as that which occurred in the second verse may have taken place in the tenth. This is the more likely that in earlier Aramaic, in which, as it seems to us, Daniel was written, the relative used as the sign of the genitive was not די but ו, and this might easily be misread as ן by a careless scribe. The word next occurs in the eighth verse of the next chapter, and nobody there imagines it to be necessarily 'magicians.' The Chaldeans as distinct from the Babylonians were jealous of the influence these Jews had secured in the court. The next case is iv. 7, which does not occur in the LXX. In it Daniel alone is called by the king, and there is none of the summoning of the wise men, and no renewed evidence given of their inferiority to Daniel. All this is a rhetorical interpolation in the Massoretic Text. The only remaining case that has to be considered is v. 7, where כשדיא seems to have replaced בשפיא, two words that differ only by a letter. The latter word is rare and of doubtful etymology, whereas the former was well known, and had in later times the significance of magician. We exclude the instance in ver. 30, as this verse is not in the LXX. Certainly in the verse that occupies the same place, the word 'Chaldean' occurs obviously as the name of a nation. 'And this interpretation came upon Baltasar, for the kingdom, *βασίλειον*, was taken from the Chaldeans and given to the Medes and the Persians.'

We have, we think, made good our contention that there is grave reason to doubt whether the word 'Chaldean' had in the genuine text of Daniel the meaning of magician.

J. E. H. Thomson.

Dalkeith.

Harpagmos.

Philippians ii. 6.

May I be allowed to say how cordially I concur in Professor Agar Beet's rendering of Harpagmos? I had been wont to acquiesce in Bishop Lightfoot's explanation. It was an article in the *Expositor*, some years ago (I forget by whom), which first gave me this new light. Then came Professor Beet's paper in The Expository Times. Since then I have grown to wonder more and more how any other view could be deemed probable in comparison. By a sort of straining of language, Lightfoot just manages to give a tolerable account of the word. But when all is said, it remains as more or less a solecism linguistically, and an *obiter dictum* doctrinally. Whereas this other view not only involves no strain, but shows how we have here condensed into one word a whole wealth of teaching derivable from other passages. To begin with, as Professor Beet points out, it was not His essential equality with God that the Son of God surrendered at His Incarnation. But according to Lightfoot's view of *ἁρπαγμός* it is very difficult to safeguard the *κένωσις* from being taken as involving this. If any should be so pleased to take it, one sees not how their right to do so could be effectually disputed. I would like to add a few

considerations to show how far more satisfactory is the view put forward by Professor Beet. Take, first, the words of Jezebel to Ahab, and consider what they imply: 'Dost thou now govern the kingdom of Israel?' A king, and not able to take by the strong hand a subject's vineyard! a poor sort of kingship this! She thought of the position of king over Israel simply as a means of grasping. Such was the kingly prerogative in the eyes of a Jezebel,—a grasping *in posse*. But Christ Jesus did not esteem of His Divine Majesty so. Consider next the words of our Lord with reference to the ambitious request of the two sons of Zebedee: 'Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.' We have here contrasted the earthly ruler's view of power—grasping; and the Heavenly Ruler's view—self-emptying for the sake of others. Let us emphasise the force of the contrast by one extreme case. Take the young Caligula, of whom it has been remarked that 'he was never able altogether to recover from astonishment at the vastness of his power.' It turned his head; he claimed for himself a sort of position of equality with God; and how did he use this great position? Why, simply as a means of grasping. That was the worth of it in his eyes. The lives and property of his subjects lay at his mercy; and he laid violent hands on them at will, to gratify his own pleasure, without a thought of pity; simply to make parade of his absoluteness. Now, the position that Caligula in his madness claimed did really belong to Christ; and how did He regard it? In a quite other light. He did not value His equality with God for what it would enable Him to exact of His subjects, but for what it would enable Him to do for them. And He gave effect to this view of His by emptying Himself. How tremendously significant is this κένωσις of the Son of God in contrast with the ἁρπαγμός of a Caligula.

One actual incident is worth alluding to in conclusion,—the washing of the disciples' feet. It was with the full consciousness that the Father had given all things into His hands, and that He was come from God, and went to God, that Jesus rose from supper, and laid aside His garments, and took a towel and girded Himself, and proceeded to minister as a servant to the rest. This smaller condescension has always been regarded as a sort of parable or picture of the greater. It would seem obvious so to regard it, if only because of the echo between the two passages in question: 'I have given you an example, that ye should do as I have done to you.' 'Let this mind be in you which was also in Christ Jesus.'

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A Hebrew Word in Greek Disguise.

1 Cor. vii. 3.

In connexion with the difficulty of deciding the correct reading of this verse, it will be readily admitted (1) that manuscript evidence is not decisive, and (2) that neither εὔνοια nor ὀφειλη occurs anywhere in Greek literature with the meaning of *debitum tori*. It seems, therefore, very probable that ὀφειλομένην εὔνοιαν is the original reading, and that εὔνοια is a transliteration of the Hebrew עוֹנָה, Ex. xxi. 10, rendered *duty of marriage*. In Talmudic literature it frequently occurs in the form of עוֹנָא. (See Buxtorf's and Levy's Rabbinic Lexicons.) Such a hypothesis is quite in harmony with the principles of transliteration followed by the Septuagint translators in the case of proper names, and of words the meaning of which is doubtful. See particularly their rendering of 1 Chron. iv. 22. It equally agrees with the mode of transliterating Greek words into Hebrew characters, as found in the Targums, Mishnah, and Gemarah: לודקיא = Λαοδικια; אוקינוס = ὠκεανός; אנטוכיה = Ἀντιοχεία.

N. Herz.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

FURTHER papers of considerable interest have been received which consider the meaning of our Lord's Prayer in Gethsemane. We hope to publish some of them next month.

As we go to press, the report comes of the papers read at the Norwich Church Congress. Some of them demand attention, but cannot be touched this month. To those who are interested and in a hurry the report in the *Record* for October 11 may be recommended. Reports are found also in the *Times*, the *Guardian*, and elsewhere, but nowhere so accurately, it seems, as in the *Record*.

There is no man in America, perhaps there is no man here, who has done more for the scientific study of the Bible than Dr. W. R. Harper, the President of the University of Chicago. When he speaks on that subject we know that his words are wrung from a long experience. When, therefore, he tells us, in *The Biblical World* for September, that the greatest defect in our religious organisation is the lack of teachers of the Bible, we are bound to hear him respectfully.

But his words are hard to bear. For he says that 'nine-tenths of the teaching in the Sunday school is, as teaching, a farce.' He says that the work of our so-called Sunday-school teachers, if judged upon the standard of ordinary principles of pedagogy, is both ludicrous and criminal. It is ludicrous to call it teaching. It is criminal to send innocent pupils to suffer from it. He says that for a long time people have compelled their children to attend the Sunday school from a sense of duty. Now from a sense of duty they allow them to stay at home.

For Dr. Harper says that ordinarily the only person connected with the church who is at all capable of giving instruction in the Bible is the minister, and the minister is frequently the last man who feels an obligation resting upon him to do it. 'That which is most fundamental to the interests of the church, that which is its most vital part, he generously turns over to a few uneducated, unskilled, and sometimes unconsecrated, teachers; and he does not even trouble himself to see that these teachers associate themselves to help each other. The condition of things in most of our churches is in fact appalling, when we remember that in these days the Bible is not studied in the family as in former days. And when we come to understand the character of the instruction which is furnished as a substitute, we need not be surprised at the pitiably meagre results.'

Nor is this all. If the minister does not teach the Bible in the Sunday school, neither does he preach it in the congregation. The average

sermon, says Dr. Harper,—he speaks of America; do his words carry truth here also?—the average sermon, he says, contains less and less of biblical material, more and more of that which comes from outside the Bible.

And he has a reason for it. The modern minister does not know the Bible. He does not know the Bible; he knows innumerable things better than the Bible,—and so he speaks that he does know, and testifies that he has seen. As a matter of fact, says Dr. Harper,—but he speaks of America, remember,—the confessions of ministers themselves touching their ignorance of this book, and the exhibitions of ignorance which they make on all occasions where such ignorance may be detected, are sufficient to confirm what is rapidly coming to be the popular impression.

Therefore Dr. Harper holds that the greatest need of our day is the need of teachers of the Bible. They are needed for our colleges and institutions, which have so long neglected this the most important part of their work. They are needed for conducting lecture courses on Bible subjects in various places throughout the year. They are needed for regular instruction in our churches. 'This is indeed *a new calling*. The man who follows it will be in some cases a public lecturer, in others a college professor, in others a Sunday-school superintendent, in still others an assistant pastor. His work will be simply and solely to teach the Bible,—a new calling, and truly a glorious calling.'

A new calling, and truly a glorious calling,—but not an easy one. For since Dr. Harper has it in mind that this new calling will be one of highest rank and dignity, and since he realises that the work will make the most severe demands upon those who undertake it, he suggests the following things as necessary to the Bible teacher's equipment:—(1) A thorough college course, including Greek; (2) a graduate course of study, which shall include the languages of the Old Testament and cognate languages; (3) an acquaintance with the Old Testament literature, in its various forms of legislation, prophecy, and wisdom; (4) a knowledge of the origin and growth of the canon, of the texts, and of the principles of Old Testament interpretation; (5) a familiarity with the history of the Hebrew religion, and the development of the theological ideas of the Hebrews; (6) a study of the documents of the New Testament texts, and the principles of textual criticism; (7) the history of the New Testament times in Palestine in the Greek and Roman world; (8) the history of the Apostolic Age of the Church; (9) the life and teaching of Jesus Christ; (10) such other departments or divisions of biblical work as will be found of special interest.

Who is sufficient for these things? Few are sufficient at present, says Dr. Harper. But many may make themselves so. The country has hundreds and thousands of men and women who have by long effort prepared themselves to teach the English language, the modern languages, or mathematics. We wait now for the men and women who will undertake like special preparation to enable them to teach the Bible.

But there is nothing new under the sun. Our new calling of professor of the Bible—what is it but the old office of the reader, once so highly honoured in the Christian Church; then dishonoured and driven out, lost even to sight till Harnack rediscovered it for us? The new professorship—it is the old readership equipped for modern necessities.

On the 30th of January 1894, a paper was read before the Liverpool Baptist Union by the Rev. Sidney W. Bowser, M.A., of Birkenhead, of which the title was 'Proposals for a Denominational Guild of Bible Study.' The paper was afterwards published in the *Freeman* of February 23, and we read it there with interest. For it touched very closely that subject which of all others seems to us most imperative at the present day—the study

as distinguished from the mere reading of the Bible. But inasmuch as the proposals were for a *denominational* Guild, and they were yet but proposals, it seemed best to direct no more public attention to them than they had already received, until they had opportunity of bearing fruit in their own way.

We had no communication on the subject with Mr. Bowser until this month, when he kindly sent us the first annual 'Report of the Guild of Bible Study in connexion with the Liverpool Baptist Union.' But in the paper which contained the original proposals, the statement was frankly made that the idea came from 'The Expository Times Guild of Bible Study.' 'Readers of that most admirable and stimulating monthly magazine, THE EXPOSITORY TIMES, are aware that the Editor has established a Guild of Bible Study, which is doing good service, both in Scotland and in England' . . . and 'a brief quotation from its prospectus might very well serve to suggest the main ideas which our own proposed Guild should seek to realise.' Thereupon Mr. Bowser quoted some sentences, emphasising the characteristic of the Guild, that it seeks to encourage the systematic study as distinguished from the mere reading of Scripture. And then, 'this scheme,' he added, 'is capable of great expansion and elaboration, and in this paper only the principal features can be considered, not the details and their elaboration.'

The 'principal features' are three:—(1) The Special Need. 'It is surely not unjust to say'—this sentence occurs near the beginning—'that beyond a fair acquaintance with the principal biographies of the Old Testament, and the gospel history, and a slight knowledge of a few favourite psalms and prophecies, the Bible is still practically a sealed book to the great majority of Christians, in spite of all their private and public reading of its Scriptures. What is wanted, therefore, is a new Bible Society. Not to supersede the old. But a new Bible Society whose aim shall be, not the mere circulation of the Bible throughout the world, but its more real and more general study on the part of those who already peruse it. There exist to-day many interesting literary societies for the special study of the works of great English authors—the Chaucer Society, the Shakespeare Society, the Browning Society, the Ruskin Society—why should there not be similar societies for the special study of the works of Isaiah, Ezekiel, St. Paul, and St. John?'

But it is not dilettante literary societies that we need for the study of the Bible, as Mr. Bowser very well knows and earnestly urges. 'Viewed as the record of the revelation of God, and of His counsels of wisdom and grace to men, the Bible deserves the most careful, systematic, and prayerful study from all.' And so there follows (2) the Method, under which full suggestions are found as to time of study, books, examinations, and the like; while a closing paragraph indicates (3) the probable beneficial results of it all. 'The prevailing ignorance of the English Bible would disappear; a more enlightened appreciation of Christian doctrine and a more consistent Christian character and practice would obtain; a more loyal Christian spirit and service would be manifest. The life and work of the Church would be quickened and strengthened beyond all present conception. In more enlightened knowledge the best defence would be provided against the influence of the fanciful vagaries of extreme critics and sceptics. The coming generation would be saved from having to unlearn—a most difficult and painful process—that which is demonstrably false in the traditional views of the contents and growth and inspiration of the Bible; and it would be characterised by far less of the unsettlement, indifference, and unbelief which too widely prevail to-day.'

Well, the Liverpool Union listened and decided to try the Guild, and the first annual report has just been issued. It contains the Constitution and Bye-Laws, together with a record of the session's work. During this first session, the number of registered members reached 133. Of

these 23 presented themselves at the end of the session for examination in the prescribed subjects at fixed centres. Dr. Maclaren set the questions, and the answers were examined by Professor Marshall of Manchester and Professor Glass of Rawdon. Dr. Maclaren's questions are not found here. But the examiners more than hint that they were sufficiently difficult. 'In fact,' says Professor Marshall, 'no more searching set of questions could well have been required from those ignorant of Hebrew.' Nevertheless, some did well, and all did creditably. Why only 23 out of 133 came forward is explained by the Secretary (Mr. J. W. Macguire, B.A., 123 Kingsley Road, Liverpool). He says that a large proportion of the members consists of those over thirty years of age, to many of whom the idea of an examination, if not altogether out of the question, has more terror than to those under that age.

But the portion of the Report of deepest present interest is the page which contains the Constitution and Bye-Laws. Its leading points are these. The object is emphasised again—the study, not the mere reading of Scripture. And the method—a commentary to be used, and time fixed. Also, all members under thirty are expected to enter the examination. (Perhaps that should be left quite optional, just as it is optional whether, under 'The Expository Times Guild,' papers should be sent or not.) Prizes and certificates of honour are awarded after examination. Moreover, two titles are promised: 'Associate of the Guild' to those who pass two examinations in each Testament; and 'Fellow of the Guild' to those who pass four. The membership is open to all persons above fifteen years of age. An annual fee of one shilling meets expenses. Then follow the officers, consisting of a Dean, a Vice-Dean, a Board of Studies, a Treasurer, and a Registrar and Secretary.

There is a department of Bible study of the most serviceable nature which any man may engage in if he has patience and a Greek concordance. We have an example of it in the *Bibliotheca Sacra* for this quarter. There, in less than two pages, Mr. W. E. C. Wright gives a scientific and complete account of the use of the words 'Kingdom' and 'Church' in the New Testament. In our hymnology, he says, we use these words indiscriminately. They are not used indiscriminately in the New Testament. He accepts Dr. Fairbairn's generalisation, that 'the kingdom is the immanent church, the church the explicated kingdom.' And he gives us the meaning of that generalisation when he adds: 'In the Sermon on the Mount, and elsewhere, Christ spoke of the kingdom in order to set forth the ideal which He came into the world to make actual; and that ideal began to be realised in the local Christian assemblies, so that the apostles speak of the actual concrete church or churches oftener than of the ideal kingdom.'

And then he gives the examples. In the Gospels the word 'kingdom' occurs more than a hundred times; 'church' is found in none of them except Matthew, and there in but two passages. On the other hand, in the Acts and the Pauline Epistles, exclusive of the Pastoral Epistles, 'kingdom' occurs but nineteen times, while 'church' is found seventy-nine times. And he says, 'The drift of usage was very rapid in preference of the shorter word; and emphasis was increasingly put on the word "church" in the post-apostolic time, until the accepted saying came, "There is no salvation outside the Church."'

But when the word 'church' occurs, does it mean the local or the universal church? Mr. Wright's useful note answers that also. Of the two occurrences of the word 'church' in St. Matthew, in Matt. xviii. 7 Christ makes the local church or congregation the final court of appeal in the case of an offending brother; in Matt. xvi. 18 Christ tells Peter, 'On this rock I will build my Church,' where the word kingdom would fit so well that even Thayer does not hesitate in his *Lexicon* to suggest a misquotation. Of the twenty-

one times the word 'church' occurs in the Book of Acts, all except ix. 31 can be understood of the local congregation, and only three or four others can possibly be taken in any wider sense. In Acts xx. 28, 'The Church of God, which He purchased with His own blood,' the word is more naturally taken of the church universal; and so perhaps viii. 3, 'made havoc of the Church.' But in ix. 31 the best MSS. leave no doubt of this meaning, for they read, 'then had the Church rest throughout all Judea, and Galilee, and Samaria.'

In the Epistle to the Romans, the word 'church' occurs five times. They are all in the sixteenth chapter, and all with the local meaning. Of twenty-two occurrences in 1 Corinthians, only two have the distinctively larger sense: x. 32, 'Give no occasion of stumbling, either to Jews, or to Greeks, or to the Church of God;' and xii. 28, 'God hath set some in the Church, first apostles,' and so on. Two other passages may, however, be taken in the more extended meaning: xi. 22, 'Or despise ye the Church of God'; and xv. 9, 'I persecuted the Church of God.' In the Second Epistle to the Corinthians, 'church' occurs nine times, always of the local body. In Galatians it is three times found, twice with the local application; once, i. 13, 'I persecuted the Church of God,' it points rather to the universal church than to the local church in Jerusalem. And two references in each of the Epistles to the Thessalonians are simply to the local church or churches. But when we pass to the Epistles of the Captivity, the proportion gradually changes. In Philippians there is one reference to the local and one to the universal church. In Colossians two are local; two speak of the church as the body of Christ, and must be universal. In Ephesians the universal meaning is found nine times, the local not at all.

Whereupon Mr. Wright draws these two inferences. If the Gospels had been written in the post-apostolic age, their writers were surely supernaturally gifted to eschew the word 'church,' which had become so common then. And since some, if not all, of the Gospels are later than some, if not all, of the Pauline Epistles, it witnesses to the fidelity of their narratives that they uniformly use the word 'kingdom,' which Jesus used, in preference to the word 'church' which was gradually taking its place.

We like Mr. Wright's facts better than his inferences. There is no evidence that the evangelists were supernaturally gifted to overleap the thought and language of their circle. If St. John wrote his Gospel in Ephesus at the end of his long life, and did not use the word 'Church,' which had then become so common there, it will not do to say he was supernaturally gifted to eschew it. We need an explanation more consonant with the other things we know than that. Perhaps we need to ask again, and earnestly, if St. John really wrote this Gospel *in his old age.*

Professsor Findlay has published a third edition of his excellent handbook to St. Paul's Epistles (C. H. Kelly, 2s. 6d.), with additions and corrections. The most important addition is a 'Postscript' on *The Locality of St. Paul's 'Galatia.'* For since the issue of the first edition, Professor Ramsay's *Church in the Roman Empire* has appeared, in which the view is advocated that the 'Galatians' to whom St. Paul addressed his Epistle were the inhabitants of Antioch, Iconium, Lystra, Derbe, and the like, in *Southern* Galatia. And as Professor Findlay wrote his handbook, working on the old opinion that they were inhabitants of Galatia in the far north, the district of which Ancyra was the capital, he must either defend that position or abandon it.

He does not abandon it. He believes that Professor Ramsay is wrong. He still holds that St. Paul's 'foolish Galatians' dwelt in and around Ancyra in the north of Asia Minor. And in a few pages he subjects Professor Ramsay's theory to a sharper criticism than it has yet received.

Professor Findlay does not believe that St. Paul's 'Galatians' dwelt in Southern Galatia. He gives six reasons which tell against that theory. 1. The language of Acts xvi. 6 is against it. In the Revised Version (which he prefers to the Authorized) that language is, 'And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Ghost to preach the word in Asia.' 'The region of Phrygia and Galatia' points to a new region of travel distinct from that already described. But there was no new region to which the title would apply except the country lying north and north-east of Antioch in Pisidia, 'where the highlands inhabited by the old Phrygian population stretched to and overlapped the borders of Galatia proper.'

2. The connexion between the Epistles to the Galatians and the Romans is against it. In the Epistle to the Galatians (i. 9, iv. 13), St. Paul says that he had then been only twice amongst his readers. This Epistle, therefore, if Professor Ramsay is right, must have been written before the third missionary journey; for, according to Professor Ramsay's theory, St. Paul then traversed the country of these Galatians for the third time. Accordingly, Professor Ramsay removes the Epistle to the Galatians from its accepted place beside the Epistle to the Romans, holds that it was written two years earlier than the latter (and he ought to have said four years, hints Professor Findlay in a parenthesis), and groups it beside the Epistles to the Thessalonians. 'But if internal evidence proves anything, it proves that Galatians and Romans are neighbouring Epistles, the offspring of one birth in the writer's mind.'

3. St. Paul's character is against it. For if the Galatia of the Epistle is South Galatia, then Barnabas had also a hand in the preaching of the gospel there. But in the Epistle itself St. Paul claims an undivided authority over the Galatians. Thrice he mentions Barnabas. But it is never to suggest that the Galatians knew him or owed him anything. Once it is even in condemnation. Now, St. Paul was particularly sensitive on this point. He speaks elsewhere of those who 'stretch themselves overmuch,' and 'build on another's foundation.' It is highly improbable that he would himself be guilty of this discourtesy, and allow his own contempt to return upon himself.

4. Professor Findlay admits that we hear much in the Acts of South Galatia and little of North. But it does not follow that St. Paul did not know North Galatia, and did not write his Letter to its Christian Church. Why should he have written his Letters only to churches of the first rank? Colossæ was a second-rate provincial town, yet it received one of the profoundest of the Apostle's writings. And that the gospel did reach North Galatia early is proved by the fact that even when 1 Peter was written it had spread beyond it into Pontus. Nay, St. Paul himself must have broken ground north of the Syrian high-road, and put the gospel in the way of reaching the whole of Asia Minor, else (and this is argument the fifth) he boasts too much when he writes to the Romans (xv. 19) of 'having *fulfilled* the gospel of Christ from Jerusalem round about unto Illyricum.' And as for St. Luke's passing over the campaign in North Galatia, St. Paul himself may supply us with the explanation of that. We have only to suppose that the defection of the Northern Galatians, which he so passionately laments in his Epistle, continued till this region was lost to the Pauline mission. This is argument the sixth and last. And it is strengthened by the fact that St. Luke makes no pretence of giving a complete and uniform account of St. Paul's missionary career. 'What do we know of the "noble" Church of Berœa, of the churches of Cilicia, or of the churches of the Gentile mission in Syria outside of Antioch? It is possible to press too far the correspondence between the Acts of the Apostles and the Epistles of St. Paul.'

Books, like men, have often their hardest battle to fight with the outward and the accidental. If Mr. Balfour's *Foundations of Faith* had been de-

layed in the publication, it would have fallen flat in the turmoil of the general election. If Beyschlag's *New Testament Theology* had not been immediately preceded and overshadowed by the brilliancy of Wendt's *Teaching of Jesus*, it would have compelled a wider and more adequate recognition. But a book of worth can afford to wait. 'Bishop,' said Carlyle suddenly, 'have you a creed?' 'Yes,' was the answer of the late Bishop Wilberforce; 'and what is more, the older I grow the firmer that creed becomes under my feet. There is only one thing that staggers me.' 'What is that?' asked Carlyle. 'The slow progress that creed makes in the world.' Carlyle remained silent for a second or two, and then said slowly and seriously, 'Ah! but if you have a creed, you can afford to wait!'

A book that has a creed can also afford to wait. Already Beyschlag is coming to his inheritance. That most pointed reference in Dr. Horton's new book (*The Teaching of Jesus*. Isbister, 3s. 6d.) will cause inquiry to be made. And those who are fortunate enough to see the masterly article which Professor Peake has contributed to the current issue of the *Primitive Methodist Quarterly* will have no rest till they find the book and read it.

Not that either Dr. Horton or Mr. Peake sees nothing in the book but good. Dr. Horton speaks of the 'great defect' of Wendt's *The Teaching of Jesus*, and Beyschlag's failure to supply it. His aim is, 'to pass on the splendid spoil which these scholars have carried away from the study of years'; but as he does so, to endeavour to remove 'their great defect.' And Professor Peake is no less outspoken, whether in hearty commendation or in sincere dissent.

The defect they both discover is the same. It touches the Person of Christ. Beyschlag earnestly protests against the easy classification which would label him a Unitarian. 'In thus conceiving God,' he says, 'I am, like Schleiermacher, a Modalistic Trinitarian, but not a Unitarian.' Nevertheless, both Dr. Horton and Mr. Peake perceive that Beyschlag refuses us one essential element in the true Godhead of the Son, and both perceive that that element is His pre-existence.

Now, the simple method by which the thoroughgoing Unitarian believes in Jesus and denies His pre-existence is to reject the sayings which affirm it. This also is Wendt's method, though with a keener sense of responsibility. But Beyschlag does not so. He takes the record of the Synoptists as it stands. He accepts the Johannine authorship of the Fourth Gospel, and the authenticity of the sayings it records. Beyschlag's rejection of Christ's pre-existence is therefore no easy undertaking. First, he says that there are two kinds of pre-existence, an ideal and a real. Pre-existence was an idea familiar to the Jews, and applied to the Kingdom of God as well as to other things, and Jesus would apply the idea to Himself as the bearer of the Kingdom of Heaven. This pre-existence is simply an ideal pre-existence in the mind of God, the concrete form given to an 'ideal conception.'

Thus there is the passage (John vi. 62), 'If then ye behold the Son of Man ascending where He was before?' This, says Beyschlag, is no more than the pre-existence of the *Son of Man*; it is not the pre-existence of Jesus. In Dan. vii. 13 the Son of Man appears in the clouds of heaven, before He descends to earth invested with power and glory. Jesus claims to be this ideal Man. Again, there is the passage, 'Before Abraham was, I am' (John viii. 58). Jesus has affirmed that Abraham rejoiced to see His day. The Jews have replied that He was not yet fifty, and cannot have seen Abraham. 'Then the feeling of eternity flashed up in Him, and made Him answer them majestically: "Before Abraham was, I am."' He does not say 'I was'; His point is not His having been before, but His eternal being. Abraham is only a transient appearance—He is the 'Eternal in time.' But there is a third passage: 'And now, Father, glorify thou Me with thine own self, with the glory which I had with thee before the world

was' (John xvii. 5), upon which Beyschlag's comment is a question: 'If Jesus had really possessed the divine glory before His incarnation, how could He have asked it back as a reward for His work on earth?'

Now, this ideal pre-existence is a 'fine modern thought,' but it will not stand the test of honest exegesis. When that same question occurs again and again, and, whatever its context, always suggests the same meaning, it is difficult to show that that meaning is not right. In every instance the first meaning which these passages suggest is the actual pre-existence of Jesus Christ. And if any one of these passages loses its point when the question is otherwise interpreted, the proof that it is rightly interpreted is made more sure. Now, as Mr. Peake points out, the whole relevancy of Christ's answer to the Jews is lost if it did not assert His personal existence before Abraham.

And Beyschlag knows that his exegesis does not remove the pre-existence of Jesus from the Gospels. He admits that besides this ideal pre-existence there is also a real pre-existence there. But the passages which assert the real pre-existence either belong 'to the very agitated moments of the closing days of our Lord's life,' when He was not able to distinguish the actual from the visionary, or else they belong to the evangelist who wrote them down.

Thus Dr. Horton and Professor Peake have both discovered the weakness of Beyschlag's *New Testament Theology*, and mercilessly laid it bare. But they both are in haste to pass from it. For with that one weakness the book has been to both more than they are able to express. They did well to expose its weakness. But they did well to speak of it also as Professor Peake does, and say that 'it is not only very able, but a truly valuable contribution to its subject,' and that 'no one who takes upon himself to expound the deep things of God, as set forth by the New Testament writers, should neglect to make an earnest study of it, and thus enrich their ministrations of the Word.'

Of the books of the month, the most notable perhaps (excluding Moore and Sanday) is an unpretending volume of sermons by the Rev. W. A. Gray of Elgin. It goes by the title of *Laws and Landmarks of the Spiritual Life*, and it is published at the Wesleyan Book-Room. But the author is not a Wesleyan. In five neighbouring parishes in Aberdeenshire, sons were born to the ministers of the Free Church. Three of these sons of the manse are dead. Their names were W. Robertson Smith, W. Gray Elmslie, and Alexander Mackay. They died in the prime of manhood. Two are yet alive. Their names are W. Robertson Nicoll and W. A. Gray. Least known as yet of all the five, the last will be brought into wider acquaintance by this new volume. It is fitting that he should dedicate it to W. Robertson Nicoll.

Mr. Gray's *Laws and Landmarks* is a volume of sermons, and nothing more. But there is a greater variety of accomplishment covered by the expression 'a volume of sermons' than by any other. The average level is not very high, though it is higher than some would call it. That it is as high as it is, is due to books like this.

It contains both 'laws' and 'landmarks.' The first of the laws is the 'Law of the Higher Vision.' Its text is, 'We look not at the things which are seen, but at the things which are not seen' (2 Cor. iv. 18); and its divisions are these three: (1) the seen exists in the midst of the unseen; (2) the unseen is sometimes concealed and sometimes revealed by the seen; (3) whether there be concealing or revealing, it is our duty to pass beyond the seen and look at the things that are unseen —(*a*) from the seen trial to the unseen support, (*b*) from seen vicissitudes to unseen possessions, (*c*) from the seen reflections to the unseen substances. 'We have no new commandment to give you, but that which you have heard from the

beginning. Think more about the unseen world Read more. Read in the Bible first and foremost, and in the best religious meditations of the best religious minds. Have your conversation in heaven, through direct and earnest prayer. Be on the watch, too, for every passing disclosure. Be on the outlook for every transient hint. These disclosures will grow. These hints will multiply and expand. I remember once standing on the *col* of a high Swiss pass, the ledge of a perpendicular precipice, where I waited for the morning view. There was nothing as I gazed ahead but mist,—mist puffing, circling, swirling, like steam from the depths of some tremendous caldron. But I watched, and there was a break for a moment far down to the left, and a flash of emerald green; it was meadowland. Then there was a break to the right, and a cluster of houses appeared, with a white church steeple you could almost have hit with a well-aimed stone. Then they were covered, and the mist hid the scene as before, till it parted again, this time in front; and there was blue sky, and against the blue sky a vision of glittering snow-peaks. So it went on, peep after peep, rift after rift, here a little and there a little, till at last, as if worked on unseen pulleys, the mist curtain slowly drew up, and from east even unto west there stretched the chain of the Italian Alps, sun-smitten, glorious, white as no fuller on earth could white them.'

The Seven Heavens.

AN EARLY JEWISH AND CHRISTIAN BELIEF.

By the Rev. R. H. Charles, M.A., Exeter College, Oxford.

Various conceptions of the Seven Heavens prevailed largely in the ancient world alike in the far East and in the West. With these we shall deal only in so far as they influenced, or were in any degree akin to, the views that prevailed on this subject among the Jews and early Christians.

For the sake of clearness, it may be well to indicate the direction our investigations will take. We shall first set forth or merely mention the beliefs of this nature that prevailed among the Babylonians and the followers of Zoroaster in the East, and the speculations of certain great philosophers in the West. We shall next touch briefly on certain indications in the Old Testament that point in the direction of a plurality of the heavens, and show that Israel was not unaffected by the prevailing traditions of the ancient world. That we have not misinterpreted such phenomena in the Old Testament we are assured, when we descend to Jewish apocalyptic writings, such as the Testaments of the Twelve Patriarchs, the Slavonic Enoch,[1] 4 Ezra, and to the Talmud and the Mandäish Religion. Having thus shown that speculations or definitely formulated views on the plurality of the heavens were rife in the very cradle of Christendom and throughout its entire environment, we have next to consider whether Christian conceptions of heaven were shaped or in any degree modified by already existing ideas on this subject. We shall then find that there is undoubted evidence of the belief in the plurality or sevenfold division of the heavens in the Pauline Epistles, in Hebrews, and in the Apocalypse. In early Christian literature such ideas soon gained clearer utterance in Christian Apocalypses, such as the Ascension of Isaiah, the Apocalypses of Moses, Ezra, John, Isaac, Jacob, and the Acts of Callistratus. Such writers also as Clement of Alexandria and Origen are more or less favourably inclined to such conceptions. But shortly after this date these views fall into the background, discredited undoubtedly by the exaggerations and imbecilities with which they were accompanied. And thus though a Philastrius declares disbelief in a plurality of the heavens a heresy, Chrysostom is so violently affected against such a conception that he denies any such plurality at all. Finally, such conceptions, failing in the course of the next few

[1] An edition of this recently discovered work will be issued by the Clarendon Press towards the end of October. This *editio princeps* is based on a translation of Mr. W. R. Morfill from the Slavonic MSS.

centuries to find a home in Christian lands, betook themselves to Mohammedan countries where they found a ready welcome and a place of authority in the temple of Moslem theology. We shall now proceed as we have above indicated.

Among the Babylonians we find that hell was divided into seven parts by seven concentric walls (see Jensen, *Die Kosmologie der Babylonier*, Strassburg, 1890, pp. 232, 233[1]). Hence, we may here observe, this view passed over into the Talmud (Feuchtwang, *ZA.* iv. 42, 43). This sevenfold division of things[2] in general was a familiar one among this people. Thus the cities, Erech and Ecbatana were each surrounded by seven walls, modelled no doubt, as Jensen conjectures, on their conception of the seven world zones (*op. cit.* 172). For the world was held to be divided in this fashion according to the Gudia (*op. cit.* 173). This division was due either to the overwhelming importance of the sacred number seven, or else specifically to the number of the planets (*op. cit.* 174). We should observe also that the temple of Erech was called the temple of the seven divisions. Since, therefore, both earth and hell were divided into seven zones, it is only reasonable to infer that a similar conception was entertained regarding the heavens. Jensen, indeed, says that he can find no trace of such a division in the inscriptions. But since the sevenfold division of the planets gave birth to the sevenfold division of earth and hell, it is next to impossible to avoid the inference, with Sayce and Jeremias, that this same division must have been applied to the heavens through which the planets moved.

In Parseeism we find the doctrine of the seven heavens. This does not appear in the earliest writings, but in the Ardâi-virâf-nâme there is an account of the seven heavens through which Sosiash made a progress in seven days. In the first heaven are men who felt heat and cold simultaneously. (If we might infer from corresponding ideas in the Slavonic Enoch, and other apocalypses, we should conclude this heaven to be an abode of the wicked and not of the good. There is, however, a hell independently of this.) The inhabitants of the second heaven shine as the stars; of the third, as the moon; of the fourth, as the sun. The blessedness of endless light is reserved for heroes, lawgivers, and the pre-eminently pious. In the seventh heaven, Zarathustra sits on a golden throne. As we have already remarked, there is only one hell mentioned in the Ardâi-virâf-nâme. On the influence which such ideas had on the Talmud, see Kohut, *Zeitschrift DMG.* xxi. 562.

If we now turn from the East to the West, we meet, first of all, with the Pythagorean tenfold division of the universe. In the centre there was the central fire around which revolved from West to East the ten heavenly bodies. Farthest off was the heaven of fixed stars; next came the five planets; then the sun, the moon, the earth, and finally the counter earth.[3] According to the Timæus of Plato, the universe is shaped as a sphere, at the centre of which is placed the earth. Next follow the sun, the moon, and the five other planets, revolving round the earth in orbits separated from each other by distances corresponding to the intervals of the harmonic system. The outermost circle is formed by the heaven of fixed stars.

When we turn to the Stoics, we find kindred conceptions. In the centre of the universe the earth is placed in a state of repose. Nearest to the earth revolves the moon, and next in their appropriate orbits the sun, Venus, Mercury, Mars, Jupiter, Saturn.

We have thus seen that speculations were rife throughout the ancient world on the plurality of the heavens. It is clear, further, that these speculations were based mainly on astronomical considerations. That ancient Judaism was not unaffected by such views, we may reasonably conclude from certain passages in the Old Testament. The plural form of the word for 'heaven' in Hebrew probably points to a plurality of heavens; and such phrases as 'the heaven of heavens' (Deut. x. 14; 1 Kings viii. 27; Ps. cxlviii. 4) cannot be adequately interpreted, unless in reference to such a belief. In Job i. 6, 7, ii. 1, 2, 7, we find a further peculiar feature in the ancient conception of heaven. Satan there presents himself along with the angels in the presence of God.[4] The place indicated by the context is heaven. The presence of evil in heaven, though offensive to the conscience of later times, seems to have caused no offence in early Semitic

[1] See also Jeremias, *Die babyl.-assur. Vorstellungen vom Leben nach dem Tode*, 1887, pp. 34–45.

[2] Sayce, *Babylonian Religion*, p. 82, note.

[3] For further details, see English translation of Zeller's *Pre-Socratic Philosophy*, i. 444, 445.

[4] In like manner an evil spirit presents himself among the hosts of heaven before God in 1 Kings xxii. 19–23.

thought. We shall find, in the course of our investigations, that this peculiar idea reasserted itself from time to time in Judaism and Christianity till, finally, it was expelled from both.

The probability of an Old Testament belief in the plurality of the heavens is heightened, if we consider the fact that the Jews were familiar with, and attached names to, the planets. Thus Kronos, Aphrodite, Ares, Zeus, Hermes are mentioned respectively in Amos v. 26; Isa. xiv. 12; 2 Kings xvii. 30; Isa. lxv. 11, lxvi. 1. The Jews were acquainted also with the signs of the Zodiac (Job xxxviii. 32), and offered them an idolatrous worship (2 Kings xxiii. 5). Since, therefore, we have seen that in the East astronomical considerations, *i.e.* the sevenfold division of the planets, led in due course to a similar division of the heavens, it is not unlikely that this knowledge gave birth to a like result among the Jews. However this may be, the reasonable probability we have already arrived at is converted into a certainty when we come down to the apocalyptic and other writings of the Jews. Of these, the Slavonic Enoch and the apocalyptic sections of the Testaments of the Twelve Patriarchs were written about or before the beginning of the Christian era. As the description of the seven heavens in the latter is very brief, we shall deal with it first. The rendering that follows presupposes an emendation of Dr. Sinker's text, which I cannot justify here, but hope to do so later in an edition of this work. The third chapter of the Testament of Levi runs: 'Hear, then, concerning the seven heavens. The lowest is the gloomiest, because it witnesses every iniquity of men. The second has fire, snow, ice ready against the day of the ordinance of the Lord, in the righteous judgment of God. In it are the spirits of the lawless ones, which are confined for punishment (cf. Slav. Enoch vii.). In the third are the hosts of the armies (cf. Slav. Enoch xvii.), which are appointed against the day of judgment to execute vengeance on the spirits of deceit and of Behar. . . . In the highest of all the Great Glory dwells, in the holy of holies. . . . In the heaven next to it (*i.e.* the sixth) are the angels of the presence of the Lord, who minister and make propitiation to the Lord for all the sins of ignorance of the righteous. . . . And in the heaven below this (*i.e.* the fifth) are the angels who bear the answers to the angels of the presence of the Lord. And in the heaven next to this (*i.e.* the fourth) are thrones, authorities, in which hymns are ever offered to God.' In chapter ii. of the same Testament there is a short reference to the first three heavens: 'And I entered from the first heaven into the second, and I saw there water hanging between the two. And I saw a third heaven far brighter than these two.'

We cannot pause here to deal with the details of the above account. We shall only draw attention to the description of the denizens of the second heaven. These are the fallen angels who are reserved for punishment. Although the description of the seven heavens just given is short, it is too definitely conceived to have appeared thus for the first time in Judaism. In the Slavonic Enoch, whose evidence we shall presently briefly summarise, we have, so far as I am aware, the most elaborate account of the seven heavens that exists in any writing or in any language. 'The Book of the Secrets of Enoch,' as it is named in the Slavonic MSS., in which it is alone preserved, but which for the sake of brevity I call 'The Slavonic Enoch,' was written in the main in Greek at Alexandria, although portions of it are merely reproductions of a Hebrew original. In the first heaven there is 'a very great sea, greater than any earthly sea' (cf. Rev. iv. 6). This sea seems to be described in the Test. Twelve Patriarchs as 'water hanging between the first and second heavens' (see above). In this heaven also are 'the elders and the rulers of the orders of the stars.' Although the number of these is not given, it is twelve: and then we have here an account related to Eth. En. lxxxii. 9–18, 20; or possibly it is twenty-four, and thus there may be a remote connexion, on the one hand, between this class of 'elders and rulers . . . of the stars' and the twenty-four elders in Rev. iv. 4; and, on the other, between it and the Babylonian idea set forth in Diodorus Siculus, ii. 31, *εἴκοσιν καὶ τέτταρας ἀφορίζουσιν ἀστέρας, ὧν τοὺς μὲν ἡμίσεις ἐν τοῖς βορείοις μέρεσι, τοὺς δ' ἡμίσεις ἐν τοῖς νοτίοις τετάχθαι φασί, καὶ τούτων τοὺς μὲν ὁρωμένους τῶν ζώντων εἶναι καταριθμοῦσι, τοὺς δ' ἀφανεῖς τοὺς τετελευτηκόσι προσωρίσθαι νομίζουσι, οὓς δικαστὰς τῶν ὅλων προσαγορεύουσιν* (quoted by Gunkel, *Schöpfung und Chaos*, p. 308, who establishes a connexion between Rev. iv. 4 and this Babylonian idea). The first heaven, further, contains treasuries of snow, ice, clouds, and dew.

In the second heaven (vii.) 'Enoch saw the

prisoners suspended, reserved for and awaiting the eternal judgment. And these angels were gloomy in appearance . . . they had apostatised from the Lord, and transgressed together with their prince.' For a similar account, see Test. Levi above.

In the third heaven (viii.) we have the garden of Eden and the tree of life, and likewise 'an olive tree always distilling oil,' *i.e.* the *arbor misericordiæ* (cf. *Evang. Nicodemi*, ii. 3). We shall observe that the location of Paradise in this heaven agrees with the Pauline account (2 Cor. xii. 2, 3). But (x.) in the northern region of this heaven Enoch sees the place of the damned. 'That place has fire on all sides, and on all sides cold and ice, thus it burns and freezes.' When Enoch exclaims, 'Woe, woe! how terrible is this place!' his escort reply, 'This place, Enoch, is prepared for those who did not honour God; who commit evil deeds on earth, sodomy, witchcraft, enchantments . . . stealing, lying, calumnies, envy, evil thoughts, fornication, murder' (x. 4).

In the fourth heaven (xi.–xv.) Enoch sees the course of the sun and moon and the angels and the wonderful creatures, the phœnixes and the chalkidri which wait upon the sun. In the midst of this heaven (xvii.) is 'the armed host serving the Lord with cymbals and organs and unceasing voice.' Cf. Test. Levi on third and fourth heavens above.

In the fifth heaven (xviii.) are the watchers whose fallen brethren Enoch had already seen undergoing torments in the second heaven. These are troubled and silent on account of their brethren.

In the sixth heaven (xix.) are 'seven bands of angels, very bright and glorious,' who arrange and study the revolutions of the stars and the changes of the moon and the revolutions of the sun, etc.: and the angels over all the souls of men who write down all their works and their lives before the face of the Lord. 'In their midst are seven phœnixes and seven cherubim and seven six-winged creatures.'

In the seventh heaven (xx.) Enoch sees all the heavenly hosts, the ten great orders of angels standing before the Lord in the order of their rank, and the Lord sitting on His lofty throne.

With regard to this scheme, I will content myself with calling attention to the fact that a preliminary Tartarus is situated in the second heaven (cf. second heaven in the Test. Levi), and that hell is placed in the north of the third heaven, and that evil in various forms is found in the second and third heavens, and dissatisfaction and trouble in the fifth.

In 4 Ezra (vi. 55–74) there is a detailed description of the seven ways of the wicked and the seven ways of the righteous. These ways are represented in a form so essentially abstract that, as Gunkel rightly remarks (p. 309), they must be derived from what were originally concrete conceptions, such as the seven heavens and the seven hells. To the latter conception there is no reference in the Slavonic Enoch.

Passing onward we come to the Talmud. In the Talmud the views of the Rabbis waver. Some thought, as the Rabbi Jehuda, that there were two heavens, *Chagiga* 12*b*, but R. Simeon ben Lakish enumerated seven. The latter view was the usual one. In the *Beresh. rabba*, c. 6, and the *Chagiga* 12*b*, the seven heavens are as follows: The lowest, which is called *vilun*, is empty. In the second, named *rakîa*, are the sun, moon, and stars. In the third, named *shechakim*, are the mills which grind manna for the righteous. In the fourth heaven, *zebul*, are the heavenly Jerusalem, the temple, the altar, and Michael. In the fifth, *maon*, are the angels who sing by night, but are silent by day, in order that God may hear the praises of Israel. In the sixth, *machon*, are the treasuries of the snow, hail, rain, and dew.

In the seventh, *aravoth*, are judgment and righteousness, the treasuries of life, peace, and blessing, the souls of the departed pious, as well as the spirits and souls yet to be born, and the dew wherewith God will awake the dead. Finally, there are the Seraphim, Ophannim, Chaiioth, and other angels of service, and God Himself sitting on the throne. See Weber, *Die Lehren des Talmud*, pp. 197, 198; Eisenmenger, *Entdecktes Judenthum*, i. 467; Wetstein on 2 Cor. xii.

It is well to observe here that, though the Talmudic description of the seven heavens is puerile in the extreme, its character attests the influence of a growing ethical consciousness. To such a consciousness the presence of evil in heaven could not but seem incongruous. In banishing, however, evil from the precincts of the heavens, the Rabbis necessarily weakened the vigour of the old conceptions, for they were not masters of sufficient imagination to fill up adequately the gaps brought about by their righteous zeal.

In connexion with the Jewish evidence on this subject, we might point out that the same division

of the heavens probably prevailed in the Mandaic religion, since, at all events, one of its dogmas was the sevenfold division of hell (Brandt, *Die mandäische Religion*, p. 182).

We have now found that among the Babylonians, the later followers of Zoroaster, the Greeks, in all probability in ancient Judaism, and certainly in Judaism generally from before the Christian era onward, speculations and as a rule clearly defined conceptions were rife on the plurality of the heavens. We have seen also that the prevailing view was that of the sevenfold division of the heavens; and we have observed, further, that a feature impossible in modern conceptions of heaven shows itself from time to time in pre-Christian religious conceptions, *i.e.* the belief in the presence of evil in the heavens.

(*To be concluded.*)

The Expository Times Guild of Bible Study.

THE new session of 'The Expository Times Guild of Bible Study' commences this month. We have chosen the Books of Haggai and Malachi for the Old Testament, and the remainder of the Acts of the Apostles (xiii.–xxviii.) for the New. This completes in each case not merely a portion of Scripture, but a period of Sacred History.

The sole condition of membership in 'The Expository Times Guild' is the promise to study one or both of the appointed portions of Scripture between the months of November and June. That promise is made by the sending of the name and address (clearly written, with degrees, etc.) to the Editor of THE EXPOSITORY TIMES, at Kinneff, Bervie, N.B. There is no fee, and the promise does not bind anyone who, through unforeseen circumstances, finds it impossible to carry it out.

The aim of 'The Expository Times Guild' is the study, as distinguished from the mere reading, of Scripture. Some commentary is therefore recommended as a guide, though the dictionary and concordance will serve. Recent commentaries on Haggai and Malachi are not so numerous as on Zechariah. But Orelli's *Minor Prophets* (10s. 6d.) could scarcely be excelled for more advanced study, while Dods' *Haggai, Zechariah, and Malachi* (2s.[1]) is more easily mastered and extremely useful. Archdeacon Perowne has a volume on the same prophets in the *Cambridge Bible for Schools and Colleges* (3s. 6d.), and *Malachi* may be had alone (1s.).

Messrs. T. & T. Clark, Edinburgh, have again kindly agreed to send a copy of Orelli direct to any *Member of The Expository Times Guild* on receipt of six shillings.

[1] *Not* 2s. 6d. as stated last month.

For the study of the Acts, nothing new has appeared since last year. We may, therefore, again mention Dr. Lumby's volume in the Cambridge Bible (4s. 6d.), and Professor Lindsay's in the Bible Handbook Series, which is conveniently issued in two parts (Acts i.–xii. and xiii. to end, 1s. 6d. each), and is surprisingly cheap. For those who are ready to work on a Greek text, nothing can surpass Mr. Page's little book (Macmillans, 3s. 6d.).[2]

As the study of these portions of Scripture advances, short expository papers may be sent to the Editor. The best of them will be published in THE EXPOSITORY TIMES, and the writers, seeing them there, may send to the publishers for the work they select out of a list which will be given.

During the past session fewer papers than usual have been published. This is owing, not to any lack of papers or of ability in them, but to their length. Again and again, papers have had to be rejected which would certainly have appeared had they been half their present length. We must recognise the fact, however, that some subjects cannot be adequately discussed within the limits we have to prescribe. We wish, therefore, this session to offer, in addition to the books sent for published papers, ten volumes for the best unpublished papers received during the session which exceed two columns of THE EXPOSITORY TIMES in length. And inasmuch as many of the members of the Guild are laymen or ladies, five of the volumes will be reserved for them. The result will be published in the issue for August or September.

[2] A new edition in English at 2s. 6d. is just published.

The following new members are enrolled this month:—

Rev. R. Middelton Ryburn, The Manse, Gisborne, New Zealand.
Rev. Hugh Northcote, M.A., Wanganui, New Zealand.
Mr. Charles Bailey, F.L.S., Ashfield, College Road, Whalley Range, Manchester.
Rev. D. Macfadyen, M.A., Burleigh House, St. Ives, Hunts.
Rev. Frank P. Joseland, Chiang Chiu, Amoy, China.
Rev. Duncan Ferguson, M.A., English Presbyterian Mission, Formosa, China.
Rev. Herbert W. Williams, M.A. (Cantab.), Te Rau Kahikatea, Gisborne, New Zealand.
Rev. William Deans, Church of Scotland Mission, Ichang, China.
Mr. David Jones, *Advertiser* Office, Leamington.
Rev. John Hunter, M.A., B.D., The Manse of Rattray, Blairgowrie.
Rev. Michael J. Macpherson, M.A., B.D., Assistant, Parish Church, Kilsyth.
Rev. W. D. Rowlands, Llechryd, South Wales.
Rev. J. Harries, Wesleyan Manse, Dundee.
Mr. Walter C. Huckelsby, 437 High Road, Chiswick.
Rev. Henry Knowles, B.A., Corpus Christi College, Cambridge.
Rev. John Cairns Mitchell, B.D., F.R.A.S., Rutland Cottage, Parkgate Road, Chester.
Rev. John Stewart, B.A., The Manse, Carrickfergus.
Rev. John Somerville, B.D., Free Church Manse, Chirnside.
Rev. David H. Maconachie, B.A., Brigh Manse, Stewartstown.
Rev. E. A. Wright, M.A. (Dublin), St. John's Vicarage, Hull.
Rev. Henry C. W. Newell, Victoria Park Road, London, N.E.

Dr. Driver's 'Deuteronomy.'

THE USE OF THE NAME OF MOSES.

By Professor the Rev. G. G. Cameron, D.D., Aberdeen.

Until criticism of the Old Testament takes a new departure, Dr. Driver's volume, in Messrs. Clark's new series of *International Critical Commentaries*, is likely to be accepted by English-speaking students as containing the most reasonable statement of the views held by the new school of critics regarding the origin and the date of Deuteronomy. It is not easy to think of a man better qualified than Dr. Driver to explain to an English constituency such an Old Testament problem as has been raised in connexion with Deuteronomy. To speak of his scholarship would be little less than an impertinence. His statement of the points in discussion, and of the conclusions at which he arrives, is remarkably clear. If his assumptions are conceded, his argument appears to be fair, and it may be difficult to refuse assent to the results which he submits for acceptance. Moreover, the spirit in which he writes is so free from controversial bitterness, and so worthy of a Christian critic, that it is a pleasure to follow a discussion conducted in such terms. As one reads, one feels the influence of a writer who has his subject so well in hand, and whose literary skill and ready command of language enable him to present his case so effectively. Dr. Driver has taken Graf's conclusions and laid them before the English public in a form as attractive as they are ever likely to assume in the English language.

One would fain agree with him; but there are difficulties. To the non-critical mind perhaps, after all, the gravest difficulty is that which concerns the use of the name of Moses throughout the book. Even if the assumption is conceded that the name of Moses may be legitimately employed by an author who, himself living centuries after Moses, based his literary work on what was accepted as genuinely Mosaic,—a general concession of this kind does not cover such a case as is presented by the Book of Deuteronomy. The name of Moses runs almost continuously throughout the book. Details are numerous. Assertions of an exact kind abound. Regulations are prescribed [*e.g.* in connexion with the setting up of the kingdom, ch. xvii., and the extermination of the Canaanites, ch. vii. 1–5, xx. 16–18] which,

after all that has been said in the way of explanation, appear to be strangely out of place in the reign of Josiah. At that date it was not the Canaanitish tribes of Palestine that Israel (one should rather say, Judah) had to dread. Nor would any Jewish author be likely to write that a foreigner must not be appointed king of the chosen people centuries after the Messianic promises had been strictly limited to the house of David.

But questions of this kind may be left alone for the present. The attention of the reader is requested to the explanation offered by the critics of the use of the name of Moses. Dr. Driver is quite decided that the teaching of Deuteronomy is essentially Mosaic. 'If there is one thing which (even upon the most strictly critical premises) is certain about Moses, it is that he laid the greatest stress upon Jehovah's being Israel's only God, who tolerated no other god beside Him, and who claimed to be the sole object of the Israelite's allegiance.[1] But these are just the fundamental principles of Deuteronomy. They are expanded and emphasied in it with great eloquence and power, but in substance they are Mosaic; all that belongs to the post-Mosaic author is the rhetorical form in which they are presented.'[2]

Where does Dr. Driver get the information which warrants him to speak so unhesitatingly regarding the principles actually promulgated by Moses? To the ordinary mind, indeed, all that Dr. Driver claims for Moses is written plainly enough in the Pentateuch. But the Moses required by Dr. Driver must be proved to be a historical personage before he can be used as Dr. Driver uses him in this book on Deuteronomy. It will not do for a critic to adopt the general conception of Moses, and his legislative and other work, arrived at by a non-critical reader of the Pentateuch, and use that conception to explain or surmount the difficulties (or one or more of the difficulties) of the critic's position. The Moses with whom Dr. Driver conjures as skilfully as any other critic, is the Moses naturally suggested by the Pentateuch. But where does Dr. Driver get him? Is he really historical? Dr. Driver has subjected the Pentateuch to a very careful analysis, the result of which is that the earliest main document (JE) is assigned to a period four or five centuries later than Moses.[3] And it is a question of no small importance whether, on the basis of his critical analysis, Dr. Driver has a valid claim to the Moses whom he absolutely requires for his view of Deuteronomy.

To use the words of Dr. Driver: 'Deuteronomy may be described as the *prophetic reformulation, and adaptation to new needs, of an older legislation.*'[4] (The italics are Dr. Driver's.) When did this process of adapting an older legislation to new needs begin? Did it become operative for the first time in the days of Josiah? Was there no adaptation of an older legislation to the needs of the time of David or Solomon,—the period to which, apparently, Dr. Driver is disposed to assign JE? The most noteworthy modification of previous legislation in Deuteronomy arises in connexion with the place of worship. The legislation of Deuteronomy made it illegal to offer the sacrificial victims elsewhere than at the sanctuary chosen by Jehovah for the purpose. This, undoubtedly, was a modification, of a somewhat extreme kind, of the law of the earlier code which, according to critics, covered and sanctioned the worship at the local shrines scattered up and down the land. To use the words of Reuss, quoted by Dr. Driver in a note: 'The only real innovation known to us was the absolute prohibition of the cultus beyond Jerusalem.'[5] But even this law was, probably, only relatively an innovation, in the opinion of Dr. Driver. 'It accentuated, with limitations demanded by the dangers of the age, the ancient pre-eminence of "Jehovah's house" (Ex. xxiii. 19).'[6] What one wishes to know is, whether the law of Exodus xx. 24 was itself a modification of an earlier prescription. On Dr. Driver's assumption the probability is that this law was an adaptation of an earlier arrangement, to suit the circumstances of the time when JE was produced. That this was actually the case is practically admitted by Dr. Driver. 'It is reasonable to suppose that the teaching of Moses on these subjects [civil ordinances and ceremonial observances] is preserved, *in its least modified form*

[1] Cornill, *Der israelitische Prophetismus* (1894), p. 25 f.
[2] Driver, *Deuteronomy*, Introduction, p. lix.
[3] *Introduction to the Literature of the Old Testament*, p. 118: 'All things considered, a date in the early centuries of the monarchy would seem not to be unsuitable both for J and for E; but it must remain an open question whether both may not, in reality, be earlier.'
[4] Driver, *Deuteronomy*, Introduction, p. lxi.
[5] *Ibid.* p. lvi, *n.*
[6] *Ibid.*

(italics ours), in the Decalogue, and "the Book of the Covenant" (Ex. xx.–xxiii.).'[1] Naturally the form would be least modified in the earliest document. The point to note is that none of the documents—so far as we know—contain any important prescription actually Mosaic. The particular form of the law of Exodus xx. 24 may have been occasioned by the chequered history of the period of the judges. On Dr. Driver's assumption it may have been substantially the law of Deut. xii. which was modified to suit the condition of the Church about the close of the centuries of disappointment that lay between the conquest of Canaan and the institution of the monarchy, and the so-called innovation of the days of Josiah may have been simply a return to the actual injunction of Moses.

The same line of observation may be pursued with regard to the priesthood. Dr. Driver holds with other critics that the distinction which appears in P between the priests proper and the Levites as a whole is not found in Deuteronomy. According to the legislation of the latter, any Levite might legitimately discharge the functions of the priest. This arrangement was in force when Deuteronomy was written, and the new form of the legislation did not interfere with this priestly right of the Levites. The rigid enforcement of the centralisation of the cultus at Jerusalem would naturally bring up to the capital, from various parts of the land, those Levites who were disposed to insist on their rights, or who desired to take part in the special duties of the priesthood. This contingency was foreseen, and provision made for it. (See Driver's *Deuteronomy*, Introduction, p. xxxviii, 1.) If the view of the advanced critics is well founded, this may be regarded as the beginning of a movement which issued in the priestly legislation of P. That every Levite might act as a priest was an arrangement admirably adapted to the worship on the local high places which, according to the new critical views, was the statutory form of worship from the settlement in Canaan (at all events, from the date of JE) to the days of Josiah. But if, towards the close of the kingdom, priestly legislation was seriously modified, so far as the place of worship is concerned, the question at once arises, 'Was there not a modification of equal significance when the kingdom was set up? or if not in the days of Saul and David, at least in the time of Solomon, when the magnificent temple at Jerusalem offered so many attractions to those entitled to discharge priestly functions?' If modification of legislation to meet new views is the key to the solution of Pentateuchal problems, one would expect a readjustment of legislation at the institution of the monarchy. Dr. Driver admits that the centralisation of worship in the days of Josiah was in accordance with a movement which arose naturally out of the existence of the temple at Jerusalem.[2] Was there any corresponding movement with respect to the priests? Such a movement would be quite natural, if not, indeed, a necessary accompaniment of the other. But we have no information. JE, the document available for the time before Jossiah, does not contemplate the centralisation of the cultus. Even according to Dr. Driver it is probably as late as the date of Solomon's temple; but if so, the author does not appear to have dreamed of a central sanctuary, or of the limitation of the priesthood, to which such an arrangement was almost sure to lead. The modification of the 'Mosaic nucleus' which appears in JE was intended to suit the widest extension of worship at the local sanctuaries. And (corresponding to what has been said as to the place of worship) it becomes an interesting question, 'What was the actual Mosaic prescription with respect to the priesthood?' So far as we know, it may have been as narrow as that found in P; the priesthood proper may have been limited to a single family, and that the family of Aaron. The truth is (and this is the point to which, in this paper, the attention of the reader is specially invited) that Dr. Driver offers no trustworthy ground for confidence. The Moses that he finds in Deuteronomy is not historical. Someone—nobody can give a hint as to who he was—in the days of Josiah spoke or wrote (or both), as he believed —was inspired to believe—that Moses would have spoken or written, if he had been permitted to appear and to act the part of a prophet to the contemporaries of that king. For it is claimed that the book, originating in this way, is inspired—that the author was used by God to produce this book as the authors of other anonymous portions of the Old Testament were employed. 'There is nothing in Dt. implying an interested or dishonest motive on the part of the (post-Mosaic) author: and this being so, its moral and spiritual

[1] *Literature of the Old Testament*, p. 145.

[2] *Literature of the Old Testament*, p. 131.

greatness remains unimpaired; its inspired authority is in no respect less than that of any other part of the Old Testament Scriptures which happens to be anonymous.'[1] This sentence is interesting and instructive,—though it is possible to read into it—and not unreasonably—what the writer has no intention of teaching. Does Dr. Driver mean that the inspiration of the anonymous parts of the Old Testament is different from that of the other portions? The old opinion that there are different degrees of inspiration in the books of holy Scripture seems to be coming to the front again. Does Dr. Driver hold such a view? Further, is the 'inspired authority' of a book guaranteed by the conviction of the critic that the author was not influenced by 'an interested or dishonest motive'? And on the question of motive it is interesting to compare the opinion of Dr. Driver with that of Kuenen, as given in his *Religion of Israel*. 'Deuteronomy was written,' says Kuenen, 'not for the mere sake of writing, but to change the whole condition of the kingdom. The author and his party cannot have made the execution of their programme depend upon a lucky accident. If Hilkiah *found* the book in the temple, it was put there by the adherents of the Mosaic tendency. Or else Hilkiah himself was of their number, and in that case he pretended that he had found the book of the law,'[2] and so on. Kuenen not merely allows an interested motive on the part of the author or authors of Deuteronomy, but also admits that the object in view was secured through deception. In short, Deuteronomy furnishes an example of the end justifying the means. 'Nor must we forget,' says Kuenen, in the same page, and dealing with the same subject, 'that at all times, and in all countries, faction and intestine quarrels have stifled delicacy in the choice of means.'

There is little to choose between Dr. Driver and Kuenen as to the date of Deuteronomy. An explanation is required of the appearance of the book at the time to which it is assigned. An interested motive is allowed by Kuenen in connexion with the production of the book, and its inspired authority, of course, is not mentioned. Dr. Driver disallows an interested motive, but claims inspired authority for the book. Which of the great critics is right? Does Dr. Driver adduce any valid argument in favour of his opinion? No; his view rests on an assumption; and, apart from moral sentiment, it is scarcely more difficult to support Kuenen than Driver. If these critical discussions are to be continued to any profit, the time seems to have come when an attempt should be made to explain what a reasonable view of inspiration involves. Dr. Driver holds that Deuteronomy is as much inspired as any other anonymous part of the Old Testament. The greater part of the book is put into the mouth of Moses. But it is unnecessary to repeat that the speaker is not the historical Moses. The same remark applies to P. The aim of the author of this priestly document seems to have been 'to present an ideal picture of the Mosaic age, constructed, indeed, upon a genuine traditional basis, but so conceived as to exemplify the principles by which an ideal theocracy should be regulated.'[3] If the picture of the period is ideal, the part assigned to the leading personage can scarcely be other than ideal. Moses, of course, is the all-important person. If any other than an *ideal* Moses is required for the argument of Dr. Driver and other critics, his existence and activity must be proved from other documents than those in which he appears in a purely ideal capacity. But we know of no such documents.

It is quite true that the traditional basis on which the ideal picture of P rests is assumed to be genuine. But the assumption has no other support than such as may be derived from the documents themselves in which the picture is presented to us,—documents which are not historical, but ideal,—which record not actual Mosaic legislation, but the modification or development of Mosaic principles, such as suited the circumstances of the times when the documents were produced. The argument furnishes a somewhat striking example of reasoning in a circle, and fails (as all such reasoning is bound to fail) to carry conviction.

'All Hebrew legislation,' says Dr. Driver, 'both civil and ceremonial, . . . was (as a fact) derived ultimately from Moses, though a comparison of the different codes in the Pentateuch shows that the laws cannot all in their present form be Mosaic. The Mosaic nucleus was expanded and developed in various directions, as national life became more complex and religious ideas matured. Nevertheless, all Hebrew laws are formulated under Moses' name,—a fact which shows that there was a

[1] *Deuteronomy*, Introduction, p. lxii.

[2] *Religion of Israel* (Eng. trans.), vol. ii. p. 19.

[3] *Literature of the Old Testament*, p. 120.

continuous Mosaic tradition, embracing a moral, a ceremonial, and a civil element; the new laws, or extensions of old laws, which as time went on were seen to be desirable, were accommodated to this tradition, and incorporated into it, being afterwards enforced by the priestly or civil authority, as the case might be.'[1] What was the Mosaic nucleus which was thus expanded or modified? Have we any means of determining what Moses actually prescribed on any civil or religious matter? Obviously not. Modification of Mosaic prescription appears to have been in operation from the beginning. Our earliest document is JE, and Dr. Driver admits the reasonableness of the view that in this document we have not actual, but a modification of, Mosaic teaching.[2]

The practical value of the critical view of the Pentateuch may be most easily appreciated if it is applied to a particular case. The question regarding the place of worship has already been raised. We have seen that, if any prescription in Deuteronomy deserves to be regarded as new, it is that which centralises the cultus at Jerusalem. This is a somewhat remarkable modification of the earlier law on the subject (Ex. xx. 24), a law which is held by critics to warrant the high-place worship throughout the land. According to Dr. Driver's argument, the law of Exodus and the law of Deuteronomy are modifications or developments of the original Mosaic prescription regarding the place of worship. What was the prescription which admitted of being modified so as at one time to legalise worship at an undefined number of places, and at another time to rigidly limit the cultus to one particular place? If the new view regarding the construction of the Pentateuch is well founded, the cultus was centralised at Jerusalem in order, if possible, to save the theocratic kingdom from the ruin threatened through the licentiousness associated with the worship on the high places. What we are asked to believe is that the limitation in the days of Josiah, and the undefined extension in the earlier period of the history, were alike a development or modification of the ordinance originally issued by Moses. The modification which came into operation in connexion with the reformation of Josiah was intended to save Judah, which had all but reached the threshold of ruin, and which fell under the power of Nebuchadnezzar a few years after the new law came into play. Under the earlier law the kingdom of Israel had succumbed to Assyria, a century before Josiah's reformation. According to Dr. Driver's argument both arrangements have an equal claim to inspiration, and each is the legitimate development or modification of a Mosiac principle or prescription. What was the Mosiac ordinance on the subject? If the claim of inspiration is good—that question is a reasonable one. There is no answer to the question, beyond the assertion that there was a Mosaic nucleus capable of assuming this form, and that,—and the form, whatever it may be, was essentially Mosaic and really inspired. The Mosaic nucleus under the pens of the critics is like protoplasm in the hands of the biologists. It cannot be defined. If it could, it might not suit so well. It is a mystery. It is to be known (as men are known) by its fruits. And the fruits are as peculiar as they are in many men.

It is admitted that Deuteronomy is inspired. It comes to us with the imprimatur of Him whom the Old Testament Church and the New Testament Church alike acknowledge as the God of redemption. It speaks to us with divine authority. This is a point that one would rather not introduce into the discussion. It has the appearance of bringing into the field an influence which, if it is not regarded as illegitmate, is at least held to be unfair to the strictly critical argument. Certainly inspiration is not to be conjured with, or introduced as a *Deus ex machina*, in order to get rid of a critical difficulty. On the other hand, if inspiration is anything more than an expression,—if it is admitted that inspiration implies the actual interposition of God, and that the character of God is an element which must be taken into account in discussions about an inspired book, it seems absurd to say that critical conclusions regarding a book of which the inspiration is conceded must be accepted, however seriously those conclusions may appear to impinge on the reasonable conditions of inspiration. When inspiration is claimed for a book, the Church is entitled to ask for evidence in support of the claim sufficient to form a basis for intelligent faith. What evidence does Dr. Driver offer for the inspiration of Deuteronomy? A 'Mosaic nucleus' is practically the answer. In the circumstances of the case, this nucleus is an assumption. It is quite true that something of the kind

[1] *Deuteronomy*, Introduction, pp. lvi, lvii.
[2] *Literature of the Old Testament*, p. 145.

is required for the reading of the Pentateuchal documents which is proposed for our acceptance. But the necessities of critics do not prove the assumption on which their system rests. In proof of the assumption referred to, the only evidence available is drawn from the Pentateuchal documents themselves. The earliest of these is centuries later than the Exodus. In the misty period when Israel is held to have taken its place on the world as a nation, the critics profess to find a Moses of such proportions as the complexities and perplexities of their system require. The rest easily follows. But it is a case of Moses originating in a critical system, and that same system originating in Moses.

Conclusions arrived at by such a method of procedure (unsatisfactory in the case of any book) cannot be said to be of high value in support of the inspired authority of the book under consideration.

To return for a moment to Deuteronomy with its special ordinance as to the place of worship. In the Deuteronomic code the centralisation of the cultus shows the largest modification or adaptation of previous legislation. This is supposed to be reasonably accounted for by the religious and moral condition of Judah at the time. The ordinance on the same subject in JE was also, as we have seen, most probably a modification of previous legislation. This code, if the date of the critics is correct, should represent the tendency to centralisation, which, according to Dr. Driver, arose in connexion with the erection of the temple in Jerusalem. The tendency is in an entirely different direction. How is this? If the modification in Deuteronomy is what might reasonably be expected in view of the circumstances of the time, how is the modification in JE so different from what the circumstances of the period of its production naturally suggest? If it be said that the prescription as to the place of worship was not modified in JE, that practically means that Exodus xx. 24 is really Mosaic. In that case it would seem that the analysis of the Pentateuch is not yet complete. An important part of the work remains—namely, the disentangling of the actually-Mosaic from the ideally-Mosaic. And it would help to clear the way if this were done. We should have a solid basis of historical material to start from and work with. Meantime we have simply the assumption of a 'Mosaic nucleus,' which appears to be capable of becoming a great many things, some of them very unlike one another. The whole subject is left in the utmost uncertainty. There is nothing like a satisfactory ground on which to vindicate the inspired authority of the book.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN i. 4.

'In Him was life; and the life was the light of men.'

EXPOSITION.

'*In Him.*'—There is a gradation from the *by Him* (ver. 3), which referred to the creative act, to the *in Him* (ver. 4). This last expression means that the world, after having passed from nothingness to being by the power of the Word, continued to draw from Him the vivifying forces necessary for its preservation and progress. After having been the root of the tree, the Logos was also its sap.—GODET.

'*Was.*'—Two important MSS. have *is*; but the weight of authority is against this reading, which would not be in harmony with the context. The apostle is not contemplating the Christian dispensation, but a period long previous to it. The group of authorities which support *is* has a tendency to insert interpretations as readings.—PLUMMER.

This is in the Greek the same verb of existence that we have had in vers. 1 and 2, and is different from the word in ver. 3. It places us, then, at the same starting-point of time. The Word was ever life, and from the first existence of any creature became a source of life to others.—WATKINS.

'*Life.*'—Life is one of John's characteristic words, used thirty times, denoting the highest blessedness from the creature's point of view. To *live* should mean to have an inexhaustible spring

of felicity in oneself. God's life is the joy of His pure Being. The creature's life is the joy of being dependent on, and finding its end in God. The end for which John writes is that men may have 'life in Christ's name.' This is the true spiritual and eternal life which consists in communion with God; comprehending all lower forms and phases, whether moral or rational or physical, which answer the purpose of God.—Reith.

The Life here must be taken in the most distinct sense. All life, from that of the lichen creeping on the dead rock to that of the Seraphim—all life was in Him, and derived from Him to the various creatures which He brought into being; but not to all in the same degree, but according to the capacities which He gave to each. That life which, in the lower order of creatures, shows itself in unconscious instincts for choosing some lower good, in man becomes the infinitely higher instinct for discerning and choosing what is morally and intellectually good—in fact, which enables him to apprehend God, and choose the highest good; and so, what was only 'life' in the lower forms, became in him 'light,' moral and spiritual light.—Sadler.

'*Light*.'—This profound word appears to us to denote, in the language of John, the knowledge of moral good, or moral good fully conscious of itself in the living beings who realise it. The word *truth* in John expresses the same thing without a figure. Light, thus understood, is accessible to no being on the earth except man, the one being endowed with the inner organ necessary to perceive moral good. That organ, originally one, but now divided, is the sense which we call conscience and reason. This light did not emanate directly from the Word: it proceeded from life, that life which man derived from the Word. For as bodily sight is one of the functions of physical life, so, in the normal state, spiritual light is an emanation from moral life. The Logos is light; but it is through the mediation of life that He must become so always; this is precisely the relation which the gospel restores. We recover, through the new creation in Jesus Christ, an inner light which springs up from the life, and which gains in clearness in proportion as the moral life grows in intensity. This idea is forcibly expressed by the article *the* which John introduces in the second member before the word *life*. In communion with the Word there was life, normal existence for the world; and from that universal life there sprang up light in man (by vocation the being of light). Our Lord meant nothing else when He described the pure heart as the organ which sees God (Matt. v. 8).—Godet.

'*Of men*.'—Of men as a class, and not of individuals only. Man as made in the image of God stood in a special relation to the Word.—Plummer.

Man shares life with all organic creatures: light, or revelation, is for him alone; but for the whole race, male and female, Jew and Gentile (Luke ii. 32). What is specially meant is the communication of Divine Truth before the Fall.—Westcott.

A Summary and Suggestion.

By the Editor.

1. The Prologue to St. John's Gospel is a History of the World. It is the shortest History of the World ever written. And the reason of that is this: John writes his History of the World from the side of the Creator. Other histories are written from the point of view of the Creature, and the innumerable things which are of interest to the Creature are related in them. St. John writes from the side of the Creator, and tells only the few epoch-making things. He starts at a point earlier than the creation of the world, what he calls 'the beginning': 'In the beginning was the Word.' Next he mentions the Creation of the World: 'All things were made by Him.' Then he touches on the state of the newly-created, the blissful condition of man in Paradise: 'In Him was life; and the life was the light of men.' He proceeds to the Fall and what followed it: 'The light shineth in the darkness; and the darkness apprehended it not.' And after referring to the several Comings of the Word into the world before the Incarnation, especially His comings to His own people, and their rejection of Him, he reaches the Incarnation itself: 'The Word was made flesh, and dwelt among us.' That was the end of St. John's History of the World, for that event had just happened in his day.

2. St. John tells the story of Paradise in a single verse: 'In Him was life; and the life was the light of men.' He has just mentioned the Creation: 'All things were made by Him; and without Him was not anything made that hath been made.' Now the most important of the 'things' made are those that have life. This class of things is marked off from the rest by a clear separation. So St.

John lets the rest go, and gives his attention to the things that have life. And what he says about the things that have life is, that they have not the life in themselves. They have life, and it is a glorious thing to have. It lifts them clean above the things that have not life. But it does not belong to them. It is not theirs in virtue of their creation. It is a separate gift. It is given to them, and may be taken from them. He who created is still the only One who has life in Himself.

3. St. John learnt this from Jesus. This was a frequent thought of Jesus when He was upon the earth, and St. John frequently heard Him utter it. The fullest and most unmistakable utterance of it was this: 'As the Father hath life in Himself, even so gave He to the Son also to have life in Himself' (St. John v. 26). That is to say, there is a distinction now to be made, a clear and emphatic distinction, among those who have life. Some have life in themselves, others have life only as it is given to them. The Father has life in Himself, the Son also has life in Himself; but all others have life only as they receive it from the Son. 'I am come that they might have life.' There is no spontaneous generation, then, in any of the spheres of life. There is no life in any creature —physical, moral, spiritual—but what is derived. Only the Father and the Son have life *in themselves.*

4. But of the things that were created, the highest (men) were created for the very purpose of receiving life. So St. John passes silently into that. 'In Him was life;' then the next sentence is, 'and the life was the light of men.' The suppressed sentence in the middle is, 'and men lived in Him.'

5. And this life is not physical life merely. It is not *merely* any kind of life. It is life of all kinds. There is no thought of different kinds of life in St. John's mind. It is simply Life. Perhaps St. John passed to this simple idea of Life by so often hearing Jesus speak of Life. What Jesus spoke of was what we call Spiritual Life. But He spoke of it only, and so He did not need to define it. St. John in that way came to think of it as the only life. In any case, when he is now referring to Paradise, he has no room for any distinction between one kind of life and another. There was no lower and higher. The life lived before God, then, was simply LIFE.

6. Thus it is a most comprehensive word. It is even more comprehensive than we have yet seen. It includes all that is distinctive of man, all that he has and all that he needs to have. His life is his existence; it is the exercise of all his faculties; it is his intercourse with other men; it is his intercourse with God. 'The life was the light of men.' That is to say, men walked by it then. It was their conscience; it was their Bible; it was their perfect law of liberty and of love.

7. And now—to get it back! That is the meaning of the Incarnation, that is why Jesus came to earth: 'I am come that they might have life.' That is why St. John writes his Prologue, and why he writes his Gospel.

Illustrations.

It is well known that the prologue or preface of St. John's Gospel—that is, the first fourteen verses of the first chapter —excited the admiration even of heathen philosophers; so that one of them, who lived in the third century, declared it was worthy to be written in letters of gold, and to be everywhere set up in the most conspicuous places for the instruction of mankind.—C. Wordsworth.

Christ has the power of life, Satan has the power of death. It is, however, further said of Christ that He is life (St. John xiv. 6, etc.), it is never said of Satan that he is death.—J. Macpherson.

If we stand by this text—the life was the light of men—we shall gain thoroughly human ideas of what the gospel, and the preaching of the gospel, is intended to be. The real gospel is God's life through Christ, touching our life and making it new. We do not preach the gospel, therefore, if we are content merely to teach a system of biblical truths. The prime object of this Bible is not to make men theologians, but to make them Christians, and good Christians. It is not of so much importance that we should be able to justify God's ways towards man, as it is that we should be able to walk ourselves with hearts right toward God, and blameless among men. God's eye, through the Bible, is fixed upon character.—N. Smyth.

In such a context is it not natural, whatever Meyer may say, to see in the two words *life* and *light*, and in the relation which John establishes between them, an allusion to the tree of life and to that of knowledge? After having eaten of the former, man would have been called to feed on the second. John initiates us into the real essence of these primordial and mysterious facts, and gives us in this verse, as it were, the philosophy of Paradise.—F. Godet.

You are giving a child a lesson in botany, and desire to convey to its mind the nature of a buttercup. You talk to it about cryptogams and phanerogams; about monocotyledons and dicotyledons; about petioles and peduncles, stipules and bracts; stamens, styles, and stigmas; sepals, carpels, and ovaries; until its poor little brain is completely befogged and bewildered, and it fancies a buttercup is one of the most terrible objects in God's creation.

But some fine spring morning you are seized with the happy inspiration to take the child for a walk in the meadows, agold with yellow buttercups 'all a-blowing and a-growing'; and it claps its little hands with glee, and fills its arms with posies to carry home. In one moment it has seen the glory and felt the poetry of the living buttercup. 'The life was the light.'—J. HALSEY.

AT a discussion in London, a working man was showing what Christ had done to enlighten the world. An infidel next rose, and said it was all nonsense; gas had done more to enlighten the world than the Bible. 'Well, then,' replied the Christian, 'when you are dying, send for the gasman.' The laugh was turned against the scoffer.—J. WELLS.

A MAN of science, who had not thought much about the Light of men, was asked on his deathbed how he felt. 'I feel,' he said, 'just like a poor sheep, carried down a cold, dark river.'—J. WELLS.

I WAS called lately to visit a poor, dying woman in the Infirmary. I had never seen her before, and I asked why she had sent for me. 'Oh,' she said, in a tone that might have melted a heart of stone, 'the doctor says I'm deeing, an' I ken I'm no ready. I hae been very careless. It's dark, dark, awfu' dark, an' I dinna ken the richt road. Oh, ye maun tell me it quick.' It was the shadow of the second death, rather than of the first, that frightened her. You see that the learned and the unlearned, who have not Christ's light, meet together in that thick darkness which destroys all distinctions. But Christ 'hath brought life and immortality to light by the gospel.'—J. WELLS.

A SMYRNA native agent came across a Turk from some town in the interior, who showed considerable acquaintance with the Christian Scriptures. He said he had long studied the gospel, and had once nearly got into trouble through it. He was called before the authorities for reading Christian books, but before judgment was passed he begged to be allowed to ask a question. Permission having been granted, he said: 'I am travelling; I look around for some direction and discover two men; one is dead, the other alive. Which of the two am I to ask for advice—the dead or the living?' 'Oh, the living, of course,' all cried out. 'Well,' he added, 'why require me to go to Mahomet, who is dead, instead of to Christ, who is alive?' 'Go, go about your business!' were the words with which he was dismissed.—H. W. BEECHER.

SOME English miners were lately shut up in a mine. Their comrades dug with a will, and after three days got within hearing distance. 'What do you want first?' they cried. The prisoners made answer: 'We want everything, but light before all things.'—J. WELLS.

ON the rock-bound coast of Cornwall a fisherman had gone out to fish. Before he got back it was late at night, and a storm had set in. The billows were dashing in fury on the rocks, and the mother with the children prayed for the father at sea. But prayer was followed by works. 'Go, boy,' she said, 'take this lantern, and sit upon the rock; it may be a guide to the haven of refuge.' For hours the boy sat listening and watching, till at last he heard a splash. 'Father, is that you?' 'Ay, ay! my lad.' 'Steer straight for the light, father; the harbour is here.' And he did, and was saved.—L. CROOKALL.

WHEN a boy, I puzzled myself to find out how potatoes in an underground house could shoot their sprouts so far up the wall. I noticed that the sprouts were all growing towards a little hole in the roof, through which the life-giving light came. If flower-pots in your windows are not moved for a week or two, the plants all grow to the side on which there is most light. These flowers and sprouts have good *inclinations*; they all bend unto the light. The living soul likewise bends towards the Light of men. All living things cry, each in its own way, 'Hail, holy light'; they are all lovers of the sun.—J. WELLS.

I HEARD the voice of Jesus say,
'I am this dark world's Light;
Look unto Me; thy morn shall rise,
And all thy day be bright.'
I looked to Jesus, and I found
In Him my star, my sun;
And in that light of life I'll walk,
Till travelling days are done.—H. BONAR.

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The Sign of Jonah.

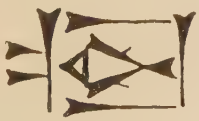
I.

By the Rev. Charles Harris, M.A., F.R.G.S., St. Lawrence, Thanet.

There is a very striking suggested explanation of the story of Jonah which no one has yet mentioned in these columns, and which appears to me to be worthy not only of consideration, but of careful investigation on the part of those whose attainments fit them for the task. If proved tenable, it would certainly clear away some difficulties. It comes to us from the side of Archæology, and I believe owes its origin to Mme. Zénaïde A. Ragozin, to whom it was suggested by a passage in Lenormant's *Legende de Semiramis*. Briefly, it stands as follows :—

1. We learn from the Assyriologist that the Assyrian word for 'Nineveh' and the Assyrian word for 'fish' are almost identical; the former being Ninua, the latter Nunu.

2. The archaic form of the written name 'Nineveh' in cuneiform is obviously hieroglyphic, and plainly represents the outline of a *fish*, surrounded by lines which may indicate a tank or enclosure, thus—



Nineveh is, therefore, the great Fish City; and possibly the origin of the name and figure may be referred, in some connexion more or less remote, to the Babylonian Ea-Oannes, the ancient fish-god who was believed to have given mankind the earliest instruction in the arts and sciences, and to the later Canaanitish fish-god Dagon, and fish-goddess Derketo. Here is a question which would repay a thorough and scientific inquiry.

The solution of the story which is now offered, however, amounts to this: that the fish which swallowed Jonah was none other than Nineveh, the great fish-city itself; out of the depths of which place, menaced on all sides by physical peril, and overwhelmed by the crime and wickedness around him, he uttered the cry for deliverance so poetically expressed in chap. ii. We have then, on this assumption, a story in the form of an Oriental parable, with a kernel of actual historical truth, encumbered with certain foreign additions resulting from long tradition and repetition, whether oral or written; the scribes in the latter case being presumably ignorant of the real history which lay at the root. This may account for the introduction of the incidents in chap. i., which would seem necessary to scribes of a later age (to whom the name Ninua would carry no etymological meaning), in order to account for Jonah's being found in the belly of a fish—an incongruity which must have struck men even in those days. Such is the suggested solution, and it would be a great thing to have it either confirmed or disproved by thorough and competent research.

II.

By Sir J. W. Dawson, C.M.G., LL.D., F.R.S., Montreal.

In the August number of The Expository Times, I observe a reference to the apparent severance between criticism and 'common sense,' illustrated, among other things, by letters sent to the editor of *The Biblical World* by 'American' (meaning, I suppose, United States) scholars, in answer to a question respecting our Lord's reference to Jonah in Matthew xii. 40.

Has it occurred to these scholars to inquire as to the sense in which Jesus understood the story of Jonah, on the supposition that the passage is genuine, and that He believed He was referring to a real event, or one so regarded by His audience?

He must have supposed either that Jonah's case was one of mere suspended animation, and therefore natural, or He must have regarded the prophet's deliverance as wholly miraculous.

He could scarcely have cited it in the former sense, though such a view might be physiologically possible, for in that case He would have justified the assertion of those who afterwards held that He was not dead when placed in Joseph's tomb. If, on the other hand, He regarded the prophet's escape as miraculous, it was surely a much less miracle than His own resurrection, for Jonah was not crucified nor transfixed with a spear, nor reported on as dead by a Roman officer. Still

more, Jonah had not ventured to predict his own wonderful adventure before it occurred. Had he done so, the Sadducees, who seem to have viewed his story as historical, would have condemned him as a fraudulent pretender just as they condemned Jesus. Yet Christians are supposed to believe in the resurrection of Christ. 'If Christ be not risen, then is our faith vain.'

It seems plain, therefore, that if the 'eminent scholars' reject the story of Jonah, they must *a fortiori* deny the more incredible pretensions of Jesus of Nazareth. But they may plead that the statement in Matthew xii. 40 is wrongly attributed to Christ. Matthew, however, who, when at the receipt of custom, was no doubt familiar with many such evasions, will not let them escape in this way. His reference to the repentance of the Ninevites, especially when coupled with that to the Queen of Sheba, implies quite as certainly the historical truth of Jonah as does His reference to the three days. It is true that a preacher may cite as illustrations fictitious or allegorical personages, but he must not cite them as analogical evidence. Let him try this before an audience of unbelievers, and he will find them muttering: 'That proves nothing, the thing never happened.' Is it any wonder that in such circumstances ordinary men believe that, as you put it, they must 'make their choice between the critics and Christ?' The Sadducees logically rejected Jesus as a pretentious impostor. Yet it would seem that in so far as the case of Jonah is concerned, they were nearer to the kingdom of heaven than the 'eminent scholars' of to-day. What can plain men do when our religious guides deny so many statements of alleged facts to which Christ commits Himself? In still another sense this is the case. There is something pathetic in the appeal of Jesus. He understands how remarkable was the conversion of the Ninevites by the preaching of a wandering dervish like Jonah, and contrasts this with the manner in which 'His own' received Him not. He realises the long and painful journey of the Queen of Sheba from South Arabia, and contrasts it with the conduct of men who at first derided His heavenly wisdom; and when they found His doctrine making way among the people, conspired to murder Him. Our 'eminent scholars' are insensible to this pathos, and treat Jesus still more scurvily, for they coolly sit in judgment on Him as to whether or not He understood what He was speaking about.

The truth is, that neither the common people nor those of scientific habits of thought can find any standing-room on the gossamer wires on which critical rope-dancers attempt to balance themselves. I have in my long pilgrimage had much experience of the modes of thought, both of the people at large and of advanced scientific thinkers, and I know this to be the case. The critics may do little harm to believers, because they have an evidence within, even the Spirit of God; but they will win no converts, and will drive many to unbelief. I know with what scornful loathing scientific minds reject the attempts to reunite the higher criticism with Christianity. They know that if they believe the one they must reject the other; and the hard-headed working man is exactly of the same mind.

Still, truth must prevail even though the heavens should fall. But what is the truth? In so far as the Book of Jonah is concerned, it is a simple, straightforward story, evidently written in a spirit of humility and self-abnegation, and with honesty of purpose. Irrespective of the miracle or providential intervention which it records, it is natural and probable, and it fits in with the contemporary history of Israel and Assyria so far as known. It is replete with high moral and spiritual teaching, and, like Luke's narrative of St. Paul's voyage, throws much precious light on the life and habits of the time. It seems probable that the critical maw will have to disgorge Jonah, and that he will live to preach to successive generations of men, albeit of more culture and more logical minds than those of our day, after the memory of his detractors has perished.

As I do not take in *The Biblical World*, perhaps you will kindly ask its editor to add the above to the answers he has received, not as that of an 'eminent scholar,' but of a humble student of nature and of man, and of the Bible as the one and indivisible 'Word of God.'

The Theology of Malachi.

By Professor the Rev. J. T. Marshall, M.A., Manchester.

SECOND PAPER.

III. Closely connected with Malachi's theocratic sympathies, as treated of in our former paper, is his ideal of the Priesthood. That ideal had once been realised, but it was in the dim and distant past; 'in the days of old and in the ancient years' with which period the zealous study of the Law had made all the people familiar; and the model priest, in whom zeal for religious separatism and indignation against foreign sensualistic worship had become incarnate, was Phinehas. In Num. xxv. 12, 13 are found the words, 'Behold, I give unto him [Phinehas] my covenant of peace: and it shall be to him, and his seed after him, the covenant of an everlasting priesthood.' Paraphrasing these words, Malachi says, in the name of the Lord, 'My covenant with him was "Life and Peace," and I gave them to him: "Fear," and he feared Me, and stood in awe of My name' (ii. 5). The terms of the covenant on the divine side were (1) 'an everlasting priesthood,' that is, 'Life' and (2) 'Peace,' *i.e.* prosperity and general wellbeing; on the human side, the requirement was 'Fear,' and Phinehas had feared the Lord, and revered His name. Between these halcyon days and his own, Malachi deplores a terrible contrast. The priesthood formed a Hagiocracy, and many in high rank resented the arrival of Ezra and of Nehemiah as a reflection on themselves, and an interference with their authority. When Ezra came with such costly *ἀναθήματα* for the temple, we do not find Eliashib, the high priest mentioned as the one who received the gifts (Ezra viii. 33); and his name is absent amongst the signatories of the national covenant (Neh. x. 1–8). Possibly the Aaronites resented some new arrangements between themselves and the Levites (Neh. x. 37, 38); but apart from this, they were men of dull, moral sensibility. Nehemiah had enjoined that every Jew should pay one-third of a shekel annually 'for the service of the house of God; for the shewbread, and for the continual meal offering, and for the continual burnt offering,' etc. (Neh. x. 32, 33). During the troubles that took place in Nehemiah's absence, the temple-dues were not regularly paid; and the priests, though many of them were men of wealth and position, actually 'offered polluted bread' for the meal offering, and 'blind, lame, and sick' victims for the burnt offering (Mal. i. 6, 7). Religious ceremonial was to them a mere *opus operatum*. They had no faith and no joy in worship. 'The table of the Lord is contemptible' they said; and the constant routine of duties in which they had no interest drew from them the dismal groan: 'Oh, what a weariness it is!' (i. 13). That such men should be a channel of communion between God and man was, of course, an absurdity; and in i. 9 the prophet indulges in irony at their impotence, as he says: 'Propitiate God that He may be gracious to us! Will he accept any one because of you?'

Further, Malachi's ideal Priest was also a Teacher. 'The law of truth was in his mouth, and unrighteousness was not found in his lips; he walked with Me in peace and uprightness, and did turn many from iniquity' (ii. 6). He acknowledges that the priests should be the conservators of knowledge; that they should be the medium of oracular communications from God to man, and the interpreters of the Torah on matters legal, ethical, and ceremonial (ii. 7); thus apparently surrendering prophetic functions to the priests, acknowledging the supremacy of 'the law of Moses' (iv. 4), and confessing himself the last of the prophets till Elijah should come. But the priesthood of Malachi's day fell miserably below this ideal. They had respect of persons in giving decisions and responses (ii. 9), and thus the Torah became a stumbling-block to those who sought the Lord through them, and in consequence the priests, instead of being 'the messenger of Jehovah Sabaoth' (ii. 7), were 'contemptible and base in the eyes of all the people' (ii. 9).

IV. Side by side with what might be regarded as conservative sympathies: with a decided conviction that the proper course for Israel to pursue at that time was an exclusive, separatist policy, Malachi was far from being narrow in his views. He had an outlook worthy of the greatest of the prophets—the glory and credit of the name of

Jehovah in all the earth. This is clearly expressed in three passages (i. 5, i. 11, i. 14). In the first of these, the perpetual desolation of Edom is foretold; and the prophet says that when Israel shall see the frustration of the efforts of their inveterate foes to regain possession of their country, they shall recognise in it the hand of Jehovah outside the 'holy land,' and shall say, 'Jehovah is great beyond the border of Israel.' In i. 14 we read: 'I am a great King, saith the Lord of hosts, and My name is terrible among the Gentiles.' The other passage (i. 11) is much more difficult, and claims careful attention. In the Authorized Version it reads: 'From the rising of the sun even unto the going down of the same My name (shall be) great among the Gentiles; and in every place incense (shall be) offered unto My name, and a pure offering: for My name (shall be) great among the heathen, saith the Lord of hosts.' It will be observed that in each case the indication of futurity is added by the translator. The addition smooths over the difficulty doubtless, and was prevalent in the Early Christian Church; where, as Dr. Pusey has elaborately shown, almost every father regarded it as a prediction of the Lord's Supper; as Romanists regard it as a prediction of the Mass.

If, however, we are to be 'translators first, and exegetes afterwards,' we must admit, as our Revisers do, that the insertion of the *future* auxiliary is unwarranted. The only translation warranted by the Hebrew is, 'My name *is* great . . . incense *is* offered unto My name, and a pure meal offering.' If so, what interpretation is to be put upon these words?

1. We have the view of Kuenen and Stanley, and of Cheyne in *Monthly Interpreter* (ii. 79), that 'the true God is, however ignorantly, worshipped by the nations whom the Jews looked down upon as "unclean"; "all the earth doth worship Thee, the Father everlasting." Their sacrifices may have been of less deep spiritual import than those of the Mosaic Law, but they were the best the worshippers could bring, and were offered with pure and sincere hearts.' Hence, on this view, the reasonableness of Pope's invocation—

> Father of all, in every age,
> In every clime adored,
> By saint, by savage, and by sage,
> Jehovah, Jove or Lord!

Into the abstract truthfulness of this position we are not called upon now to enter. The point is, Is this such a view as Malachi could endorse? and this, in my judgment, is very improbable. He shared, as we have seen, the theocratic exclusiveness of Ezra and Nehemiah. The pious of that age had an exceptional abhorrence of heathenism; otherwise Ezra could never have sanctioned such an extreme interference with the sanctities of home as the divorce of heathen wives and the deprivation to hundreds of children of the rights of fatherhood. When the same problem presented itself in the Christian Church, Paul refused to sanction divorce, merely on the ground that the husband or the wife had become a Christian (1 Cor. vii. 12, 13); but Nehemiah was in thorough accord with Ezra—nay, what the scribe did by suasion the Tirshatha did by force (read Neh. xiii. 23–25); and Malachi, who was Nehemiah's guide and counsellor, favoured the same policy, as appears from his words, 'An abomination is committed in Israel and Jerusalem, . . . for Judah hath married the daughter of a strange god' (ii. 11). Is it probable, then, that he who held the surrounding nations in such detestation could say of them that the name of Jehovah was 'great' among them, and that they offered unto Him 'a pure offering'?

2. Other scholars (*e.g.* Dr. Schultz, *Alttestamentliche Theologie*, p. 387) maintain that the re erence is to the pious Jews of the Dispersion, and perhaps their proselytes, who were scattered in every part of the then known world. Many of them doubtless were devotedly attached to the law of Moses; but the objection is, they did not literally burn incense to Jehovah nor offer any *minchah*, being far distant from Jerusalem. The only way in which this view could be made tenable would be by proving that Malachi belonged to what Mr. Montefiore (*Hibbert Lecture*, p. 350) calls the 'small third party which was discontented with the religion of the law and its particularising tendencies, not from motives of ease and indifference,'—as were the priests,—but from a conviction that 'to obey is better than sacrifice.' This school eventually found an exponent in the author of Ecclesiasticus, who says: 'He that keepeth the law bringeth many offerings. He that taketh heed to the commandments offereth a thank offering. He that requiteth a good deed offereth fine flour, and he that giveth alms sacrificeth a thank offering' (xxxv. 1, 2). There was such a school, or rather such a 'tendency,' in

Malachi's time, but we have quite mistaken his religious attitude if our prophet belonged to it. We have deemed rather that he was 'exceedingly zealous for the law,' and therefore would not be likely to designate the ethical service of the Jews of the Dispersion as 'incense and a pure *minchah*.'

3. What, then, is the explanation of Mal. i. 11? We think that the reference is to the singularly pure monotheistic worship of the Persians. There is no doubt that the early Persian kings were worshippers of one supreme God, and that they despised idolatry. In the only fragment of Artaxerxes I. that is known there occur these words: 'A great god is Ormuzd, who created the heaven, who created the earth, who created man, who has given blessings to men, who made Artaxerxes king, sole king of many kings.' Now, it is only natural to suppose that the kings who, amid almost universal polytheism, held such a faith would feel drawn to the Jews; and that this was the case is evident. In the supplication sent to Darius by the Jews in the days of Zerubbabel, they claimed his favour on the ground that they were servants of the God of heaven and earth (Ezra v. 11); and Darius, a rigid monotheist, admits the claim in his decree (Ezra vi. 9, 10). The mission of Ezra was purely religious—to re-establish divine worship; and for this purpose Artaxerxes and his counsellors gave liberally of their gold and silver, besides commanding the treasurers in the West to assist Ezra out of the royal revenues (Ezra vii. 15, 16, 21). The king readily accorded to the God of Israel the title 'God of Heaven,' designating Ezra a 'scribe of the law of the God of heaven, perfect and so forth'; and this was the title used by Nehemiah in his prayer (Neh. i. 4, 5). Besides this, Artaxerxes contributed specially to the maintenance of the singers in the temple at Jerusalem (Neh. xi. 23). This we deem to be a fact of exceptional importance. A syncretist might contribute to the sacrifices to propitiate a foreign divinity, but to contribute to the service of praise shows quite another and higher kind of reverence for Jehovah than the mere offering of sacrifice. From this evidence I am disposed to infer that the Jews and Persians recognised one another as worshippers in common of the God of heaven—as did also Abraham and Melchizedek. The Persians were singularly scrupulous as to matters of purity; and as they were zealous in the propagation of their faith, it is probably true that in every province arrangements were made for the worship of the God of heaven: and thus 'in every place incense was offered to Him, and a pure *minchah*.' Hence the vexation of the prophet Malachi that in Jerusalem, in the venerable temple of the one God, such fearful laxity should exist as to the victims offered in sacrifice. The admission by the prophet that the monotheistic worship of the Persians was virtually the worship of Jehovah, is quite consistent with his abhorrence of the sensualistic idolatry of the Phœnicians, Ammonites, and Philistines.

(*To be concluded.*)

The Aorist in the Greek Testament.

By Principal the Rev. David Brown, D.D., LL.D., Aberdeen.

Though the aorist in Greek corresponds in general to the English *preterite* there is this difference between them, that our preterite is a *purely past* tense, whereas the aorist expresses not only what is purely past, but also the *result* of a past event or occasion. Thus, when I say, 'He called on me last week,' I express what is purely past; but when I say, 'My daughter arrived here last night,'—implying that she is here still,—this carries the sense into the present tense. And it is the business of a translator to find out, from the subject in hand, whether the one or the other of these is in the view of the writer. Unfortunately, by overlooking this distinction, the A.V. has in many places failed to express the exact sense. Thus, in Rom. vi. 2, 3, 4, the reader will observe that the apostle is speaking of the *baptism* of believers, and what that public transaction *expressed*. It told all who witnessed it, that in the death of Christ for sin they themselves *had died* to a life of sin. These verses, therefore, ought not to be expressed in the *present* tense, as in the A.V., but as in the R.V. in the *past*—not 'We who *are dead*,' but, 'We

who *died to sin*, how shall we live any longer therein? Know ye not that all we who were baptized into Christ Jesus were baptized into His death? We were buried, therefore (not *are* buried) with Him, through baptism, into death,' etc.—the death and burial of a sinful life.

Again, in 2 Cor. v. 14, 'The love of Christ constraineth us; because we thus judge, that if one died for all, then all *died*' (in His death), not 'all *are dead*' (A.V.).

In the great scene of the resurrection of Lazarus, the significance of the act depends upon the aorist getting its strict *preterite tense*. As the resurrection of the dead was the greatest of our Lord's miracles, so this of Lazarus was designed to be the most stupendous display of His divine power, performed, as it was, in presence of a multitude of spectators. But that it might be seen *in what capacity* He was acting—that He was not seeking to snatch from the Father what was His supreme prerogative, but acting *as His Father's agent*, with His concurrence, and in His presence—before proceeding to performance of it, He offered *aloud* this prayer, that all might hear it: 'Father, I thank thee that Thou *heardest* Me; and I know that Thou hearest Me always; but *because of the multitude that stand around I said it, that they may believe that Thou sentest Me*.' This done, He ordered the stone to be removed and the grave opened; and before all He spake with a loud voice, 'Lazarus, come forth,' and the dead man stood alive before them.

Again, at the Last Supper, a scene occurred which equally illustrates the importance of observing the strict *preterite* sense of the aorist, but which, by the neglect of this distinction, is obscured in the A.V. 'Simon, Simon, Satan *hath desired* to have you, that he may sift you as wheat; but I *have prayed* for thee, that thy faith fail not.' Here the reader is apt to think that this is only the constant desire of the enemy of souls to shake the steadfastness of His disciples' attachment to Him; and, on the other hand, Christ's care and prayer for Peter, as in special danger. But when we read the passage as in the R.V., and observe there the *preterite* sense of the aorist, a new light is thrown upon the scene: 'Simon, Simon, Satan *asked*'—and, as in the *margin*, '*obtained* by asking (ἐξητήσατο) to have you, that he may sift you as wheat; but *I made supplication* for thee, that thy faith fail not,' we see that a scene had been going on in the unseen world—all unknown to those disciples at the Supper table. Satan had asked permission (as in the case of Job, ch. ii.) to test their attachment to Christ, hoping that he might find much chaff among the wheat. And *at the same time*, Jesus, knowing the danger Peter was in at that moment, had made a *definite supplication for him*, that his faith might not fail. And his faith did *not* fail, but his *courage* did. His bitter tears after his fall, and his restoration to favour and office in presence of all his fellows, sufficiently showed that his *faith* did not fail.

But there is a peculiar use of the *aorist* which I wish to illustrate by some examples. It is this, that when *a general principle* or a *law* of procedure, either invariably or usually operating, is expressed, the aorist is to be rendered in the *present* tense. Some scholars, as Winer and Meyer, dispute this principle. But A. Buttmann, who did for the grammar of the Greek Testament what his distinguished father did for the grammar of classical Greek, has sufficiently established this usage of the word. It is called the *gnomic* aorist, or the aorist of *habitude*. Even the A.V. recognises it in two or three places. Thus in Matt. iii. 17, 'This is My beloved Son, in whom I *am* well pleased.' But, literally, it is 'in whom I *was* well pleased' (I *am*, and ever *will* be well pleased)—expressing the *enduring complacency* of the Father in His beloved Son; and therefore the present tense is properly used, *I am*. Again, in Jas. i. 11, 'The sun *is* no sooner *risen* with a burning (or scorching) heat, than it *withereth* the grass, and the flower thereof *falleth*, and the grace of the fashion of it *perisheth*.' Here are three aorists, not rendered in the preterite ('*rose*, *fell*, *perished*'), but properly in the *present*; because it is the expression of a *law* in the vegetable kingdom. But the Revisers have not acted on this principle in the cases I am now to mention. John iii. 19, 'This is the condemnation, that the light is come into the world, and men *love* (not *loved*) the darkness, because their works *are* evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.' This is the expression of a fixed *law*, known to everyone, the bad men and good men act consistently with their character.

Another important application of this use of the

aorist occurs in Rom. viii. 29, 30. Here are five aorists, all rendered in the *past tense* in the A.V. and R.V.: 'Whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. And whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.' Here the common reader, if he thinks at all on the subject, would like to know whether this is spoken of one class of Christians, and *when* it all took place. But an intelligent Christian would tell him that the apostle is speaking here of God's *plans* of salvation for *all* that are to be saved, and that all the steps of it which are here enumerated were purposed by Him before the foundation of the world; but as it was all planned from everlasting, the apostle here states the successive steps of it from first to last, all in the *past tense*. But there is no need that *we* should do this. For, as this is just the *law* of God's procedure in the salvation of all who or shall be saved, I think the whole passage should be expressed in the *present tense*. 'Whom He foreknoweth, them He also foreordaineth to be conformed to the image of His Son . . .: and whom He foreordaineth, them He also calleth: and whom He calleth, them He also justifieth: and whom He justifieth, them He also glorifieth.'

Again, in the *Magnificat*, that outburst of inspiration which broke from the lips of the blessed Virgin, in the house of her kinswoman Elizabeth —a song which swept the strings of Hannah's song (1 Sam. ii.), but raised so much higher as her prospects were so much brighter. In this hymn there are four aorists, which, when I come to them, I will *italicise* to mark the great *general principle*, or *law* of God's procedure, in His dealings with men—a procedure no more true in the *past* than in the present and all future time; and which, therefore, should be rendered in the *present* tense. Thus, 'My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour. For He hath looked upon the low estate of His handmaiden; for from henceforth all generations shall call me blessed. For He that is mighty hath done for me great things; and holy is His name. And His mercy is unto generation and generation on them that fear Him. He *showeth* strength with His arm, and *scattereth* the proud in the imagination of their heart. He *putteth* down the mighty from their thrones, and *exalteth* them of low degree. He *filleth* the hungry with good things, and the rich He *sendeth* away empty. He hath holpen his servant Israel, in remembrance of His mercy, as He spake to our fathers, Abraham, and to his seed for ever.'

Again, in 1 John v. 4 (A.V.): 'Whatsoever is born of God overcometh the world: and this is the victory that *overcometh* the world, even our faith.' R.V. . . . 'this is the victory which *hath overcome* the world, even our faith.' Here, the apostle is thought (in the R.V.) to be referring to victories over the world *already obtained* by believers. To me it appears that the apostle here is not stating a *fact*, but expressing a *great principle*, the secret of all the victories over the world that are or ever will be gained over the world, even the *faith* of believers. I therefore hold that the A.V. gives the true sense of the statement, by rendering the aorist in the *present* tense, as does also the Vulgate.

At the Literary Table.

THE BOOKS OF THE MONTH.

HOW CHRIST CAME TO CHURCH. By A. J. Gordon, D.D. (*Baptist Tract and Book Society*. Post 8vo, pp. 123.) Dr. Gordon did not believe in dreams; yet this was a veritable dream, and he tells it for instruction in righteousness. He was preaching in his own church in Boston; a stranger came in, listened to the sermon, and went away. It was Jesus of Nazareth. Dr. Gordon did not know Him till He was gone. The dream is told in a page or more. Then follows the man's own biography. There are two heights in it, the discovery of Jesus' presence now, the discovery of His coming again. And these two discoveries once made, ruled Dr. Gordon's life and ministry. How they gave him the use of himself and his best faculties, Dr. Pierson tells us in a Preface and an Appendix to this volume.

PLEA FOR A SIMPLER LIFE. By George S. Keith, M.D., F.R.C.P.E. (*Black*. Crown 8vo, pp. viii, 149. 2s. 6d.) It is the old exhortation, plain living and high thinking. But it is more, it shows the way to reach it. It is indeed a most earnest yet most scientific exposition of the evil we do to our bodies and souls and spirits by mixed dishes and medicines. If we would follow Dr. Keith's advice and take his prescriptions, we should have less dyspepsia and less atheism amongst us, less need for doctors of medicine and less need for doctors of divinity.

THE ENGLISH BIBLE. By the Rev. George Milligan, B.D. (*Black*. 16mo, pp. x, 137. 6d.) The first thing one looks for in a new book is its index. Alas! there is none here. And it is the greater pity that the book is manifestly a labour of love, and crammed with fertile facts as earth is crammed with heaven. This is just the book on the History of the English Bible (if it had had an index) for which we have been waiting. It is pleasantly written, it is well proportioned, it is trustworthy. How often have we been disappointed with the books that touch this subject. It is so promising, they are so flat and unprofitable. This book is like a fine sermon following a beautiful text. *P.S.*—Mr. Milligan spells 'Authorised' so. Is it not customary to spell it with a 'z,' and is it not correct?

THE RELIGIONS OF THE WORLD. By G. M. Grant, D.D., LL.D. (*Black*. Crown 8vo, pp. xvi, 206. 1s. 6d. net.) 'The Guild Library' is to be reprinted in crown 8vo size, and this is the first volume. It is still remarkably cheap. And now it is so much more easily read, and so much more easily preserved, that the editors may count upon a large independent circulation in this form. Besides, the work has been revised, and there is now an excellent index.

THE WILD FLOWERS COLLECTING-BOOK. By F. E. Hulme, F.L.S., F.S.A. (*Cassells*. 4to. Six Parts. 6d. each.) In each Part twelve flowers are drawn and described, each flower occupying the page. The opposite page is blank: it is intended to receive the pressed specimen corresponding; and at the bottom of it there are lines to enter the date, place, and signature. No better way to make the pursuit of knowledge a pleasure has yet been discovered.

THE LUTHERAN COMMENTARY. Edited by H. E. Jacobs. ST. MATTHEW'S GOSPEL. Part I. By Charles F. Schaeffer, D.D. (New York: *Christian Literature Co.* 8vo, pp. xv, 384.) This is a new enterprise, of which the editor gives the whole credit to the publishers. But it is not possible to judge the enterprise by the volume already issued. For it was written before the purpose was formed, and on a much larger scale than the scheme proposes. If we understand the editor aright, the intention is to cover at least one book of Scripture with a single volume. Taken by itself, this volume is distinctly attractive. The information is trustworthy and well put. There is no display of learning, but it cannot be hid. Especially does Dr. Schaeffer's knowledge of what we might call the marginal references of the Bible reveal itself. Scripture is made its own illustrator with quite exceptional felicity. Then the 'reflexions' are kept in their place. They are here, but they do not occupy

every room in the house. And they are sometimes better reflexions than you could have made yourself. Lastly, the printing is large and clear, and the binding modern and serviceable. But what about the title? Well, 'Lutheran,' to guess from this volume, might just as well have been 'Christian.'

THE UNIVERSITY TUTORIAL SERIES. SPARTA AND THEBES. By A. H. Allcroft, M.A. (*Clive.* Fcap. 8vo, pp. 199. 4s. 6d.) The first thing we seek in a 'Tutorial Series' is the means of passing our examinations. Other things may be added to that, as personality, originality, style; but we seek that first. Now it is not easy to make some of us pass our examinations. So here publishers, authors, examiners even, have combined and produced a series of books which have this single end in view. Their success is their approval. They have made many men and some women pass their examinations (see the attractive list here). The latest issue is before us. If, then, it is the history of Greece that we have to pass in, this is the book to buy.

IN RELIEF OF DOUBT. By the Rev. R. E. Welsh, M.A. (*Clarke.* Fcap. 8vo, pp. 330.) Here is a little book, so beautifully bound that you would buy it if you saw it, though it were written in Dutch. It is really written in pure and quivering English, however, and it would be bought if it were not bound at all. 'In relief of doubt'—it is a small book, but it is big enough for that. There is no way of winning the doubter but the way men win elections, by house-to-house visitation. Doubters who have 'the art of doubting well' (which is the title of Mr. Welsh's first chapter) doubt one thing only. They doubt if a good God could permit misery in the world, or they doubt if a book is inspired which spells Nebuchadrezzar's name with an *n*. You cannot meet the doubts of both at once, you must take them separately and alone. But Mr. Welsh is better than half the books that are written in relief of doubt; he has definite doubters before him. One he meets in one chapter, the other in another. And if the right doubter could be led to read the chapter that is written for him, he would find something to his advantage. For Mr. Welsh meets doubts squarely, as the Americans say.

THE OLD MISSIONARY. By Sir W. W. Hunter, K.C.S.I., M.A., LL.D. (*Frowde.* Small 4to, pp. 138.) This is one of the most effective arguments for Foreign Missions ever written. It is also one of the most beautiful stories. The style is so charming, there is so sweet an atmosphere of Christianity and common sense. Read it. Begin, and you will certainly go on. Go on, and you will certainly be sorry when it is ended.

THE NEW LIFE IN CHRIST. By Joseph Agar Beet, D.D. (*Hodder & Stoughton.* Crown 8vo, pp. xv, 347. 7s. 6d.) Dr. Beet's books have nothing to commend them but their worth. No mysterious paragraphs prepare their way. No conspiracy of friends sets out to cry in all the papers that they've come, they've come. They are even perfectly orthodox, and go by common names. They have nothing but their worth to commend them, and yet they find an unfailing audience. It is one of the best signs we have in theology or in literature.

The new book is independent, if you like; but it is best understood as the follower of *Through Christ to God.* It takes up the History of Redemption—the History of the Redemption of a human soul—where that book left it off. Its theme is its title—the New Life in Christ.

It is perhaps the first time that the salvation of a human soul has been treated scientifically. Salvation and soteriology have often been dealt with so. But there was lacking always the personal application. The way in which the human soul might, could, would, or should be saved has often been set forth. But here we are in the indicative mood and the present tense. In medical phrase, we are not listening to a lecture on physiology, we are undergoing treatment.

And the treatment is large enough to touch us all. Lydia and the jailer did not come to Christ alike: nor did they live alike their new life in Christ. Dr. Beet remembers that science is not made out of a single instance. Once or twice we doubt if his generalisation is just as wide as it ought to be. On that matter of the liberty of the will, for example. Is it true that salvation is of Arminius and not at all of Calvin? Is it not truer that salvation is of Paul who gathered Calvin and Arminius into his epistle together, as Sanday and Headlam have so irresistibly shown us (see the new *Romans* in the 'International Critical

Commentary')? But that is an incident, not the book. The book itself is our first sound and scientific account of how a human soul is saved.

TALES OF THE WARRIOR KING. By J. R. Macduff, D.D. (*Hodder & Stoughton.* Crown 8vo, pp. xv, 356. 6s.) This is the last and apparently the greatest (not the biggest merely) of Dr. Macduff's innumerable writings. Its subject is admirably suited to the gifts he had. And although as a biography of David this book will not be sought by the critic or commentator, it serves its own purpose well. The publishers have been most loyal to the old man's memory. No other book of his had ever so much pains and money expended on it.

THE CHILD JESUS. By Alexander Macleod, D.D. (*Hodder & Stoughton.* Fcap. 8vo, pp. 270. 3s. 6d.) It takes a great man to preach to children, but Dr. Macleod was great enough even for that. His previous volumes of Children's Sermons have been so well received that the publishers have been encouraged to gather this one out of the *Sunday Magazine* and elsewhere, and it will be well received also. There is just one objection. They have bound it in a creamy cloth, and this copy at least had never a chance to be loved, for when it was taken out of the parcel it was found to be dirty and distasteful.

THE TEACHING OF JESUS. By Robert F. Horton. (*Isbister.* Crown 8vo, pp. viii, 287. 3s. 6d.) Dr. Horton's books have never been so attractive as his person, but this comes nearer than any of them. It is indeed so attractive that those who have not seen or heard Dr. Horton will doubt if he can be more attractive in himself. It is a great subject, and a new subject, presented with great ability and charm. The foundation is Wendt and Beyschlag. Dr. Horton tells us frankly that his lectures are based on Wendt's *Teaching of Jesus* and Beyschlag's *New Testament Theology*, with an effort to supply that which is found lacking in them. For Dr. Horton owes more than he can express to these great books of recent publication, and 'I felt it my duty,' he says, 'to give to my own Church the main results of these two invaluable books.' And now our recommendation is, that if anyone has yet to read these books, he should read Dr. Horton's first.

LAWS AND LANDMARKS OF THE SPIRITUAL LIFE. By William A. Gray. (*Kelly.* Crown 8vo, pp. 258. 3s. 6d.) It is not to be supposed that the editor of the 'Life Indeed' Series of sermons, limiting it to six volumes could not find six men in his own Church capable of writing them. He must have discovered something exceptional in Mr. Gray, when he went outside his own Church and gave him this invitation. No doubt he discovered it in the volume entitled *The Shadow of the Hand.* For though that volume may not have had a greater circulation than sermons usually have, there are a few persons who have found out its singular virtue. Now the present volume is not like *The Shadow of the Hand.* Coming from the same author, it differs even surprisingly. But in its way it is quite as unique as that. Its way, besides, is less familiar. There is a literary flavour here, a mental separateness, which is not found in volumes of sermons, or found only in the very highest. Whether you are a hearer or a preacher, it is almost certain that they will be to you as the opening up of a new country. And yet the country is the old Bible and the Christian life. For Mr. Gray is either strictly expository, or else he is strictly experimental. There is a story one hears in Scotland of a church member who came in late and asked his neighbour what the preacher's 'grun'' was, by which he meant his text. The answer was, 'He's no gotten grun' yet, he's soomin'.' This is what one may fear at first is to be laid to Mr. Gray's charge. But one sermon, well read, dispels the fear. Unfamiliar as the footing is, it is solid land we tread on. We may not have gone this way before; we only are the more impressed that the Bible and the Christian life have still so much to give us.

THE EPISTLES OF PAUL THE APOSTLE. By G. G. Findlay, B.A. (*Kelly.* Fcap. 8vo, pp. x, 305. 2s. 6d.) Mr. Gregory's 'Books for Bible Students' are finding the acceptance they deserve. This is the fifth thousand of Professor Findlay's volume. It is improved in many ways. But the greatest improvement is the addition of an excellent index. The first edition actually had not an index at all.

THE BEGINNING OF THE MIDDLE AGES. By the late R. W. Church, D.C.L. (*Macmillans.* Globe 8vo, pp. xxii, 269. 5s.) 'This volume is printed in the Eversley Series by the kind permission of Messrs. Longmans, Green, & Co., to whom the copyright belongs.' So the publishers inform us. And it is a fine thing to see these two great houses so amicably disposed, as it is a fine thing to be able to add this volume to the rest of Dean Church's works in this inimitably beautiful form. Now Messrs. Macmillan must go further. We want the Sermons in this Series yet, and then we shall rest content.

The book itself needs not an introduction. It is Dean Church; and if that is not enough, it is Dean Church at his best. He had just the training and just the mind to manage the Middle Ages. And what he touched, though it were the driest bones of the dry, awoke always into instant life.

PROLEGOMENA TO ST. PAUL'S EPISTLES TO THE ROMANS AND THE EPHESIANS. By the late F. J. A. Hort, D.D., D.C.L., LL.D. (*Macmillans.* Crown 8vo, pp. 192. 6s.) This is now the third volume which the editor has given us of Dr. Hort's posthumous works, and there are more to follow. One wonders what circulation they have. For they are not as the books that run into their tens of thousands. If Dr. Hort had been a preacher, he would have had to preach in some large city, and gather his audience out of the mass; no ordinary congregation would have even understood his meaning. Yet this is pure gold. For the old proverb, 'All that glitters is not gold,' is surely a foolish one. 'Nothing that glitters is pure gold,' is the truer word.

The Lectures on the Romans seem the most popular; but the Lectures on the Ephesians are the most important. Here many questions are raised, and though few, if any, of them are here settled, they open fine avenues to the student's thoughtfulness. It is not the business of a lecturer to settle things; rather is it his business to unsettle them, if you like (and some are admirably fitted for it). But Dr. Hort unsettles no saving truths. Only he raises questions as to the surroundings and circumstances of the truths of the gospel, so that by encouraging us to search and see, we may have the central truths made more reliable and made our own.

MYRTLE STREET PULPIT. SERMONS. By the Rev. John Thomas, M.A. (Liverpool: *Nicol.* 8vo, pp. 284. 3s. 6d.) This is the fourth volume. It is not a whit more attractive without, nor a whit less attractive within, than its predecessors. It used to be said that only the narrow creed works conviction, as only the sharp sword pierces. Mr. Thomas's creed is not narrow, yet will his earnestness pierce the hardest heart. His words are sent forth as they come to him, without selection or refinement; and in some things they may offend. But they have life in them,—vigorous life and courage and inspiration,—one of the perfect gifts that come down from above.

FOR THE WORK OF THE MINISTRY. By W. Garden Blaikie, D.D., LL.D. (*Nisbet.* Crown 8vo, pp. xv, 304. 5s.) Dr. Blaikie's book about preaching is probably more widely known than any recent book on its subject. This is the sixth edition. It is revised, and it is also enriched with an enlarged bibliography, for much of which Dr. Blaikie acknowledges his indebtedness to Dr. Salmond. This will make the book of yet more practical value, and just that is Dr. Blaikie's first and last desire.

BIBLICAL CHARACTER SKETCHES. (*Nisbet.* Crown 8vo, pp. 207. 3s. 6d.) Thirteen 'Young Men of the Bible,' and seven 'Young Women of the Bible,' are here sketched for young men and women of to-day by Dean Farrar, and others. The sketches are sketchy, but that is better than if they had been dismal. They are bright and pointed, every one, and the lessons they suggest are as naturally derived from the Bible narratives as they are directly and fervently enforced.

ASPIRATION AND ACHIEVEMENT. By Frederick A. Atkins. (*Nisbet.* Fcap. 8vo, pp. 90. 1s.) Mr. Atkins has made a special study of the young man. And the more he writes about him, the more he finds to write. It is always so, when the subject is a really great one. This little book is as fresh as though its author had just arrived at an undiscovered country. Put it into the young man's hands—put it into the young man's boxes along with his Bible.

THREE FISHING BOATS. By the Rev. J. C. Lambert, B.D. (*Oliphant Anderson & Ferrier.* Fcap. 8vo, pp. xii, 186. 1s. 6d.) This is the latest issue of the 'Golden Nails' Series. Now the 'Golden Nails' Series comes very near the ideal, which we all have but cannot attain to, of what children's sermons ought to be—nearer than anything else we know. If the publishers will persist in rejecting all the inferior things that are offered them, and give us only the like of this, they will deserve to be called *the publishers of sermons to children.*

THE BONNIE JEAN. By Annie S. Swan. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. 128. 1s. 6d.) Here are three stories, pure and true and good. They are also as beautifully written as they are pure and good. For Annie S. Swan has a touch that every heart responds to when she handles themes like these.

TALES OF THE COVENANTERS. By Robert Pollok, M.A. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. 317. 3s. 6d.) If Pollok's *Tales* had been adorned as this when we were boys, more of us would have read them. The name had always something hopeful in it, but the binding was always hopeless. This does not seem the same book. Dressed in beautiful pale blue cloth of most modern texture, and illustrated by a living life-giving artist, this does not seem Pollok's *Tales* at all. Now they will read them who missed them in their youth, and they who are still in their youth will never dream of missing them.

THE TREASURY OF DAVID. Part I. By C. H. Spurgeon. (*Passmore & Alabaster.* 8vo, pp. 64. 1s.) Mr. Spurgeon's publishers have thus begun the issue of the *Treasury* in shilling monthly (?) parts. It is a wise proceeding, both financially and philanthropically.

THE SOUL-WINNER. By C. H. Spurgeon. (*Passmore & Alabaster.* Crown 8vo, pp. 343.) There is no abatement in the issue of Spurgeon literature, there is no abatement in its interest. This volume is made up of many parts. First, there are six college lectures, next four addresses to Sunday-school teachers or the like, and then five sermons preached from the Tabernacle pulpit. The theme of one and all is the work of winning a soul to God. Not the philosophy of it, for Spurgeon did not trouble with philosophy: it is the work itself.

TWELVE SERMONS FOR SEEKERS. By C. H. Spurgeon. (*Passmore & Alabaster.* 8vo. 1s.) The seeker is much remembered in the Word of God, and he is not forgotten in the true preacher's sermons. Certainly, Spurgeon never forgot him. Sometimes he took him apart from all the congregation and preached to him alone. Here are twelve of these sermons. Let the seeker seek them and be saved.

HEROES OF THE NATIONS. JULIAN. By Alice Gardner. (*Putnams.* Crown 8vo, pp. xx, 364. 5s.) This is without doubt the best popular history of Julian we possess. It is well written in all respects, and well furnished forth. There is no special pleading either against Julian, or, what is more common now, for him. The man is made human and credible, and that was not easy to do. It was easier to make it an interesting story, that perhaps was inevitable, but it is quite fascinating here. Then the illustrations are new and artistic, besides being numerous. Yes, the best popular Julian we have yet.

PERSONAL REMINISCENCES OF CHARLES HADDON SPURGEON. By W. Williams. (*R.T.S.* Crown 8vo, pp. 288. 5s.) There is no abatement of interest in Mr. Spurgeon. This would be no surprise if he had been a great writer. But there has been no example in recent times of a man, whose sole greatness was his personality, retaining his influence so unshaken, and exerting a widening and deepening interest as the years pass. Have we had any example like it since Dr. Johnson? And Johnson owed it to his biographer, whereas Mr. Spurgeon has had no biographer yet, and it does not appear that he ever will find one.

Mr. Williams' book is not a biography. It is a contribution towards that. It is a contribution of the greatest value, and in itself quite as interesting as the best biography could ever be. It is a friend's very affectionate recollections. And inasmuch as Mr. Williams, because of his affection, was admitted to the closest friendship, it reveals Mr. Spurgeon when he had least thought of

posterity, and so was most himself. The book is full of matter. The chapter entitled 'Table Talk' could have been spun into a book itself, and it might have taken its place above Goethe's and beside Luther's. The letters are less brilliant, for Mr. Spurgeon was not so great as a writer. But we could have read more of them without weariness. Altogether, with its reserve and revelation, and considering the beauty of its illustrations, it is perhaps the most notable book yet written on Mr. Spurgeon.

THE PILGRIM FATHERS OF NEW ENGLAND AND THEIR PURITAN SUCCESSORS. By John Brown, B.A., D.D. (*R.T.S.* Post 8vo, pp. 368. 10s. 6d.) The famous man is the man who does one thing, and does it well. 'To do two things' is not necessary. But Dr. Brown, who already wrote the Life of Bunyan, and wrote it once for all, gaining much fame thereby, has undertaken to do a greater thing than that. And although his History of the Pilgrim Fathers will not take the place of all other histories, although its author will still be known as the biographer of Bunyan, yet it is so well done, so conscientious and clear-sighted as literary work, that if Bunyan's Life had not been written before it, this new book would have certainly made Dr. Brown known to his contemporaries. It is in reality a nobler work than the Life of Bunyan, because it is more needful. We are not so greatly enriched by knowing accurately the circumstances of him who wrote the *Pilgrim's Progress*. It is by knowing the *Pilgrim's Progress* which he wrote that we are enriched. But he who makes the Pilgrim Fathers and their Puritan Successors credible to us and lovable, enriches us indeed. And Dr. Brown does that. He even gives us glimpses of the vast debt we owe to them. In many things we offend all, but surely this is one of our deepest offences that we should to-day deny that we owe them anything.

A VISIT TO BASHAN AND ARGOB. By Major Algernon Heber-Percy. (*R.T.S.* Small 4to, pp. 175. 7s. 6d.) 'The writer of the following pages,' says Canon Tristram, introducing the book, 'describes a dash made by himself, accompanied by his wife and sons, from Damascus to Bosra and Salcah and back.' Others have made such a dash before him, and never come back. And Major Heber-Percy ran much risk of his life. For the Bedouin are there still, and still very much the bloodthirsty Bedouin who murdered Seetzen and Burckhardt. But he came back. And he brought great spoil with him. Chiefly he brought many excellent photographs, which are here artistically reproduced, making the book a valuable gift-book at such a season as this. This is its archæological value also. For Major Heber-Percy does not tell us much about Bashan that Porter had not told us already, but his numerous and beautiful photographs actually reveal Bashan to us far more than all Dr. Porter's writing.

EDGES AND WEDGES. By Archibald N. Mackray, M.A. (*R.T.S.* Crown 8vo, pp. 160. 1s. 6d.) It is the most difficult thing in the world to preach to children. Mr. Mackray cannot do it. He just misses too, which is the more disappointing. He is bright and modern and objective, and yet he misses it. Perhaps it is the mixing that he cannot do. For a handful of fruit and a spoonful of flour and a cupful of milk are not a pudding, though they make one.

THE PLANTS OF THE BIBLE. By the Rev. G. Henslow. (*R.T.S.* Fcap. 8vo, pp. 128. 1s.) This is the latest issue of the 'Present Day Primers.' The same subject is found handled in the 'By-paths' Series of the same publishers, so that it seems probable that the two series will run side by side, the younger being shorter and cheaper. Mr. Henslow has gone to good authorities (though it is curious that he does not mention Dr. Post of Beirut, the greatest living authority on the plants of the Bible), and he writes in a pleasant, easy style. The seven full-page illustrations are from photographs of objects, some of which are in Mr. Henslow's own collection.

THE GOSPEL NARRATIVE. By Sir Rawson W. Rawson, K.C.M.G., C.B. (*S.P.C.K.* Fcap. 8vo, pp. xxxv, 346.) This is a new edition of a well-known book. It is not a Harmony as we are wont to use the word. The narratives from the different evangelists are not set down side by side, but woven into a continuous story. It is, therefore, a genuine Diatessaron. Then the variations of the Revised Version are given on the opposite page with sundry notes and references.

And after all is told, there comes a most useful epitome of the events, places, dates, and other matters in the Gospels.

PAULINE THEOLOGY. By H. L. Hastings. (*Stock.* Crown 8vo, pp. 96. 1s.) It is a singular thing that Conditional Immortality has made so little progress amongst us compared with Universalism. It has certainly far more to say for itself, both biblically and philosophically. This little book is in favour of Conditional Immortality. Its author is quite well and favourably known as the author of many anti-infidel writings, and the editor of the *Christian* of America.

REVELATION AND THE BIBLE. By R. F. Horton, M.A. (*Unwin.* Crown 8vo, pp. xiv, 412. 3s. 6d.) A new edition of Dr. Horton's book is no surprise. For it is an honest and earnest attempt to answer the questions that thousands of thinking persons are asking. That it is not a final answer to these questions would not hinder its circulation, and need not hinder our appreciation. Dr. Horton does not claim that it is. He knows and says that it is not. His complaint, therefore, that some have come to curse it, is reasonable. No doubt it is always dangerous to suggest difficulties, and half our religious difficulties are suggested by others, not discovered of ourselves. But a man must write for those he knows, and Dr. Horton is surrounded by men who feel these difficulties keenly. He has helped these men. There is no record that he has hindered any. Let us therefore, as he properly suggests to us, either go and do better, or leave him alone to do his best. Dr. Horton's book is not final, but it is a stepping-stone to higher things. He himself will reach them yet, and give us something final.

PALESTINE EXPLORATION FUND. THIRTY YEARS' WORK IN THE HOLY LAND. (*Watt.* Crown 8vo, pp. 256. 3s. 6d.) This is the third edition of the book. Each edition adds some years' work and several pages to the volume. Now it is the easiest introduction to the great subject of Palestinian Exploration, and the best résumé of its results. Then there is a useful index, and having it we may refer to the place we wish to know about, and find the latest and most reliable information about it. The illustrations are numerous, and art is not allowed to rub all their accuracy away. It is a witness to the great work that has been done in Palestine, it is a witness to the greater work that yet remains.

Requests and Replies.

In the *Quarterly Statement* of the Palestine Exploration Fund for October 1888, there is a most interesting description of the discovery of the site of the Pool of Bethesda. Then in the *Expositor* for February 1893, the Dean of Armagh refers to that discovery as finally settling the question of the site. Can you tell me if scholars in general agree with the Dean?—D. F.

The questions connected with the site of the Pool of Bethesda have not yet been finally settled. They remain very much as they were when Mr. Schick wrote his report on the discoveries made in 1888. Those discoveries proved the existence beneath the rubbish of the pool, called 'Probatica Piscina' in the twelfth century, which is clearly described by John of Würzburg. It was known that such a pool had existed, but its character was unknown, and it was supposed that all trace of it had disappeared. The excavations have not been complete or exhaustive, principally, it is believed, on account of the difficulty experienced in obtaining the permission of owners to excavate on their lands. It is, for instance, by no means certain at present that the second pool mentioned by Mr. Schick is ancient, and the limits of the pool over which the small church was built have not been defined. Some authorities identify Bethesda with the 'Souterrains' at the Convent of the Sisters of Zion, others with the pool described by Mr. Schick, and some still follow Dr. Robinson in placing it in the Kedron Valley at or near the Fountain of the Virgin. A summary of what is known and of the views of different authorities is given under 'Bethesda' in the new edition of vol. i. of Dr. Smith's *Dictionary of the Bible.*

C. W. Wilson.

Warwick Square, London.

My son, the other day, put to me the following dilemma. He comes in contact far more than you or I could do with people who have got hold of Bible difficulties :—

'You preach,' he said, 'salvation by *faith* in Christ. Faith in Him is the "one and only way." The Jews do not believe in Christ at all—they reject Him. They are the descendants of God's ancient people. Do you mean to tell me that from the Crucifixion till now, and on to the "ingathering," all the countless Jews who are still worshipping God after the manner of their fathers, but not believing in Christ, are hopelessly and eternally lost? If *not* so, then faith in Christ is not the only condition of salvation. If so,'—but I will not put down what he said. Perhaps it was only the echo of what those had said who put the dilemma before him. If you have time, what would you say?—T. F.

It is said the Jews, while rejecting Jesus Christ, worship God 'after the manner of their fathers.' Are all the Jews, after the Crucifixion, hopelessly lost? If not, 'faith in Christ is not the only condition of salvation'—'the one and only way.'

It is incorrect to suppose modern Jews equal to those of the Old Testament because the former 'are still worshipping God after the manner of their fathers,' inasmuch as, since the advent of Christ, the Jews resist the claims and credentials of Jesus as 'the Christ, the Son of the living God,' which their Old Testament fathers never did. There may be Jews who have no more power or opportunity to believe in Christ than have the inaccessible heathen. But the Jews who 'reject' Christ are in a different category, and will have to answer for rejecting Him.

Faith in Christ is part of the evangelical message, and is the sole condition of salvation only within the area actually covered by the message. Such faith as the condition has no fitness or place, and indeed is unintelligible where the other parts of the message cannot be known. 'He that believeth . . . shall be saved' is inapplicable apart from the instruction, 'Preach the gospel' (Mark xvi. 15, 16). That is, wherever the gospel is preached, faith in Christ is the condition of salvation. From the nature of the case it cannot be the condition where Jesus Christ is unknowable. The benefit of the redeeming work affects all the race; but the condition of faith is only coextensive with the preaching of Christ. In this respect 'there is no distinction between Jew and Greek.' 'How shall they believe in Him they have not heard? and how shall they hear without a preacher?' (Rom. x. 12–14). Consequently to all to whom Christ is not offered, be they Jews, heathens, or Mohammedans, faith in Him cannot be the condition of salvation.

It is not easy, perhaps not possible, to say, beyond the intimation of Romans ii., what the condition is to those who have no opportunity of knowing the gospel. It may be some kind of moral choice, having in it the principle of faith, which is supremely ethical, and matter of free-will. It is inadmissible that men who, by reason of distance or insurmountable barriers of ignorance or training, have not the proposals of the gospel presented to their choice, will be judged by the terms of the gospel, and not according to their opportunity and freedom.

But with this idea, two others should be always associated: First, that in respect of any particular person, of any country or nationality, it is well that we are not judges of his deserts or doom, nor called upon to say whether he is saved or lost; for which, in fact, we have neither the adequate knowledge nor the authority; though, in the case of those who hear the gospel, we may plainly declare the conditions on which the result depends.

Secondly, we must not infer that the millions whose lives are spent outside the reach of Christian knowledge, or in an environment which virtually precludes a free choice of salvation, are fairly safe, and need not cause Christian people much anxiety, or make great demands on their self-sacrifice. Whatever the terms on which they will be judged, whatever grains of truth may be contained in their teaching, whatever be the possibilities of their salvation, the state of the non-Christian peoples abounds with sin and misery in the present world, and is fraught with dreadful peril for the world to come. Here is the danger of our falling into that easy-going humanitarianism which would leave Moslems, Jews, and heathens to the unspecified mercy of God, and counsel Christian people to discontinue their efforts to evangelize the world.

M. RANDLES.

Didsbury College, Manchester.

Can any of your contributors recommend a trustworthy Introduction to the Study of the Talmud?—J. C.

I can confidently recommend Professor H. L. Strack's *Einleitung in den Talmud* (2te Auflage, Hinrichs, Leipzig, 1894) to J. C. as 'a trustworthy

Introduction to the Talmud.' Professor Strack's work, which is now in its second edition, is an enlargement of the article 'Talmud' contributed by him to the new issue of Herzog and Plitt's well-known *Realencyclopædie*. Within the compass of 135 pages, the author has succeeded, by vigorous condensation, in conveying a marvellous amount of information regarding the Talmud, its contents (about thirty pages being devoted to a synopsis of the whole sixty-three Mishna treatises), its history and characteristics, and also the authorities most frequently referred to. A special feature of this, as of all the works of this profound Hebraist, is the attention bestowed on the bibliographical sections, in which will be found full information as to the best editions and translations (so far as these exist) of both Talmuds, and as to the best helps for the study both of the Talmud as a whole and of the separate treatises of the Mishna. I may add, as a matter of interest to English students, that the *Einleitung* is dedicated to Professors Cheyne and Driver of Oxford, 'two scholars without guile.'

Edinburgh. ARCH. R. S. KENNEDY.

I have been a subscriber to *The Expository Times* for two years, and have derived great benefit from it, but feel the need of knowing New Testament Greek, and would be much obliged if any of your correspondents would kindly inform me through the *Times* of the best and cheapest books to get. Also the best methods to pursue.

I am a Methodist lay preacher; my means are limited, so would have to regard price in any book which I may have to purchase.

I am entirely ignorant of New Testament Greek.

J. H. W.

Perhaps some scholar will indicate methods of study later. But to save time, let us mention at once that Mr. Murray published, in 1884, an excellent manual for beginners in New Testament Greek, by T. D. Hall, M.A. The price, we believe, is 3s. 6d. A smaller, but also admirable, work was published last year by the R.T.S. as one of their 'Present-Day Primers' (1s.). The author is Dr. S. G. Green. Then Mr. Kelly, of the Wesleyan Book-Room, announces as nearly ready *An Introduction to the Study of New Testament Greek* (3s.), by J. H. Moulton, M.A. Any of these should do. EDITOR.

Sermonettes on the Golden Texts.

By the Rev. R. C. Ford, M.A., Grimsby.

A Helpful Memorial.

'Hitherto hath the Lord helped us.'—1 Sam. vii. 12.

The spasmodic and local achievements of the judges did little to redeem Israel from the yoke of the Canaanites. By the pressure of their enemies and the silent influence of their surroundings they had been plunged into idolatry. At last they attempted to regain their freedom, but were defeated. They next brought the ark on to the battlefield, but were again defeated, and this time with the loss of the ark. Afterwards there followed twenty years of degrading servitude, though during this time Samuel was quietly preparing for freedom. At the end of that time they won a great victory on the old scene of their double defeat. In commemoration a stone was raised, on which the words of our text were inscribed.

I. What the Memorial Commemorated.—It was erected on a battlefield where they had been twice defeated. Thus it reminded them of their own (1) Helplessness. Their most stupendous efforts had failed to deliver them. But it was also erected on a spot which had witnessed a great victory, won with God's help. It, therefore, also reminded them that (2) God was their Helper. They had used the ark as a fetich, and had been superstitious, but not religious. There are brigands who will cheerfully commit murder, but will not eat meat on Friday. Here the people had besought Samuel to plead with God for them, and he had prayed for them and sacrificed. Then came victory. The stone also commemorated (3) The Extent of their Victory. 'Hitherto' had the Lord helped them, *i.e.* as far as this place. It was a kind of border stone marking their advance on a former position.

II. How it Helped Them.—They called it 'Help-stone.' In commemorating past help it proved a present help. (1) By keeping them from self-trust. It reminded them that in themselves

they had a worse enemy than the Canaanites. Their defeat had been due to trust in their own power and cleverness, their victory to trust in God. Apart from a genuine dependence on God, even religious symbols could not save them. It also helped them (2) by stimulating their activity. The sight of this stone aroused their patriotism and religious fervour. It was like the flag which stirs the soldier's martial spirit. It put heart into their opposition to their enemies, being a standing boast and threat against them. Also (3) it deepened their sense of obligation. To retreat from the position marked by this memorial would have been as disgraceful as for an army to lose its standard. They were in honour bound to maintain the advantage of the victory which it celebrated.

III. The Place of Memorials in a Christian Life.—A written pledge or a spoken vow is for us what 'Help-stone' was for Israel. When we publicly avow ourselves the disciples of Christ,—say in a first communion, or in accordance with the customs of our Church,—we erect our memorial, and commit ourselves irrevocably to Christ. We cannot without disgrace recede from that position. By that act we warn the enemy that he has no more claim upon the territory of our hearts. And each subsequent communion is a gazing afresh upon the memorial of victory won by Christ. Christ would not have us forget what He won for us in Gethsemane and on Calvary. Nor would He have us forget the warmth of that first love in which we erected a Help-stone for ourselves. As these occasions come round, they bring to us precious memories of high resolves, and stimulate our endeavour to-day.

The Fact and Consequence of the Divine Government.

'The Lord reigneth; let the earth rejoice.'—Ps. xcvii. 1.

'The Lord reigneth' is the keynote of this psalm. Some signal deliverance appears to have been the occasion of its composition. The Psalmist had in his thoughts those who would reign, or who seem to reign, but do not.

I. Visible Evils call forth the Expression of the Psalmist's Faith.—Some powerful form of evil had been judged and overthrown. 'A fire goeth before Him, and burneth up His adversaries. . . . The daughters of Judah rejoiced.' What had been seen was but a sample of God's rule. The veil had been lifted that all might catch a glimpse of God's hidden judgments, though His rule was just as sure when the veil was dropped. For one brief moment He had stepped out of eternity to inflict that punishment which will eventually fall upon all evil-doers. Tyranny, misrule, persecution still call forth the expression of our faith. Even when there is no sensible evidence of God's overruling power, His people are full of confidence. The three Hebrew youths told the king, 'Our God is able to deliver us, and will deliver us; *but if not*, we will not serve thy gods.' They said in deeds what our text says in words.

II. The Fact Concerning which the Psalmist utters His Conviction—that God Reigns.—God is overhead counteracting the short-sighted selfishness of the wicked. In the Psalmist's day, men looked on the idols of the heathen as wicked spirits, less powerful than the righteous Jehovah. They realised that God's throne would prevail. We are too advanced to believe in the gods of other people. We can scarce believe in a devil, though that would be less awful than to be in the grasp of nature. It would have been 'some comfort could I have fancied myself tormented of the Devil,' said Carlyle once. Those who think the universe a vast machine find it terrible to contemplate a fall amidst its ponderous wheels. Better a devil than blind force. But Jehovah is a living God, and not hostile to us. Righteousness and judgment are the base of His throne. And He is a God of love. With a Father's gentleness He has borne with us. In Jesus He has exhibited His persuasive might. In Him He has reigned over our stubborn wills. His reign is one of love—

> It needs to tell the triumph He has wrought,
> An angel's deathless fire, an angel's reach of thought.

III. The Occasion Herein for Joy.—It was this thought that inspired Handel's 'Hallelujah Chorus.' 'Hallelujah! for the Lord God omnipotent reigneth. . . . King of kings, and Lord of lords. Hallelujah!' And it is a glorious conviction to reach. Those who hold it may rejoice in the midst of injustice. Or while patiently doing deeds of unappreciated loving-kindness, they may, like the Saviour, have respect unto the recompense of reward. In the storms of life they may say, as did

the happy child to the anxious passengers: 'My father is at the helm.' And when Death knocks his dire summons at the door, since God reigns, they may remember that he is but a messenger from the courts of heaven. And when the Lord comes to judgment, and the wicked call upon the rocks and hills to hide them, the saints may shout for joy, since this God is their God for ever and ever.

The Supreme Worth of Obedience.

'To obey is better than sacrifice.'—1 SAM. xv. 22.

It was a stern command which was laid on Saul, but not a needless one. It was necessary for the fulfilment of God's purposes, and for the good of mankind, that the good land of Canaan should be peopled by a cleaner and purer race than the Amalekites. It was as God's executioners that the Israelites undertook the task, not as selfish robbers. The victory was won, but the temptation to possess valuable herds was too great for Israel. The best of the flocks were spared, and Agag was kept alive, probably that he might grace Saul's triumph. Samuel met the king, and, putting aside his excuses, told him that obedience was more grateful than burnt-offerings, even though he did offer these animals in accordance with his professed intention.

I. Religious Ordinances may be Observed from Irreligious Motives.—Saul's pretended devotion was really a desire for display and pomp, which should gratify his vanity. In our own land the Lord's Supper has been eaten and drunk unworthily, because the law prevented those who did not partake of the sacrament from holding any public office. The newspapers say that just now christenings are fashionable society functions in Paris.

II. Religious Observances are Themselves Praiseworthy.—There is no disparagement of such observances here. Is it likely that Samuel, who prefaced every important act with sacrifice, would speak slightingly of it? Or the patriarchs who erected altars wherever they pitched their tents? Every pious Israelite was glad when they said unto him, 'Let us go unto the house of the Lord.' Our Lord was most regular in His observance of public worship and private prayer. The disciples 'continued steadfastly with one accord in the temple.' The Bible lends no countenance to those who would disparage religious observances. The holiest men have always been scrupulous in availing themselves of every possible means of grace.

III. The Supreme Worth of Obedience is shown in this that it is even Better than Religious Observances. — Remembering what the Bible says of sacrifice, it is honouring obedience very highly to say that it is better. Therefore the poor woman who deprives herself of the helps of public worship that she may care for a sick parent acts in a manner well pleasing to God, and does not lose her reward. What shall be said of substitutes for obedience less worthy than sacrifice? Some whose conversation is very pious have no conception of the necessity of fulfilling the obligations into which they have entered. Not every one who says 'Lord, Lord,' shall enter into the kingdom of heaven. When tempted to such cheap substitutes, it would be well to remember our Lord's remonstrance: 'Why call ye Me, Lord, Lord, and do not the things which I say?'

Rich and good men who build churches and almshouses render service not open to all. But obedience, which is the best, is within the reach of all. Religious observances and sacrifices of all kinds are appendices to the law, not substitutes for it. Apart from obedience, they are no more acceptable than the new moons and appointed feasts which God is weary to bear.

IV. Why Obedience is Superior to other Religious Acts.—Because it can only spring from a sincere heart. It is the truer sacrifice. (1) It requires more sacrifice of Self. To wear a hair shirt, or to starve oneself, is painful; but to keep down evil temper, and hold back angry words, is more so. To lie on a hard, cold floor before the altar does not prevent one from being censorious and selfish. The simple duties are better than extraordinary austerities. (2) Obedience requires the consecration of the Will. Saul was not willing to govern under God, but he would offer innumerable sacrifices if he could but have his own will and way. (3) Obedience honours God more. Little children often talk of the love they cherish for their parents, though they are reluctant to obey them. 'Actions speak louder than words.' Judas made great show of devotion when he betrayed his Master with a kiss. Christ says they are His friends who do what-

soever He commands them. If, therefore, we are conscious of a single unfulfilled command, it is better to leave our sacrifice at the altar, and fulfil the duty, returning afterwards to offer it, when it is more likely to prove acceptable.

The Drunkard's Doom.

'Woe unto them that rise up early, that they may follow strong drink.'—Isa. v. 11.

Isaiah is chiefly concerned with the disasters which drinking habits bring upon a nation. Its people go into captivity, its honourable men are famished, and its land laid waste. It was a national curse even in his day, and those who had the welfare of their country at heart were perplexed to know how to deal with it. But our text is more closely concerned with the effect of drink upon the individual, which the prophet describes with shrewd discrimination. How true to life the picture is!

I. The Sign of the Drunkard's Captivity.—In every vice there is a stage beyond which, humanly speaking, recovery is impossible. A time comes when the jaws of the trap snap together, and the victim is caught. In intemperance this point is reached imperceptibly, and the victim is ignorant long after others see his danger. His captivity is made known to all, and to himself, when he needs to rise up early to follow strong drink. Instances will occur to all. The writer remembers meeting a young man who had been for some time gradually yielding to intemperance. It was early morning, and he confessed that he had already taken a considerable quantity of spirits. He was a 'lost laddie,' whose downward career has been more rapid ever since.

II. The Helplessness of the Captive Drunkard.—Isaiah describes him as following strong drink. As the obedient dog at his master's heels, or as the moth after the light, so the drunkard follows strong drink. At first he thinks he does so for the pleasure he derives from it, but he soon recognises that he is helpless in so doing. As a man swept down towards the rapids looks longingly towards those on the bank who can render no help, so the drinker yearns after virtues and peace which can never more be his. No tyrant was ever more exacting. Though he be prostrate in the morning, yet he must rise at his captor's bidding, and by forced marches hasten to his doom.

III. The Doom that awaits the Drunkard.—The wise man of the Proverbs asks, 'Who hath woe?' and answers his own question, 'They that tarry long at the wine; they that go to seek mixed wine.' And in the lesson Isaiah indicates the nature of the woe.

(1) Moral Insensibility. They regard not the work of the Lord. They call good, evil; and evil, good. Drink so blunts the sensibilities that the victim under its influence can commit crimes from which, at other times, he would shrink. More crimes are committed 'in drink' than out of it.

(2) Shamelessness. After obliterating the distinction between right and wrong he turns and defies God, and glories in sin. When the prophet warns him that God will visit him, he dares Him to do His worst. 'Let Him make speed, and hasten His work, that we may see it.'

(3) Hell. The drinker tempts the devil, for even hell has to enlarge its appetite to receive him. When the destroyer would be satisfied, the drinker stimulates his satiated desire, determining to be lost. So he ends his course with the drunkard's grave, and the drunkard's hell.

Though all things are possible with God, experience warns of the wisdom of prompt and vigorous measures in escaping from this evil. The ivy that chokes the oak is at first so weak that it cannot climb without help, and it can easily be torn off. But it must be dealt with while young and tender.

The International Critical Commentary.

1. A CRITICAL AND EXEGETICAL COMMENTARY ON DEUTERONOMY. By the Rev. S. R. Driver, D.D. (*T. & T. Clark.* Post 8vo, pp. xcv, 434. 12s.) Dr. Driver's *Deuteronomy* has been touched already. There is also an article 'from the other side,' in this issue. It need not therefore occupy attention now. But that very article, and the disproportionate space that has been given in most reviews of the work to its Introduction, make it advisable to say that, with all its significance, the critical part is neither the greatest in bulk nor the richest in consequence. No doubt it is called 'A Critical and Exegetical Commentary,' and no doubt the exegesis is built upon the foregoing criticism, and presupposes it always. But, with all that, there is no reason why the man who hates the higher criticism and all its ways, if he wishes to study Deuteronomy, should not use this Commentary with profit and even with pleasure.

2. A CRITICAL AND EXEGETICAL COMMENTARY ON THE EPISTLE TO THE ROMANS. By the Rev. William Sanday, D.D., LL.D., and the Rev. Arthur C. Headlam, B.D. (Post 8vo, pp. cxii, 450. 12s.) It has been everywhere admitted that Driver on Deuteronomy was the most fitting introduction to the Old Testament series. It will not be denied that Sanday on Romans is as appropriate for the New. Have we not waited all these years and prayed for a New Testament Commentary by Dr. Sanday, and hoped that it might be Romans? It is not that the Epistle to the Romans holds the key of the New Testament, as we have been taught Deuteronomy does of the Old. But there is no other book of the New Testament which at once so needs it, and is so worthy of a great Commentary.

We do not forget that the book is not by Dr. Sanday alone. Nor do we regret it. Readers of recent issues of The Expository Times are most unlikely to regret it. Rather are we prepared to say that the co-operation and mutual counsel of these two scholars has enriched the work, has given us more than we could have expected from even the elder of the two alone. What share each hand has in it, they very plainly tell us. 'The Commentary and the Introduction have been about equally divided between the two editors; but they have each been carefully over the work of the other, and they desire to accept a joint responsibility for the whole.'

This volume is larger than Dr. Driver's *Deuteronomy*, and the difference is partly in the Introduction and partly in the Commentary. The Introduction covers the separate subjects—Rome in A.D. 58; The Jews in Rome; The Roman Church; Time and Place, Occasion and Purpose; Argument; Language and Style; Text; Literary History; Integrity; Commentaries. Then, as the Commentary proceeds, there are forty-two Detached Notes. They touch upon, sometimes they skilfully exhaust, such subjects as these: The Meaning of Faith in the New Testament and in some Jewish Writings; The Righteousness of God; The Death of Christ considered as a Sacrifice; Is the Society or the Individual the proper Subject of Justification?; St. Paul's Conception of Sin and of the Fall; The Doctrine of Mystical Union with Christ; The Divine Election; The Doctrine of the Remnant; St. Paul's Philosophy of History; The Christian Teaching on Love; Aquila and Priscilla.

Turning to the Commentary itself, we remember that the editors in their Preface say modestly that 'the nearest approach to anything at all distinctive in the present edition would be (1) the distribution of the subject-matter of the Commentary, and (2) the attempt to furnish an interpretation of the Epistle which might be described as historical.' Now, what the first of these claims implies we see at a glance. We have already been made familiar with it in Driver. The second is more difficult and more new. Driver is historical also; but a historical Commentary of a New Testament book is different from a historical Commentary of an Old. It is comparatively easy for a man to approach Deuteronomy unbiassed by doctrinal fixtures. It is only comparatively possible for a man to stand beside the Epistle to the Romans as Phebe the servant of the Church at Cenchrea stood beside it when (let us say) she carried it on its way to Rome. Tennyson asks—

> For who can so forecast the years
> As find in loss a gain to match?

It is harder far to cast back the centuries and dismiss their gains. That editors should deliber-

ately set themselves to it is most significant of our attitude to-day; that men like Sanday and Headlam should set themselves, is highly hopeful and promising.

Have they succeeded? Do they really stand behind Calvin and Chrysostom? The most convenient test is such a Note as that on 'The Power and Rights of God as Creator.' But fuller acquaintance shows the best test to be the Commentary itself. In these special Notes our editors are specially on the watch. It is far more significant that the steady verse-to-verse exposition, which, mark you, knows everything that has already been said of it, and actually notes the most things, nevertheless goes fairly back to St. Paul and uncovers the roof in Rome where the epistle was first read, till we listen and wonder as the Romans did.

3. A CRITICAL AND EXEGETICAL COMMENTARY ON JUDGES. By the Rev. George F. Moore, D.D. (Post 8vo, pp. l, 476. 12s.) We have given Sanday and Headlam more than their share and starved Dr. Moore.[1] Yet Dr. Moore demands more attention at our hands than Sanday and Headlam. For he is not so well known to us. He is, likely enough, now introduced for the first time to us. We knew at least the *quality* of the work that Sanday and Headlam could give us. Few of us know even that about Professor Moore.

And yet it can only be to those who have not seen their Driver yet, that Dr. Moore needs lengthened introduction. For his manner is largely similar. Great fundamental questions of Introduction do not, it is true, appear in Judges as they do in Deuteronomy, and run through the structure of the Old Testament. Yet are there introductory matters of the utmost perplexity, and demanding the soundest scholarship to unravel them. Three long sections of the Introduction are a sufficient test of Dr. Moore's ability, the three which cover the sources of the various chapters and the composition of the book as a whole. And these sections sufficiently show that in all the modern literature, and in the control of a vigorous judgment, Dr. Moore is entirely at home.

Now these are the two possessions that seem to us most characteristic of all the writers of the International Commentary, so far as it has yet been given to us. They are acquainted with the literature of their subjects from its earliest to its latest and most minute contribution. They are never content with the ninety-and-nine publications upon it; they sweep the libraries diligently till the hundredth is found with joy. Yet they exercise their own judgment, as though there had been no previous editor or writer. For they have had the experience that we all have had of the utter unprofitableness of the endless refutation of others' errors with which it was etiquette to load the commentaries of the last generation. Dr. Moore knows them all, and all in all, but he sends them joyfully down to the bottom of his page in footnotes.

One feature, excellent in all these Commentaries, is most excellent, we think, in Moore. It is the scientific and exhaustive Index. In Moore's *Judges* the Index fills twenty-three close pages. Yet not a word is wasted or misplaced. It is divided into five parts—(1) Matters; (2) Hebrew Words and Forms; (3) Grammatical Observations; (4) Passages incidentally discussed; and (5) Abbreviations.

In short, it is probable that Dr. Moore's *Commentary on Judges* will come as a deep surprise to many in this country. It is not in any respect, so far as we have been able to judge, of lighter weight than the two great volumes of this series which appeared before it.

Editor.

[1] The printers have found us space beyond our expectations, but it is too late now.

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(*When the page is not given, the volume has an Index of Texts.*)

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Contributions and Comments.

The Rich Young Ruler.

In the interesting notes on 'What is it that saves?' in the September issue of The Expository Times, the incident of the rich young ruler is used as an illustration. Without reference to its application to the question of Mrs. Humphry Ward, but regarding it *per se*, may I respectfully submit that the exposition given is scarcely adequate, even if it does not miss the mark. The initial inadequacy is, I think, that it minimises the young ruler himself. The statement is made that Jesus 'tells the young man most courteously that with all his honest pride in the keeping of them (*i.e.* the commandments) he has not kept the ten at all.' But surely this goes beyond the narrative. Three out of the four evangelists report the incident, but none of the accounts, I think, suggest this. On the other hand, St. Mark gives us a note respecting Jesus which would seem to militate against that

exposition. When the ruler has said, 'All these have I kept from my youth,' we read that 'Jesus, beholding him, loved him.' Nor, according to any of the narratives, does Jesus question his statement.

There is no doubt that the ruler was a very choice and earnest spirit, and that Jesus knew it. Probably he had been present at the scene of the blessing of the children, had been struck with the deep spirituality of the Teacher, and the profound law of entrance into the kingdom; and now both mind and heart were seeking higher truth and a diviner life than any he had known. His religious life had been more than a round of ceremony, his reading of the law more than burdening his memory and his conduct with trivialities of refinement. It was a life of the spirit. Therefore,—and his further inquiry, 'What lack I yet?' supports the conclusion,—he must have been surprised and disappointed with the answer he received, simply, 'Do the commandments.'

The second inadequacy is, I think, the interpretation given to the Eighth Commandment, and, by implication, to the rest. But as a matter of fact, was 'Thou shalt not steal' given 'not to protect thy property, oh, luxurious man, but to protect the property of the poor'? Does it not rather cover property to whomsoever it belongs? And again, does this commandment, in and of itself, include the exercise of generosity to 'the beggar at his palace gates'? Not unless he has obtained his riches by oppression and wrong which had involved others in beggary, in which case the remedy is not charity, but restitution. But of this we have no evidence in the narrative.

We shall be led to what is perhaps the true solution by collating the evangelical accounts. And as the same point also elucidates the crux in the narrative that immediately follows, it—the narrative—may be adduced as an illustration. We read that Jesus said to His disciples, 'It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.' 'And they were astonished exceedingly.' And certainly it was a hard saying. For it does not seem easy to explain how the mere *fact* of possession should make it difficult to enter the kingdom. It is St. Mark who gives us the key, 'But Jesus answereth again, Children, how hard it is for them that *trust in riches* to enter into the kingdom of God.' The difficulty, then, is not a matter of having riches, but of trusting in them.

So in this narrative. It is St. Matthew who gives us the key: 'Jesus said unto him, *If thou wouldest be perfect*, sell all' etc. Then, there are gradations, levels, in the religious life. For ordinary people in ordinary ways the keeping of the commandments will open to them the gates of life—if they can be content with that. 'This do, and thou shalt live.' But religion is wide and high enough for the choicest and most aspiring souls, for those upon whom the apex of possible attainment exercises an irresistible attraction. Now in the spiritual as in the material world, action and reaction are equal and opposite. The rebound is proportionate to the 'expulsive power' outward and upward. If you would build a very high tower, the foundations must be correspondingly strong and deep. The height, fulness, and wealth of a forest tree have a direct ratio to its rootage. An oak cannot be grown to maturity upon the roots of an apple tree. In one sense, everything — even truth — has to be bought. Nothing is given. The heights of attainment can only be reached by sacrifice. The young ruler cannot attain and retain: the gold must be left behind. For the higher path there must ever be the great renunciation.

J. Feather.

Croydon.

Chaldeans.

Mr. Rouse seems to assume that the double use of the word 'English' is universal. But this is not the case. The English nation does not 'include Scotch, Irish, Welsh, Australians,' etc. During last century almost invariably literary men used the appropriate words Britons and British when they were referring to the whole Empire. A great and a growing majority in Scotland at least resent exceedingly the unwarrantable use of 'English' as our equivalent for 'British.' And in Ireland and the Colonies there is a strong feeling of the same kind. I hope that Mr. Rouse will not insist that the word 'English,' as applied to the British Empire, is of universal usage in that Empire, when he is made aware of the fact that vast numbers outside of South Britain regard such a use of the word as a breach of good manners and of gentlemanly feeling.

D. K. Auchterlonie.

Craigdam, by Old Meldrum, N.B.

Alleviation.

SOMETIMES there comes a sense of cradled peace
When the whole world is dark and life is set
With sore perplexities; and we forget
All these in that sweet moment of release.

Our head seems pillowed on some arm unseen
That stretches far beyond, and holds the key
Of all the future's labyrinth that we
In vain have toiled to solve from morn to e'en.

This seems no hour of time's, but something spared
From dim eternity's imagined calm:
A leaf of pity from the heavenly balm
To which in hope earth's hopeless wounds were bared.

Or so the loneliest wanderer may prove,
In the black night without one guiding gleam,
The darkness and his weariness a dream
Of some vague sheltering home, some tender love.

SARAH ROBERTSON MATHESON.

Water-Marks in the Narratives of our Lord's Transfiguration.

LIKE the editor of THE EXPOSITORY TIMES in relation to Dr. A. B. Davidson, I rarely differ from Dr. Hugh Macmillan, and have misgivings of after-repentance when I do so. But on reading the above ingenious and finely-toned article, certain doubts were started, which I ask to be permitted summarily to state:—

α. Is it not too dogmatic to begin with this mere *ipse dixit*—'Mount Hermon is the true spot where the wonderful event happened'? I for one, on the contrary, accept the tradition that was accepted so early as by St. Jerome (specially as he is confirmed by Origen in his citation from the 'Gospel to the Hebrews,' of the second century, in a paragraph that indubitably refers to the Transfiguration),—that Mount Tabor was its scene. There is no such early localisation on Mount Hermon.

β. Is it not, further, too dogmatic—having assumed Mount Hermon to be the scene—to ground the localisation there that 'it is the high*est* mountain in Palestine.' None of the evangelists states that the Transfiguration took place on 'the high*est* mountain in Palestine.' The records simply run, 'bringeth them up into an *high* mountain' (Matt. xvii. 1; Mark ix. 2). Not only so, but while Mount Tabor answers to 'an high mountain'—separate and distinctive—Mount Hermon does not, being a mountain-range that throws out innumerable bastions and spurs (as the term is).

γ. Is it not equally misleading and a misreading to accentuate 'the *top* is covered with snow, that never melts in the hottest summer'? There seems here (*meo judicio*) a whole cluster of inaccuracies: (1) Nowhere is it said that the event took place on 'the *top*.' (More of this anon.) (2) It is not the case that the 'snow never melts.' I have stood on the '*top*,' and not only found oasis-like spots there, but perilous pools and rushing streams—as the mountain-side torrents evidence to even those who do not climb to the summit. But (3) it has to my mind an element of the grotesque to represent our Lord and His chosen three 'standing in the snow,' and with the 'snow all around them.' And this merely to find a 'water-mark' of realism. I must hold the whole thing to be artificial and baseless. Apply the same pseudo-realism to other scriptural mentionings of 'snow,' and the fantasticalness of this 'water-mark' will be seen.

δ. Is not the second 'water-mark' based on two inaccuracies? (1) 'No clouds rest upon Mount Tabor, for it is not sufficiently high.' As well say no 'clouds' rest on Calton Hill or Arthur's Seat, which are still less high. But I can testify that twice over in my explorations of Mount Tabor, our party was suddenly involved in a Scotch Highland-like mist, a drenching rain-cloud, or rather flock of clouds, that covered the entire mountain from summit to the bottom. (2) Surely it is to strangely miss the sublimity of the 'cloud' out of which God the Father gave His testimony to confuse it with an ordinary rain-cloud? I cannot take less out of

Pet. i. 17 than that the 'excellent glory' designated the Shekinah cloud of the glory, the recognised symbol of the Divine Presence; and so in the Ascension (Acts i. 9), and the Pentecost 'upper room' (Acts ii. 3). So vanishes (like the first) this second 'water-mark.'

ε. Is it not begging the question when in the third 'water-mark' the 'booths' seen on the house-tops (flat) are limited to Cæsarea Philippi? I, too, saw them there, and everyone knows that the multiplication of scorpions and other venomous creatures banishes the inhabitants from the lower to the higher places. But the same holds true all over Palestine, while specially I saw in the valley that fronts Mount Tabor a kind of (annual) fair, with hundreds of 'booths.' This was at Dabûrîyeh, the Bible Daberath (Josh. xix. 12). So elsewhere, *e.g.* Haifa. Hence it is not allowable to argue for Mount Hermon from this. So once more disappears the third 'water-mark.'

ζ. The last 'water-mark' is an anachronism. The superstition of tying 'bits of clothing of any sick or ill' to certain trees had no place in Baal worship, it is an Arab and comparatively modern observance. Morever, it is not peculiar to the bottom of Mount Hermon. I saw the same thing in the valley of Tabor and of Carmel, and elsewhere, *e.g.* in Egypt. There, demon-possession was something measurelessly greater than any sickness that the tree-ceremonial points at.

Whilst I must bring in the Scotch verdict of 'not proven' in relation to the whole of our able and beloved friend's water-marks, *i.e.* in so far as dogmatising on Mount Hermon *v.* Tabor is concerned, I venture to repeat what I have stated elsewhere: (1) That Mount Hermon is not accurately described by 'an high mountain,' whereas Tabor is, standing so isolated and distinctive. (2) That 'high mountain' is a relative phrase = not 'the high*est*, yet high'—much as Pendle in Lancashire is exaggeratedly spoken of by Lancashire folk. (3) It is not difficult to meet the two objections that have been urged against Tabor and in favour of Hermon—(*a*) the conversation (Matt. xvi. 21–28) which preceded the Transfiguration by six days took place at Cæsarea Philippi, *ergo* as Hermon rises above it, the Transfiguration must have taken place on Hermon. In answer, this way of putting it conveniently forgets that the conversation did precede the Transfiguration by (at least) six days. Further, it forgets that while the Lord had reasons for shunning Galilee (xvi. 5), it yet is manifest that He must have returned thither in the interval, seeing that immediately after the Transfiguration the Lord and the three are found going from Galilee toward Capernaum, and not from Cæsarea Philippi (Mark ix. 14, 30, 33). (*b*) Dr. Robinson having shown that there was a fort or citadel on the summit of Mount Tabor at the period—and I certainly saw its bevelled-stone ruins—it has been argumentatively insisted on that the Transfiguration could not have taken place on that summit. Granted; but as I have anticipatively stated, there is no warrant for localising the event on the 'summit,' much less amongst 'the snow.' I spent most of a week on and around Mount Tabor (and on, up, and all along the long line of Mount Hermon), and I can attest that even on the 'summit,' and within stonethrows of present-day monastic buildings, there are ample choice of retired spots. But if the event be located—as I claim a right to do—not on the 'summit,' but on the mountain, the supposed difficulty disappears. The phrasing is, that Jesus took His disciples 'up into a high mountain' (the high*est*, be it remembered, in Galilee) εἰς ὄρος; and I can appeal to my good brother Dr. Macmillan whether there are not many dells and groves and solitudes all over Mount Tabor, in any one of which there could have been the utmost seclusion even with a fort and garrison on the summit. I think of like solitudes in the much more limited areas of Edinburgh and Stirling Castles in Scotland. I must, accordingly, discount these 'water-marks,' and affirm Mount Tabor as the scene of the Transfiguration. As I looked over to Nazareth from Mount Tabor, I could not help thinking of 'this mountain' as being visited over and over by our Lord as a boy, and even more touching to me is His choice of Mount Tabor in (so-to-say) the shadow of Nazareth for His Transfiguration, just as the true locality of Emmaus shows the risen Saviour to have revisited His native Bethlehem.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Dr. Salmond's long-looked-for volume on *The Christian Doctrine of Immortality* has just appeared, too late for notice this month. It is reserved for reading before the next comes round. And it will take a good deal of that. For it is a handsome volume of over seven hundred pages, and it is not Dr. Salmond's way to write pages that may be skipped.

Professor W. M. Ramsay, having read the Notes in last month's issue of The Expository Times on St. Paul's use of the word 'Church' (ἐκκλησία), has sent us the sheets from his forthcoming work on *St. Paul the Traveller* (Hodder & Stoughton), in which he discusses the subject. He comes to a conclusion which differs markedly from that of Mr. Wright.

Originally, he says, the word meant simply 'an assembly,' and as employed by St. Paul in his earliest Epistles it may be rendered 'the congregation of the Thessalonians.' But St. Paul was a Roman statesman. He was familiar with the conception which all Roman statesmen held, that every group of Roman citizens meeting together in a body (*conventus Civium Romanorum*), in any portion of the vast Empire, formed a part of the great conception, 'Rome.' If, as a Roman citizen, he came to any provincial town where such a group existed, he was forthwith a member of that group. The group was simply a fragment of 'Rome,' cut off in space from the whole body, but preserving its vitality and self-identity as fully as when it was joined to the whole, and capable of reuniting with the whole as soon as the estranging space was annihilated.

This conception St. Paul transferred to the Church. But as soon as the idea of 'the Unified Church' grew definite in his mind, he required a term to express it. Ecclesia was the word that forced itself upon him. But in the new sense it demanded a new construction; it was no longer 'the church *of* the Thessalonians,' but the 'Church *in* Corinth'; and it was necessarily singular, for there was only one Church.

The new sense of the word Ecclesia or Church took shape gradually. We see it in process of formation in Gal. i. 13: 'I persecuted the Church of God, and made havock of it.' Elsewhere in that letter the term is used in the old sense, 'the churches of Galatia.' But in 1 Cor. i. 2, the new sense of Ecclesia is deliberately and formally employed: 'The Church of God which is at Corinth.'

In the Book of the Acts our word is used in both its senses, but with a distinction which throws some light on the delicacy of expression in that book. In xiv. 23, xv. 41, and xvi. 5, it occurs in

the plural sense of 'congregations,' or 'every congregation.' In all other cases (in the Eastern Text, at least) it is used in the singular, and sometimes markedly in the sense of the Unified Church. Take ix. 31: 'So the church (R.V.) throughout all Judæa and Galilee and Samaria had peace.' Now the point is, that when St. Luke speaks in his own person he uses the word in its developed Pauline sense; but when he is describing St. Paul's earlier work, he, 'with dramatic appropriateness,' employs it in the earlier meaning.

The *Statement* of the Palestine Exploration Fund for the present quarter contains a note from Dr. A. Moody Stuart on the lapping of the water by Gideon's three hundred men at the 'Well of Trembling.' The 'lapping,' he says, is usually understood to mean that they drank the water out of the palm of the hand. It is, however, something much more picturesque than that. Fifty years ago, in the island of Madeira, Dr. Moody Stuart had an unexpected opportunity of observing what the lapping of an Oriental is. 'One afternoon, as I rode leisurely out of Funchal, there came towards the town a man in the light garb of a courier from the mountains, running at the top of his speed. As he approached me, he stopped to quench his thirst at a fountain. His manner of doing so at once suggested the lapping of Gideon's men, and I drew up my pony to observe his action more exactly; but he was already away as on the wings of the wind, leaving me to wonder and admire. With one knee bent before him, and the other limb stretched behind in the same attitude as he ran, and with his face upward toward heaven, he threw the water apparently with his fingers in a continuous stream through his open lips without bringing his hand nearer to his mouth than perhaps a foot and a half, and so satisfied his thirst in a few moments.'

That is very beautiful, and it is very well expressed. And now if the commentators would agree upon the *meaning* of the lapping, how content we all should be. But as soon as they come to that, the variety of interpretation is wonderful.

Some say—indeed, this is the favourite explanation—that the three hundred were too eager for the battle to lie down and drink leisurely. Thus, Dr. Black, in his *Judges* (p. 55), says: 'The idea plainly is of one who is accustomed to slake his thirst as opportunity offers, without loss of time.' And the late Professor Elmslie rhetorically improves upon this by saying (*Expository Lectures and Sermons*, p. 17) that 'the majority of them unbuckled their swords and eased their armour, and knelt down to drink,' while 'three hundred kept their swords on, and simply with their hands carried the water to their mouths.' And he adds: 'Gideon said to those three hundred, "You are the men I want"—the men that were so eager for battle that they did not think much about their own comfort.'

Some of our most recent commentators, however, think that the three hundred drank standing in order to guard against surprise by the enemy. So says Professor Lias very frankly (*Judges*, p. 111). Dr. Douglas (*The Book of Judges*, p. 44) is more cautious, and perhaps thereby more characteristic, when he says that 'it is unsafe to venture further than this, that the three hundred were more upon the alert.' This was the judgment of Ewald, who, in his *History of Israel* (ii. 385), describes Gideon as leading 'warriors who like dogs only lapped the water, always on the alert, ready for further pursuit and victory.' But Dean Stanley, who generally follows Ewald, improves upon him here. In his *History of the Jewish Church* (i. 305), he says that, as soon as they reached the brink of the spring, the majority of the soldiers rushed headlong down to quench their thirst, throwing themselves on the ground, or plunging their mouths into the water—and were rejected; but those who took up the water in their hands and *lapped it with self-restraint* were chosen.

Clearly we are rising in the scale of virtue. This is a nobler conception than eagerness for the fray or fear of a sudden surprise. And now Bishop Hervey, who wrote the Commentary on the Book of Judges both in the *Speaker* and in the *Pulpit*, endeavours to combine the ideas of Ewald and of Stanley. 'It can scarcely be doubted,' he says in the *Speaker* (ii. 162), 'that those who threw themselves on the ground were the more self-indulgent, while those who, remembering the near presence of the enemy, slaked their thirst with moderation, and without being off their guard for an instant, were the true soldiers of the army of God.'

All this in modern commentators, who are said to echo one another, is sufficiently perplexing. But when we go to the ancients, the case is very much worse. We may pass by Rashi, who guessed that the most of the men were idolaters in their hearts, and the falling on their knees was a secret act of idolatrous worship. But Josephus should have known what he spoke about. Now Josephus believed that the three hundred whom Gideon chose were not the bravest in the army, but the most cowardly; not the readiest for the fray, but the most anxious to escape it. He says it was their dread of the foe, so powerful and so near, that made them lap the water hastily while the others bent down and quenched their thirst at leisure. Thus God chose the foolish things of the world, for this battle was to be won by Himself, and not by big battalions.

Now it is not the way with the Bible to leave its lessons so hard to glean as this. There must be a reason for this perplexity. Let us look at the narrative itself. The first thing that strikes us is that the three hundred men are said to have lapped with their tongues as a dog lappeth. Well, how does a dog lap? It puts its head down to the water and licks it (the very word here made use of) with its tongue. Do any of our interpreters represent the three hundred lapping so? One and all, they speak of the men as standing upon their feet and catching the water in their hands. The majority of the army went down upon their knees; but the three hundred who were chosen—well, it is taken for granted that they remained upon their feet. How, then, did they lap as a dog lappeth? How did they reach the water at all? It was a running stream, and it ran below the level of their feet. If they did not even go down upon their knees, how did they reach the water? And how did they lap it with their tongue as a dog lappeth? Professor Dods perceives the difficulty, and in his *Israel's Iron Age* (p. 43), he says: 'You have seen a dog running along the bank of a water, or in the shallow of a stream, or in a ditch, and, without stopping, snatching mouthfuls or tonguefuls of water, too intent on his pursuit to take a leisurely drink, never even while slaking his thirst turning aside or pausing from the chase.' Yes, we have seen the dog, but no one ever saw the man who could do it after him.

Dr. Elder Cumming has seen the difficulty also. And in seeking to meet it, he gives yet another interpretation of the incident. 'Those men,' he says (*Scripture Photographs*, p. 159), 'have taken the place of the dog, lapping the water with their tongues—*they have neither pride nor fear.*' But surely the majority of the army who went down upon their knees had less pride than the three hundred, if they stood upon their feet. If Dr. Elder Cumming is right, and the idea is exceedingly agreeable to the narrative, then it was the three hundred who fell down flat to drink the water out of the stream; it was the rest of the men who only bowed down upon their knees to drink.

And, but for one phrase in it, this is the natural interpretation of the narrative. The incident occurs in the seventh chapter of Judges, and there the action is twice described. In the fifth verse we have it thus: 'Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.' Well, the three hundred lapped with their tongue as a

dog lappeth, and the rest bowed down upon their knees to drink. Who, if there were no more than this to guide him, would doubt that the three hundred fell down flat, put their faces to the water as a dog does, and lapped it as a dog lappeth, while the rest went only down upon their knees and drank it out of their hands? But there is another verse, and there is a phrase in that verse which alters it altogether.

The sixth verse says: 'And the number of them that lapped (putting their hand to their mouth) was three hundred men; but all the rest of the people bowed down upon their knees to drink water.' Now, if the clause which we have placed in parentheses were not there, this verse would convey the same meaning as the other. But that clause alters everything. Is it possible that that clause is a mistaken insertion?

The latest and, so far as we are able to judge, the most capable commentator on the Book of Judges we have had in recent times, says that it is. Professor Moore (*A Critical and Exegetical Commentary on the Book of Judges*, p. 202) says 'the words, "with their hands to their mouths," are, as the Greek version (A) shows, a gloss, and in this place an erroneous gloss,' and he shows how the evidence goes against it.

Now we confess to the utmost reluctance to accept an interpolation in the Bible. We should almost as readily make one. But if there is a case for it anywhere in the Old Testament, it seems to be here. Yet it is possible that it is nothing more than a displacement. If this clause stood at the *end* of the second verse instead of in the middle, it would only increase the clearness. For it is easy to understand how the majority of the army, who were already on their knees, drank of the water by putting their hands to their mouths. But it is hard to conceive how men of ordinary arms could stand upon their feet and catch the water out of a running stream beneath them, and then lap it with their tongues as a dog lappeth.

To those who believe as we do, that scholarship is truth, and always wins its way in the end, it must be gratifying to find that in the active ministry of all the Churches there are at the present day so many men to whom the title scholar justly belongs. Names will occur to every one, we need not give them here. But we have been led to the observation by reading an article in *The Methodist Times* of November 7, by the Rev. Frank Ballard, M.A., B.Sc. In form a review, and withal a most appreciative review, of Professor Laidlaw's *The Bible Doctrine of Man*, it is in reality an able article on the Psychology of the Bible, especially on the meaning of the words 'Life' and 'Death' there, and it proves that Mr. Ballard has more than a surface knowledge of that subject.

The review, we have said, is appreciative. To Mr. Ballard this book has come, not as solace to his own soul only, but as a gift to his congregation; and he advises every Christian teacher to possess and study it. Nevertheless, on three separate pages he touches it, and strives to make it better. First, he will not have it that 'regeneration is the cause of conversion,' or that 'in regeneration there is a power conferred; conversion is the exercise of this power.' He holds that conversion comes before regeneration, assuredly and necessarily before it. 'Conversion is indeed all of grace, but the *potentialising grace* is given to all without exception.' He quotes Professor Banks: This gift 'holds good of the unconverted before conversion, of those who never are converted, of the heathen who have never heard of Christ.' And he adds: 'All other doctrine than this doubly wrecks itself, on Scripture and on fact.'

Next, Mr. Ballard denies that the Hebrew word *nĕshāmāh* (נְשָׁמָה), which means the spirit, is ever applied to animals. Once Dr. Laidlaw believes it is. The place is Gen. vii. 22: 'All in whose

nostrils was the spirit (A.V. "breath") of life.' But, says Mr. Ballard, the word occurs twenty-five times in the Old Testament; in twenty-four out of the twenty-five occurrences its reference to animal life is unthinkable; the remaining case is Gen. vii. 22. But if it is again examined, he believes that it will be seen that ver. 21 describes the case for animals, ver. 23 sums up the case for men and animals, and thus ver. 22 is left to state the case for men. Finally, he regrets that Professor Laidlaw has used the Authorized Version where he believes the Revised is better.

In a book of much learning and more audacity, by Dr. G. H. Bateson Wright, the Principal of Queen's College, Hong Kong (*Was Israel ever in Egypt?* Williams & Norgate, 8vo, 7s. 6d.), there occurs the following autobiographical reminiscence:—

'It was the custom at Queen's College, Oxford, twenty years ago, for undergraduates at the end of Term to appear before the "Dons" in Common Room, when the lecturers would comment upon the signs of improvement, or otherwise, perceptible in the examination papers written at "Collections." I well remember Mr. Sayce's addressing the late Provost, Dr. Jackson, in March 1874, to the following effect:—"Mr. Wright, Sir, has done a very creditable paper, showing that he has made a careful study of the Book of Isaiah; but"—and this with a friendly smile of encouragement—"but I think that a little more experience and further study will satisfy him that he has not fairly represented the arguments in favour of the dual authorship of Isaiah." Thenceforth I determined to inquire into critical questions without an *à priori* bias that they must be wrong because they disagreed with tradition. I am therefore indebted for my present liberal views to the author of *The Verdict of the Monuments*.'

And so, from that day Dr. Wright has gone on his way till he has produced this book. And in this book, to take a reference at random, he says that Man (Adam) marries Life (Eve), and they bear a son Possession (Cain). The second son of Eve was Vanity or Disappointment (Abel). The allegory then runs thus: Mankind, infused with Life, begat Success and Disappointment; Success surmounted or killed Disappointment, and the result was Settlement (Seth), a third son.

And from that day Dr. Sayce has gone on his way till he has written this article in the *Contemporary Review* for October, and delivered this address at the Norwich Church Congress. In the article he says that the pivot on which the whole Old Testament question turns is the Pentateuch. 'If, then, I were to be asked if I believe that Moses wrote the Pentateuch, I should answer that such a belief seems to me to involve considerably fewer difficulties than does the contrary belief of the higher criticism.' He admits that this is a change from his attitude of fifteen years ago; but he has reasons for the change. In the first place, it has now been proved, by the Tel el-Amarna tablets, that 'in the century before the Exodus people were reading and writing and corresponding with one another throughout the civilised East, from the banks of the Euphrates to those of the Nile.' We have learned, therefore, 'not only that Moses could have written the Pentateuch, but that it would have been something like a miracle if he had not done so.'

Secondly, 'a study of the literature handed down to us by the Babylonian and Assyrian kinsfolk of the Israelites tells strongly against the disintegration theory of the biblical critics.' The authors of the day used older materials in compiling their histories; but they did not use 'scissors and paste and the apparatus of a modern German study.' Either they passed the materials which they used through their own mind and threw them into their own shape and expression, or they faithfully and openly copied them. 'Of slicing and patching there is no trace; and the faithfulness of the copies is astonishing. Where a word or character had been lost in the original tablet, the copyist is careful to state that there is

a "lacuna" or a "recent lacuna"; where the form of the original character was doubtful, each of its possible later representatives is given. Even the compiler of the "Babylonian Chronicle," in describing the great battle of Khalule, which laid Babylonia at the feet of Sennacherib, candidly confesses that he "does not know the year" when it took place.' Is it surprising then, asks Professor Sayce, 'that my brother Assyriologist, the illustrious Orientalist, Professor Hommel, should declare his belief in the literary honesty of the Pentateuch, or should maintain that while there is evidence of the use of older documents in the Book of Genesis, it passes the wit of man to separate and distinguish them'?

And Professor Sayce holds that Oriental archæology can go further than prove that Moses could, after all, have written the Pentateuch. It can show that *there is no one else so likely to have written it.* For, in the third place, contrary to the finding of the higher criticism, the Pentateuch is full of truth and colour which carry it back to the time of Moses, and of all men in his time, most probably to Moses' own hand. 'Let us take, for example, the tenth chapter of Genesis, in which the geography of the Oriental world is described. There we are told that Canaan was the brother of Mizraim or Egypt. The assertion was strictly true as long as Canaan was a province of Egypt; when it ceased to be so, the statement was not only true no longer, it was contrary to the daily experience and political beliefs of every inhabitant of Palestine. But it was only during the rule of the eighteenth and nineteenth Egyptian dynasties that Canaan obeyed the government of the Pharaohs. With the fall of the nineteenth dynasty it was separated from the monarchy of the Nile, not to be again united to it, except during the short space of years that followed the death of Josiah. After the Mosaic age we cannot conceive of a writer coupling Canaan and Egypt together.'

Close upon the article in the *Contemporary* came the speech at the Norwich Congress. Its line of argument is the same. But now Abraham receives more attention and Moses less. If there is any critic foolhardy enough to ask how Abraham the Hebrew, speaking a Hebrew tongue, could have been called out of Ur of the Chaldees, where presumably a Babylonian tongue was spoken, Professor Sayce is able to answer him. For it is five years since Professor Sayce conjectured that a certain king of Babylonia named Khammurabi (who is known as the conqueror of the Arioch, king of Ellasar, of Gen. xiv.), was not a native Babylonian. Either he himself or some ancestor of his came from Southern Arabia, and conquered Babylonia, and then reigned over it. Wherever Khammurabi and his people had come from, their speech was close kin to that of the Hebrews. Hence it was just in the dynasty of Khammurabi that a man speaking the Hebrew tongue, or a tongue that would speedily develop into the Hebrew, could be called out of Ur of the Chaldees. And it is just in the dynasty of Khammurabi that 'the Lord said unto Abram, Get thee out of thy country, and from thy kindred.' Five years ago Professor Sayce was convinced that this alien dynasty in Babylon was of the same ancestry as the Hebrews in Canaan. And now Mr. Pinches has confirmed his conjecture. In some contract tablets belonging to the dynasty of Khammurabi, he has discovered the names of 'Yakub-ili and Yasup-ili,—that is, Jacob-el and Joseph-el,—and proved that 'in the very century to which the Bible assigns the lifetime of Abraham, Hebrews with Hebrew names must have been living in Babylonia.'

Professor Sayce's speech was received at the Congress with much surprise and mixed appreciation. The Rev. George Ensor, who, the day before, had described Professor Sayce's arguments as 'usually most brilliant, commonly most precarious,' called attention to 'the extreme significance of Professor Sayce's statement of that morning.' But the Rev. G. Harford-Battersby described the 'statement' in question as the fire of one friendly regiment into another. And in *The Guardian* for November 6, as well as in *The*

Church of England Pulpit for November 9, the Rev. Edward G. King calls Professor Sayce's method inexcusable, 'inasmuch as, when he comes to the Book of Daniel, he himself adopts the methods and results of the Higher Criticism in the most thorough manner.'

When Professor Sayce had read his paper at the Church Congress it was fitting that Mr. Pinches should follow and read his. He did not trouble the higher critics, or apparently give them a thought. For Mr. Pinches is the archæologist who makes the discoveries, and he leaves it to other men to make the applications. In this paper he had many discoveries to report, besides that discovery about Jacob and Joseph which he generously allowed Dr. Sayce to announce.

He had something to say about the Garden of Eden. He has not found the Garden of Eden itself, but he has found a Paradise not far from the place where the Garden of Eden is believed to have been. There was a time when the Persian Gulf extended much farther inland than it does now. At that time there lay upon its shores a city called Eridu, of which the meaning is 'the good,' and there 'between the mouths of the rivers which are on each side' was the home of the sun-god Tammuz of the Abyss. It was a lost Paradise, but they somehow thought it existed still, and lay between the mouths of its rivers, and in the midst of it grew a tree, glorious in a glorious place.

Mr. Pinches has further discovered the proper spelling of the name we call JEHOVAH. That Jehovah is not its proper spelling, we are all agreed; but we are not agreed, scarcely two persons are agreed, as to what its proper spelling is. Mr. Pinches has discovered it. He does not tell us where, and he does not tell us how. He simply says: 'The true reading I am now able to announce as Yahwah.'

But the most remarkable discovery which Mr. Pinches has made (if he has made it) is the discovery of Darius the Mede. In the Babylonian Chronicle it is stated that, 'On the night of the eleventh of Marcheswan, Gobryas [descended] against [Babylon], and the son of the king died.' At least, that is Mr. Pinches' translation. And Mr. Pinches believes that the statement refers to the event narrated in the Book of Daniel, which tells us that Belshazzar, king of the Chaldeans, was slain in the night, after he had held a high festival, and Darius the Mede, a man of advanced age, received the kingdom. Well, it is easy to show that 'the son of the king' who died, and Belshazzar the Chaldean king, who was slain, are one and the same. For the Greek historians tell us that Nabonidos, Belshazzar's father, had already surrendered to the Persian army, and that, therefore, Belshazzar, 'the son of the king,' was now the rightful occupant of the throne. He might be called the king, as the Bible does, or he might be called 'the son of the king,' as the Chronicle calls him. We can easily accept Belshazzar; but where do we find Darius the Mede?

Mr. Pinches believes that he is simply the Gobryas of whom the Chronicle informs us. The author of the Book of Daniel, or of this portion of the Book, finding the name Gobryas in his authority, and knowing nothing whatever about him, substituted the name Darius, which he knew very well indeed. So Darius the Mede is that Gobryas, whom we know better than the author did, to whom he has transferred the name of Darius the king, whom he knew better than we do, 'ignoring the fact that he was of a different nationality, a later date, and a much younger man.' The report of the Church Congress says that Mr. Pinches' remarks were received with loud applause: the editor of the *Record* doubts if the audience knew what they were applauding.

The discussion to which both Professor Sayce and Mr. Pinches made these contributions was entitled 'The Authority of Holy Scripture.' The title, no doubt, explains the attitude. But as Mr. Pinches took a larger view of his subject than

Professor Sayce, Mr. Burkitt, who came next, left the authority of Holy Scripture entirely alone, and read an admirable paper on the New Syriac Manuscript of the Gospels which Mrs. Lewis found at Sinai.

Mr. Burkitt's paper is one of the clearest presentations of a technical subject we have ever seen. Occupied mainly with showing that the new Sinaitic Gospels are all on the side of the Greek text of Westcott and Hort, the paper closes with a discussion of the last twelve verses of St. Mark, and the genealogy of our Lord in St. Matthew.

It is well known that the 'Sinaitic Gospels' do not contain the last twelve verses of St. Mark. Thus the earliest texts from Carthage, from Egypt, from Palestine, and now from Syria, are all against these verses; the only second-century evidence for them comes from Italy and Gaul. Quite lately Mr. Conybeare discovered a note in an Armenian manuscript of the Gospels which seems to ascribe the twelve verses to Aristion, who is known to us through a celebrated passage in Eusebius as the contemporary of Papias. Mr. Burkitt is not quite sure, however, that this is a real tradition, and not the guess of some ancient Armenian scholar. But whether Aristion be their author or not, it is evident that 'the Gospel of St. Mark, as it has come down to us, is imperfect at the end—that is, that all our manuscripts are probably derived from a single copy which had lost its last leaf.' And Mr. Burkitt thinks that not only the textual critic, but all those who are attacking the great literary problem of the relation of St. Mark to the other Synoptists should recognise this clearly.

On that most vexed question of the genealogies of our Lord, Mr. Burkitt has very plain and important things to say. He believes that the genealogy in St. Luke contains the names of our Lord's actual ancestors up to David and beyond. 'But the genealogy in St. Matthew is too artificial to be the record of an actual line of descent. It is rather the evangelist's statement of the claim that Jesus Christ was the Heir of David.' It was therefore 'shaped into its present form' by the evangelist himself, not borrowed from a previously existing document.

In the last words which our Lord spoke before He left the Garden of Gethsemane there is an apparent contradiction. It occurs both in St. Matthew and in St. Mark. In Matthew xxvi. 45, 46, the words are: 'Then cometh He to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Arise, let us be going; behold, he is at hand that betrayeth Me.' And in Mark xiv. 41, 42, they are practically the same. The contradiction is felt by the most careless reader, and up to the present the most careful study has failed to remove it.

A few years ago, however, a Norwegian scholar, Director J. Aars of Christiania, proposed a solution in the *Theologisk Tidsskrift for den norske Kirke*. This was in January 1886. The proposal by and by attracted attention in Germany, and Dr. Aars was persuaded to repeat it in the German tongue. It accordingly appears in the third number for this year of the *Zeitschrift für wissenschaftliche Theologie*, pp. 378–383.

The contradiction is so sharp that the attempt has been made to render the first two verbs by an interrogative: 'Sleep ye now, and do ye take your rest?' So Luther gave it in his translation: 'Ach wolt ihr nun schlafen und ruhen?' But this translation is possible only if the adverb rendered 'now' (τὸ λοιπόν) can mean 'still.' Of that meaning, however, there is no evidence, and Aars declares it is impossible.

But he says that that adverb may be translated 'so' or 'so then'; and as the verbs may be indicative as readily as imperative, he would translate

the sentence: 'So you are asleep, and taking your rest: behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Arise, let us be going: behold, he is at hand that betrayeth Me.'

This meaning of the adverb seems to have escaped the notice of commentators. But it is given by Sophocles in his Lexicon. It is also found in Jebb's Appendix (1887) to Vincent and Dickson's *Handbook of Modern Greek*. There are passages in Plato where it is the most natural meaning. And even in the New Testament itself one place, at least, is found, 2 Tim. iv. 8, where it seems the most appropriate translation: 'So then there is laid up for me a crown of rejoicing.' Dr. Aars has evidently hit the mark. His rendering has been adopted by Dr. Caspari and the rest of the Committee for the new Norwegian translation of the New Testament, and in *The Biblical World* it is accepted by so careful and competent a scholar as Professor E. D. Burton of Chicago.

The Song of Songs.

By the Rev. J. E. Fox, M.A., Canon of Waiapu, New Zealand.

Preface.—This paraphrase would never have been written had not the author met with Professor Godet's 'Study' on the Song of Songs. The explanations, the dramatic arrangement, and the interpretations of this most interesting study have been followed throughout, with trifling exceptions.

If any object to my free treatment of sacred words, I may shelter myself behind Tate and Brady, and many others, who have paraphrased Bible words in hymns, unblamed.

There is a story that a critic to whom Pope submitted his MS. of the *Iliad* returned it with the remark, 'It is a pretty poem, Mr. Pope, but you must not call it Homer.' I fear my verses will never be so highly praised. I am very sure they are not Scripture. They may, however, direct attention to a somewhat despised and little understood part of Scripture, and suggest therein a depth and fulness of meaning wholly unsuspected by most readers, and capable of great development. If Godet's views are right, the New Testament alone fully interprets the Song of Songs. If they are wrong, in whole or in part, the New Testament (which indeed never quotes this book) remains, and there we shall still find the eternal realities supposed to have been adumbrated so long before. Such realities, I mean, as the bond between the Christian and his Friend—φίλος, אֹהֵב, lover—the Lord Jesus; the divinity and grandeur of love; eclipses of the consciousness of God's presence and their end; the defeat of the attraction of the world by the attraction of God; and the final consummation of union with Him in eternal peace and joy and love.

PROLOGUE.

[Spoken by one of the captives in Babylon, once a 'son' or pupil of prophets.]

By Babel's waters, worn with grief I sat,
And on the fringing willows hanged my harp,
Until I wept my fill. It might not be.
My tyrant master came with mock and gibe:
'Sing, harper, sing me one of Zion's songs.'
And I must sing, for all my heaviness.
'A love-song,' bade he more imperiously.
No heart have I for such; yet one I know—
Of simple theme. A rural maid is reft
From her sweet country home and her betrothed
By harem-agents of King Solomon;
And, though besieged by flatteries and bribes
And smooth cajoleries of court and king,
Still in her palace-prison bravely scorns
Its meretricious splendours, and endures
Unshaken in her love and loyalty.
To him, my lord, a love-song and no more;
To me a holy parable. Enough!
His angry gesture threatens.—Harp-strings, sound!

ACT I.

[Scene: Solomon's Palace. A noble-looking, country maiden sitting, heedless of her gorgeous surroundings, and hiding her face in her hands, through which the tears stream down. A chorus of beautiful girls, attached to the palace and splendidly dressed, advance singing.]

Scene 1.

(Chap. i. 1–9.)

O that thy lot were mine!
What joy to *me* would bring
The kisses of the king!
Better his love than wine.
O Solomon, rare perfumes wreathe
Their fragrance round thee; sweet airs breathe
Thy name abroad! The maidens all
Loving and eager wait thy call.

THE MAIDEN.

It is no dream in sleep!
These the king's chambers; I
To foul captivity
Beguiled; O let me weep!

THE CHORUS.

Nay, sweet captivity!
Here is no chain to gall;
Thy meed is love from all;
Thy love the choicest wine
We'll say it doth outshine;
We will be glad in thee.

THE MAIDEN.

Nay, do not mock me, damsels kind!
Poor country maid, whom sun and wind
Have tanned, till tents of Araby
Scarce darker seem. Yet fair am I
As Solomon's rich tapestry.
My own belovèd ones
Were wroth, my mother's sons,
They made me keep the vineyards green.
Myself, my vineyard, I
Kept far less heedfully!
The fowlers set their snare, unseen.
O tell me where thou art,
Belovèd of my heart!
Why must I vainly weep
As if I sought thee veiled
Amid thy friends, and failed
To find thee, far apart!
Where feedest thou thy sheep?

THE CHORUS (*ironically*).

If that thou fain wouldst know,
O foolish, fair one, go
And seek thy love abroad;
Sooth, open is the road!
Nay, list! and cease to wring
Those hands—he comes, the king!

Scene 2.

(Chap. i. 9–ii. 7.)

[Enter King Solomon.]

SOLOMON (*addressing the Maiden*).

My love, my queen!
Why, why that haughty mien,
That head so proud;
Tossing, like fiery steed
Of Pharaoh's chariot-breed,
While ours are bowed?
Crowned with thy tresses bright,
Thy neck with jewels dight,
We'll deck thee yet more rare,
My love, My fair!

THE MAIDEN.

My mind is far away!
At the king's feast astray;
At home by my beloved's feet,
As flowers of En-gedi sweet,
Or clustered myrrh upon my breast
Which to my heart is closely prest—
O woe the day!

SOLOMON.

O find in *me* a heart that loves!
Fair art thou, fair; with eyes like doves'.

THE MAIDEN (*half-hearing*).

'Tis *thou* art fair, my shepherd, in our greenwood home;
And pleasant, 'neath the cedars and the fir-trees dome;
A lily of the field or valleys, *that* am I;
No flower for the royal parterre-broidery.

SOLOMON.

A lily, saidst thou? Ay! For, though my love still scorns,
Amid the daughters like a lily 'midst the thorns.

THE MAIDEN (*gradually falling into a trance*).

As an apple in the wild-wood
My Love among the sons;
I seem to see, to greet him,
So swift my fancy runs;

I sit beneath his shadow,
His fruit is sweet above,
He brings me to the banquet,
His banner o'er me, Love;
Ay, give me of the raisins,
And fruits, that quick revive;
For I am sick with loving,
But in his arms I'll thrive.
O maidens, by the faithful
Wild creatures of the field,
I earnestly adjure you—
Place to illusion yield!
Nay, wake not Love, fair maidens,
But let me still dream on
That in his arms I'm resting—
The dream will soon be gone!

SCENE 3.

(Chap. ii. 8–17.)

[The dream or vision changes.]

THE MAIDEN (*still speaking*).

The voice of my belovèd! (My whole heart swells.)
Leaping o'er the mountains like the wild gazelles;
Now, now he's standing behind our very wall!
Looking through the window!—now I hear him call:—
'Rise, my dove, my fair one, rise and come away!
Winter-rains are over, it is spring to-day;
Flowers all are budding, song-birds tune their notes,
Turtle-doves are cooing (on the breeze it floats);
The young figs ripen. The blossoms of the vine
Are pouring forth their fragrance. Come, lady mine!

[She hides herself bashfully.]

Wherefore art thou hidden in some rocky nook?
Let me see thee, hear thee; sweet thy voice and look;
Nay, the vineyard needs thee, foxes spoil the vines,
Take the little foxes, ere the blossom pines.'

[The dream changes again.]

Mine is my belovèd; and his, his am I;
He feeds his flock 'mid lilies till day go by;
When the shadows lengthen, when the night-breeze blows,
Haste to me, belovèd, like the mountain-roes!

SCENE 4.

(Chap. iii. 1–5.)

THE MAIDEN (*still speaking*).

In my dream I fancied my love was by my side;
I turned me—he was gone—I could not there abide;
I sought him to and fro through city squares and streets,
With eagerness and fear the while my full heart beats;
They found me all distraught, the watch, the night-patrol,
'O saw ye him,' I asked, 'the darling of my soul?'
I scarce had left them when methought I found my Love,
And held him, O so close! my own, my treasure-trove!
I held and brought him straight within my mother's home,
Within her very room, no more, no more to roam!
O maidens, by the faithful
Wild creatures of the field,
I earnestly adjure you—
Place to illusion yield!
Nay, wake not Love, fair maidens,
But let me still dream on
That in his arms I'm resting—
The dream will soon be gone!

THE EXILE (*soliloquises*).

My lord commends me and will ask anon
For further song. Meanwhile I'll sit and muse.
What meant the sacred singer? Did he praise
The purity of faithful love for one—
The deep clear stream, smooth gliding to the sea—
In contrast with the muddy passions split
Into a thousand rills and lost in bog?
A timely protest, sooth, from prophet's heart
Against the drift of a luxurious age
Which monarchy let loose, but spreading swift
Till plunged in the morass and foul miasm
Of Nature-worship and Zidonian cult
Of Baal and Astarte! Worthy theme—
If that were all—e'en for a prophet's song!
And medicine for all, since love's of God,
Pure *love, I mean. Yet in the prophets' school*
They taught a deeper meaning.—Hush! he calls.
The theme again but more elaborate.

(*To be continued.*)

The Expository Times Guild of Bible Study.

THE new session of 'The Expository Times Guild of Bible Study' is now commenced. We have chosen the Books of Haggai and Malachi for the Old Testament, and the remainder of the Acts of the Apostles (xiii.–xxviii.) for the New. This completes in each case not merely a portion of Scripture, but a period of Sacred History.

The sole condition of membership in 'The Expository Times Guild' is the promise to study one or both of the appointed portions of Scripture between the months of November and June. That promise is made by the sending of the name and address (clearly written, with degrees, etc.) to the Editor of THE EXPOSITORY TIMES, at Kinneff, Bervie, N.B. There is no fee, and the promise does not bind anyone who, through unforeseen circumstances, finds it impossible to carry it out.

The aim of 'The Expository Times Guild' is the study, as distinguished from the mere reading, of Scripture. Some commentary is therefore recommended as a guide, though the dictionary and concordance will serve. Recent commentaries on Haggai and Malachi are not so numerous as on Zechariah. But Orelli's *Minor Prophets* (10s. 6d.) could scarcely be excelled for more advanced study, while Dods' *Haggai, Zechariah,* and *Malachi* (2s.) is more easily mastered and extremely useful. Archdeacon Perowne has a volume on the same prophets in the *Cambridge Bible for Schools and Colleges* (3s. 6d.), and *Malachi* may be had alone (1s.).

Messrs. T. & T. Clark, Edinburgh, have again kindly agreed to send a copy of Orelli direct to any *Member of The Expository Times Guild* on receipt of six shillings.

For the study of the Acts, nothing new has appeared since last year. We may, therefore, again mention Dr. Lumby's volume in the Cambridge Bible (4s. 6d.), and Professor Lindsay's in the Bible Handbook Series, which is conveniently issued in two parts (Acts i.–xii. and xiii. to end, 1s. 6d. each), and is surprisingly cheap. For those who are ready to work on a Greek text, nothing can surpass Mr. Page's little book (Macmillans, 3s. 6d.).[1]

As the study of these portions of Scripture advances, short expository papers may be sent to the Editor. The best of them will be published in THE EXPOSITORY TIMES, and the writers, seeing them there, may send to the publishers for the work they select out of a list which will be given.

During the past session fewer papers than usual have been published. This is owing, not to any lack of papers or of ability in them, but to their length. Again and again, papers have had to be rejected which would certainly have appeared had they been half their present length. We must recognise the fact, however, that some subjects cannot be adequately discussed within the limits we have to prescribe. We wish, therefore, this session to offer, in addition to the books sent for published papers, ten volumes for the best unpublished papers received during the session which exceed two columns of THE EXPOSITORY TIMES in length. And inasmuch as many of the members of the Guild are laymen or ladies, five of the volumes will be reserved for them. The result will be published in the issue for August or September.

The following new members are enrolled this month :—

Rev. D. MacInnes, B.D., Free Church Manse, Glenmoriston, Inverness.
Rev. W. Oswald Harvey, B.A., St. Peter's, Bandon, Co. Cork.
Mr. G. Herbert Davis, Herne Hill, London.
Mrs. Marston, The Oaks, Wolverhampton.
Rev. W. Pedley, 57 Great Brook Street, Birmingham.
Rev. Eustace W. Bremner, The Manse, Stoke-under-Ham, Somerset.
Rev. James Malcolm, M.A., B.D., Free Church Manse, Glencaple, Dumfries.
Rev. D. MacIver, M.A., E. P. Mission, Wu-king-fu, Swatow, China.
Rev. J. A. Stokes Little, M.A., Assistant, St. John's Parish, Glasgow.
Rev. Reginald C. Harward, Curate of St. Paul's, Foleshill, Coventry.
Rev. George Elliott, B.A. (Lond.), A.K.C., 123 East Dulwich Grove, London, S.E.
Rev. T. George, B.D., Incumbent of Christ Church, Bromley, Kent.

[1] A new edition in English at 2s. 6d. is just published.

Mr. John Smith, 3 Crown Terrace, Park Lane, Old Basford, Nottingham.
Rev. J. Price, M.A. (Cantab.), Assistant Curate, St. Andrew's, Peckham, London, S.E.
Rev. Harry Sanders, Belmont Villa, Trowbridge, Wilts.
Miss Pitcairn, 2 Kent Avenue, Ealing, London, W.
Miss Cockburn, 2 Kent Avenue, Ealing, London, W.
Rev. John Mack, M.A., B.D., Assistant, Parish Church, Port-Glasgow.
Rev. Cyril E. Bousfield, B.A. (Cantab.), Dunchurch, Rugby.
Rev. John M'Cracken, Saul Rectory, Downpatrick, Ireland.
Rev. John Williamson, M.A., Congregational Minister, 15 Glynrhondda Street, Cardiff.
Miss Annie E. Keeling, 1 Ratcliffe Villas, Hornsea, Hull.
Rev. Joshua Davies, B.A., The Parsonage, Talybont, R.S.O., Cardiganshire.
Rev. D. Jamison, Newton-hamilton, Ireland.
Rev. Henry Hughes, Briton Ferry, South Wales.
Rev. William M. Falconer, M.A., Garonne House, 21 West Mayfield, Edinburgh.
Mr. John Ross, Headmaster, High School, Arbroath.
Mr. James Black, Rochsolloch Terrace, Airdrie.
Rev. Eneas Mackintosh, Temuka, Alton, Hants.
Rev. Albert E. Salmon, Leadgate, Co. Durham.
Rev. Lucius Smith, M.A., Vicar of Calverley, Leeds.
Rev. Thomas F. Whillas, B.D., Orchard Manse, Motherwell.

At the Literary Table.

THE BOOKS OF THE MONTH.

I.

SAINT PAUL: HIS LIFE AND EPISTLES. By Cunningham Geikie, D.D., LL.D. (*Nisbet.* Crown 8vo, 2 vols., pp. 519, 616. 6s. each.) Dr. Cunningham Geikie's pen knows no weariness, and his work is always well done. This is the surprise of it, that the level is so high and so well sustained, as volume after volume, massive and weighty, comes out. Moreover, the range of subject is very great. The tendency to-day is to utmost specialisation, the Gospel of St. Mark or even the Song of Deborah being enough for some men's scholarship and compass. But Dr. Cunningham Geikie covers the whole Bible, and calls for other worlds to conquer.

The earliest work which won him a place and a name was *The Life of Christ.* The latest is *The Life of St. Paul.* And there is no reason to say that this ground has been sufficiently covered already, if we admit the other was not. In truth, there is room for a book on the life of our Lord, and another on the life of St. Paul from every person in the world who will look with honest eyes and honestly testify what he has seen.

Dr. Cunningham Geikie not only writes the Life, he also translates the Epistles. And here his most original merit is found. For the Epistles are not simply translated, they are translated with remarks. These remarks run into the text to elucidate it, but they are kept distinct from it by a bolder type. Often quite felicitous, they are always helpful, though sometimes they are a trifle out of touch. This, for example, is how 1 Thess. v. 26 appears: '**When this epistle is read before the congregation,** salute all the brethren with a holy kiss; **the kiss, always, as you know, being part of a greeting, especially where Eastern manners are recognised, as with us.**' It scarcely needs the type to tell us what is St. Paul's in that, and what is Dr. Geikie's. But that is a rare and most extreme example.

THE FIRST CHAPTER OF GENESIS JUSTIFIED. By S. J. L. (*Nisbet.* Crown 8vo, pp. xii, 72, and a Chart. 2s. 6d.) The recognised attitude towards the first chapter of Genesis at present is to say, not that it is anti-scientific, but that it is unscientific. It does not oppose science, it knows nothing about it. But if that is so, how comes it that this first chapter of Genesis is so *nearly* scientific? You may say if you will that it

is not in exact accordance with Geology, and even S. J. L. admits that no one has arisen yet (before himself) to show that it is: there is nothing marvellous in that. But this is the marvel, that it touches Geology at so many points, and agrees so exceedingly well. That has to be explained, and S. J. L. (who writes in a good spirit, and with no little knowledge) seeks here to explain it.

IN THE FOOTPRINTS OF ST. PAUL. By the Rev. E. J. Hardy, M.A. (*Nisbet.* Crown 8vo, pp. x, 126, with Illustrations. 2s. 6d.) Mr. E. J. Hardy is the man who made the luckiest hit with a title of any author in this generation. He wrote a book about married life, a book which you or I could have written, especially if we had never been married, and he called it *How to be Happy though Married.* The book sold by tens of thousands, and is selling still; while if he had said 'when' instead of 'though,' we should not have heard of it again when the six weeks of a book's average life were ended. Mr. Hardy has written many things since then, and they are quite as good as that, but they have had nothing of its circulation. This new book is quite as good, we should say it is better, but *In the Footsteps of St. Paul* is a different title from *How to be Happy though Married.*

IN A MULE LITTER TO THE TOMB OF CONFUCIUS. By A. Armstrong, F.R.G.S. (*Nisbet.* Crown 8vo, pp. 147. 2s. 6d.) If the Emperor of China had read this book before the war began, he would have hesitated before beginning it. But the exposure of public corruption is only an episode in a most interesting journey. Experiences that could be found nowhere but in China met the author at every step, and now that the dangers are over, are told with humour and delight. Besides, the book is abundantly illustrated. Old or young should enjoy it, but perhaps the young will enjoy it most.

THE BIBLICAL ILLUSTRATOR. I. CORINTHIANS. Vol. II. (*Nisbet.* 8vo, pp. 596. 7s. 6d.) We have often to deplore the loss of the title-page in an old book, but it must be a long time since a book was printed without one. So the new volume of Mr. Exell's enterprise is unique at least in that way. It would be unique in this way also, that its single and sole aim is to give quantity for the money, if it were not for the other volumes of the same series, which are precisely the same in that respect. How many words do you think there are in this moderate 8vo volume? 572,160, and every word was written by somebody.

NATURE'S STORY. By H. Farquhar, B.D. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. 191. 2s. 6d.) This is the first volume of a new series of children's books, which is to go by the title of *Science Talks to Young Thinkers.* There must be a field for such a series, else these publishers had not undertaken it. For they have the keenest sense of the ways and wants of little children, of all the publishers we know. Their 'Golden Nails' series has a great reputation already. Then the work they issue is so wholesome. They seem to be able to walk successfully on that path which divides the frivolous from the dull, and which hitherto it has been so hard to find. Try Mr. Farquhar's *Nature's Story.* It will serve as a Sunday book for all ages, and even as an everyday lesson-book most admirably.

ALEXANDER BALFOUR. By R. H. Lundie, M.A., D.D. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. viii, 344. 2s. 6d.) A cheap edition of Alexander Balfour's biography is as serviceable a gift as the publishers could have given us. Oh, that men and women would leave off immodesty and inconceivability in home reading, and read the like of this! And they would do it if they had encouragement. But the whole chorus of irresponsible reviewers belaud the latest puerile abomination, and pass such sustaining literature by.

JUDITH. By Evelyn Everett-Green. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. 254. 2s.) This strikes us as firmer and stronger than anything we have seen from Miss Green for a time. The study of Judith is the strength, incident being subordinate to character. And that is how we like it now, and will like it more and more, 'blugginess,' as the *Spectator* calls the old thirst for horrors, having had its day and ceased to be.

THE QUEST OF A HEART. By Caldwell Stewart. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. 384. 6s.) Every publisher should have a character even when he publishes novels. Most publishers have. And if you wish to obtain novels that have strength and substance, yet are untainted by anarchy or immorality, go to Oliphant Anderson & Ferrier. This is an excellent book, and in such a time as this it is much to be thankful for that we can recommend a novel so highly.

FOR DAYS OF YOUTH. By the Rev. C. A. Salmond, M.A. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. xvi, 368. 5s.) Mr. Salmond enters a keen competition when he issues 'A Bible Text and Talk for the Young for every Day of the Year.' But no doubt he has been in training. These 'Talks,' we may believe, have all been given to the young of his own prosperous congregation, and he has found encouragement in their ready reception there. Besides, Mr. Salmond knows the secret path of entrance into the hearts of little children. His book sparkles with anecdote.

LOVE'S BLINDFOLD GAME. By Maggie Swan. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. 256. 2s. 6d.) Miss Swan's new book recalls her sister's gift, both in its weakness and its strength, more than those that have gone before it. There is no suspicion of imitation. If there had been that, there would have been much more of it. It is no more than the inevitable family relationship. And it will commend the new book more than the utmost singularity would have done.

WEEK-DAY LIVING. By Samuel Pearson, M.A. (*Kegan Paul.* Crown 8vo, pp. xi, 372. 6s.) There are two books by Mr. Pearson, take the oldest first. This is its third edition. It is a book of everyday ethics. Home, friends, marriage, and many other things are spoken of, without system or other slavery, but with much common sense and Christian kindliness.

SCHOLARS OF CHRIST. By Samuel Pearson, M.A. (*Kegan Paul.* Crown 8vo, pp. vii, 309. 6s.) This is Mr. Pearson's new book. It is bigger than the other, it is also better. There is a manifest growth in fineness of feeling, in firmness of touch. It even aims higher. The other was a good cookery-book for this world; this book teaches us how to receive and live upon the heavenly manna. Yet it is as 'practical' as the other, as ethical, as occupied with the duties and privileges of to-day. So the difference between them may be expressed in this way, that the one suggests an excellent course of subjects for the Literary Society, the other for the Bible Class. And they will supply the material as well as suggest the subject.

THE SUNDAY AT HOME. (*R.T.S.* Pp. 812. 7s. 6d.) THE LEISURE HOUR. (*R.T.S.* Pp. 812. 7s. 6d.) THE GIRL'S OWN ANNUAL. (*R.T.S.* Pp. 832. 8s.) THE BOY'S OWN ANNUAL. (*R.T.S.* Pp. 824. 8s.) These are the four great magazines of the Religious Tract Society in their four great volumes. Each in its own line is peerless, and the line of each is very pleasant. No magazine is better fitted for boys than *The Boy's Own Paper.* It has a large circulation, and it holds it by means of genuine goodness and worth. There is no unsavouriness about it, and yet it is as full of interest and as thrilling as the most sanguinary magazine in the world.

The Girl's Own has a still larger circulation. Its success is probably less of a surprise than that of the other, for girls are understood to prefer the good and true. Its range of interest is extraordinarily wide; archæology and the making of porridge may be found on opposite pages. But so is the best life.

The Leisure Hour has a wider range than even *The Girl's Own.* It comes to every member of the family, not to the girls alone. It may be father's book above all, but it is his to share with all the others, and in sharing find his own part increased. It is the family magazine for six days of the week.

And *The Sunday at Home* is the family magazine for the seventh. Perhaps also there is a thought in the publishers' mind that it is the mother's own. So there are the four that go round the family circle, one for each, and four for all. Well, if we should choose four for the family, we should certainly never hesitate to choose these, though other magazines have their place and destination; but if we should have to choose one only, we should scarce know which of these to choose.

AN INTRODUCTION TO DOGMATIC THEOLOGY. By R. F. Weidner, D.D., LL.D. (New York: *Revell.* Crown 8vo, pp. 285. $2.) Dr. Weidner, who is Professor of Theology in the Chicago Lutheran Theological Seminary, has written much; if it is not well known here that it is due to his Lutheranism probably, more than to anything else. Not that his Lutheranism is excessively obtrusive, but it is there; and where no Lutherans are, Lutheranism is less acceptable. But Dr. Weidner is a capable theologian, and deserves a much wider recognition. His style is—well, theological at times, as when he divides Practical Theology into *Catechetics*, *Liturgics*, *Homiletics*, *Pastoral Theology*, *Evangelistics* (Foreign Missions), *Diaconics* (Home Missions), and *Gybernetics* (Church Polity). But what can a man who aims at exact science do? And is that more fearsome than some of the nomenclature of botany or chemistry? He *is* scientific. And indeed this small book offers a remarkably complete and systematic account of what dogmatic theology is, an account that might well serve as a class-book in any of *our* seminaries.

DOCTRINE AND LIFE. By George B. Stevens, Ph.D., D.D. (Boston: *Silver Burdett & Co.* Crown 8vo, pp. vi, 247.) The title seems comprehensive even to vagueness, but it is well chosen. For Professor Stevens' purpose is not to describe or systematise the doctrines of the Faith, or to defend them; but to show their adaptation to the needs of the soul and their use in the Christian life. And when one thinks of it, is it not curious that so many men stop short of that? For what is the use of theology, or any doctrine of theology, if it is not lived? Yet there are doctrines we scarce dream of drawing into our life. The doctrine of the Trinity, for example. If we can ingeniously prove it, how content we are: live it? we never dream of that. But Dr. Stevens is concerned with that. We might as well not have a doctrine of the Trinity, he says; we might as well not have a Trinity at all, if we do not find it good for common nature's daily food.

THE CONSTITUTIONAL HISTORY OF THE CHURCH OF ENGLAND. By Felix Makower. (*Sonnenschein.* 8vo, pp. x, 545. 15s.) In reviewing Dr. Sanday's *Romans*, someone said recently that its chief charm was its *detachment.* The way with commentators is to say over again what other commentators have said before them; but Sanday and Headlam had gone to St. Paul himself, and largely said their say from the fountain-head. The way with commentators is also the way with historians. Some great historian sets a style, others follow, the old stories are repeated, the old judgments confirmed, till one is driven to escape from the dull monotony by reading no more history. But there is another way of escape. When we were all tired of the monotony of the English writers on English literature, M. Taine came, and even Macaulay became interesting once more. If we are tired of the monotony of our English historians, let us take to Herr Makower. What our English writers could not do, a German or a Frenchman cannot help doing; he gives us a new view and a new interest.

So we welcome this translation of Herr Felix Makower's History of the Church of England. Like all the best German work, it is thorough. The whole field is covered. These are its five divisions: The Constitution of the Church; The Sources of Ecclesiastical Law; The Relation of the Church of England to other Christian Churches; The Clergy and their Orders; The Several Authorities in the Church. Each division is then subdivided, always in the utmost regularity, and sometimes to the utmost minuteness of detail. Thus, among the 'Authorities in the Church,' the parish clerks, sextons, beadles, organists have each their section in its proper place.

As to the attitude of the book, it is simply historical. The author is neither a Churchman nor a Nonconformist, he is a historian. If we struggle and strive, he stands aside, looks on and tells the story of it. And if you doubt his facts or his judgment on them, he cites authorities abundantly. Some pages are one part history and three parts notes in confirmation of it. Finally, there is an Appendix of Documents covering eighty pages of this translation.

Without question it is an extremely valuable, and probably it is an indispensable, addition to the literature of the Church of England.

THE OXFORD CHURCH MOVEMENT. By G. Wakeling. (*Sonnenschein.* 8vo, pp, 309.) Until another 'Movement' arises in Oxford (and it is not so far off as some think), this will be *the* Oxford Movement, and it will not lose its interest. How many books have already been written about

it, and yet its history has not been written. Its history will scarcely be written in our day. Mr. Wakeling adds another book, he does not pretend to write the history. He gives new episodes, new anecdotes, even introduces new men, and touches the deep things of the Movement, but he does not pretend to write its history. As for the general truth of his entertaining pages, Earl Nelson, who himself was part of the same, gives evidence to that in a useful, short Introduction.

THE SEVEN CHURCHES OF ASIA. By Alexander Mackennal, B.A., D.D. (*Stock.* Fcap. 8vo, pp. xvi, 123.) Is it possible still to bring forth things new out of the Epistles to the Seven Churches? Dr. Mackennal thinks it is. He has found that each Church may be described by an adjective. There is Ephesus the Strenuous Church, Thyatira the Sentimental Church, and the rest. And round that adjective each Church's lesson may be gathered. He has worked his idea skilfully. He has worked it eloquently also. There have been many sermons on the Seven Churches, but these are worth reading still.

A HANDBOOK OF THEOLOGY. By the Rev. John Harries. (*Stock.* Crown 8vo, pp. xii, 166.) Was it not yesterday we talked together of the death of theology, attended its funeral, and came back comforted? And to-day a minister, energetic in home mission work, finds that the thing he must do before he can go further, is to prepare a manual of theology and put it into the common people's hands. He is not a man that is under the authority of Church Councils and the glamour of historical dogmatic; he is simply a preacher of the gospel; and he finds that ignorance of theology is a hindrance to the progress of the gospel, a hindrance even to-day. So Mr. Harries' *Manual of Theology* is elementary, fundamental, modern. If the Press is the handmaid of the pulpit, this is the literature that must be meant.

THE LIFE AND TIMES OF JAMES USSHER. By J. A. Carr, LL.D. (*Wells Gardner.* Crown 8vo, pp. xxiv, 398. With Portrait and Map of Dublin. 10s. 6d.) Archbishop Ussher was the author of the Chronology of the Bible—we all know that, and we know very little more. But Archbishop Ussher is worth knowing well. Now this is an exceedingly honest though sympathetic biography, and within moderate compass. There is no way of getting a living acquaintance with Archbishop Ussher so quickly and thoroughly as by the reading of this volume. But Archbishop Ussher's time is worth knowing as well as the man, and Dr. Carr succeeds in giving us a history, especially a history of Dublin, as well as a faithful biography. It is not a time one would desire to be back in. There were men of indifferent honesty who filled high places then, and had much power of affliction. It is easier to live now, and obey one's conscience. Yet this time repays study; for the men who would obey their conscience, and did it even when it was so hard to do, demand our utmost reverence, and reward our close research.

THEISM AS A SCIENCE. By the Rev. Charles Voysey, B.A. (*Williams & Norgate.* 8vo, pp. 134. 2s. 6d.) One asked us lately why infidel books were published so cheap, and orthodox books so dear. The question is hard to answer. Mr Voysey, however, takes a leaf out of the infidel book, and offers this demy octavo at half a crown. Besides, he offers a useful book, proving that Theism *is* a science. The only pity is he should not go further. For what good is the Science of Theism to me if I cannot believe that God has condemned sin in the flesh?

WAS ISRAEL EVER IN EGYPT? By G. H. Bateson Wright, D.D. (*Williams & Norgate.* 8vo, pp. xxiii, 382.) Dr. Wright's position is an advanced one. It is the most advanced position on the Old Testament that we have yet met with. Colenso is conservative, the Germans are whig, even the French Vernes and Havet are only liberal beside Dr. Wright's unblushing critical radicalism. He says that 'the stories of the Creation and the Flood are clearly derived from very ancient, perhaps Hindu, sources, through an Assyrian medium'; and then that they were worked over by Hebrew authors for their own purpose and in accordance with their own light. Other narratives had a less ancient origin. These Hebrew authors ('critics,' Dr. Wright calls them) furnished some of them out of their own imagination in a more or less ludicrous effort to explain the place-names they found around them. And in order to illustrate his meaning and make it

memorable, he ventures upon a modern imitation of the style of the Hexateuch, of which a brief extract will be sufficient:—'A.D. 1314. And Bruce fled from the face of his enemies, and a woman said unto him, "Turn in, my lord"; and she was baking cakes, and the woman said unto him, "See that these cakes burn not"; and it came to pass that as his heart was heavy because the enemies of God possessed the land, lo! the cakes did burn. Therefore was that place called Bannockburn, and there did God give him great deliverance.'

Now suppose that Dr. Wright had hit upon the truth in his radical interpretation of the Hexateuch, and that its narratives were actually thus wrought out and adapted for their special purpose, is God's hand taken out of the Bible? Is it not necessary still to explain how these ancient critics succeeded in making their inventions run all the same way—that is, towards the God and Father of our Lord Jesus Christ—and why they ever thought of desiring that they should run that way? If they got the story of the Flood from the Hindus, why did the Hindus give it up and grovel in the dust, while the Hebrews took it and saw heaven opened?

The book is misnamed utterly. The Israelites in Egypt or not is nothing here. But there are many things that are something if you do not make them stumbling-blocks.

AMONG THE MAGAZINES.

Messrs. Macmillan have become the publishers in this country of the *Century* and *St. Nicholas*, and they have issued the first part of the new volume of each magazine. The same firm has obtained the publication of the *Jewish Quarterly Review* also, and in all these cases a distinct outward improvement is discernible. Within, the matter is much as we have hitherto found it, and we have hitherto found in all these cases what we have found nowhere else.

In *Macmillan*, the article of most interest this month—of most interest to us, at least—is on 'Missionaries in China.' It is not long, but it states the case for missions in China with remarkable clearness and point.

Messrs. Cassell have just completed Dr. Brewer's *Dictionary of Phrase and Fable* in its serial issue; and now they announce (amongst other things) *Gleanings from Popular Authors*, of which sixty-four columns are offered monthly for a penny. The man who makes the selections knows the authors that are popular.

In *The Young Man* this month, besides Mr. Dawson's 'Echoes from the Study,' which know no variableness or shadow of turning from their interest and common sense, the best thing is an illustrated article on 'The Homes of Carlyle,' by Marion Leslie. Thus far, only the homes in Annandale; the other homes will follow.

In the *Missionary Review of the World* (Funk & Wagnalls), Dr. Pierson continues his articles 'Miracles of Missions,' a fertile theme, which he is just the man to use to advantage. This month he is with John Williams in the South Seas. Other seas and lands visited in this issue are Brazil, China, Alaska, North Corea, and Persia. These in leading articles; nearly every mission field is touched in some corner, for the *Missionary Review of the World* may forget many things, but it never forgets its name.

That touch of nature which makes the whole world kin shows itself in this way, that after the Bible the book that many men most desire is a history of mankind. To not a few, indeed, the Bible commends itself most of all for this reason, that it tells them about men and women. But it is not always sufficient. And it used to be very common to find even in humble abodes these two together—a Bible in three volumes, and Rollin's *Ancient History* in six. Messrs. Macmillan have resolved to meet that human need. They have further resolved very wisely to meet it in monthly instalments. The first part (large 8vo, 48 pages, 1s. net) of Ratzel's *History of Mankind* has just appeared. Now Ratzel's *History of Mankind* is great enough and new enough to put all other histories of mankind out of date and out of mind.

The Seven Heavens.

AN EARLY JEWISH AND CHRISTIAN BELIEF.

By the Rev. R. H. Charles, M.A., Exeter College, Oxford.

II.

We have now to consider whether Christian conceptions of heaven were shaped, or in any degree influenced, by already existing views of that nature. A knowledge of ancient thought on this subject would naturally lead us to expect such an influence at work, and we find on examination that our expectations are in certain respects fully realised. First, from 2 Cor. xii. 2, 3, we learn that St. Paul believed in a plurality of the heavens: 'I knew a man in Christ fourteen years ago . . . such a one caught up to the third heaven. And I knew such a man . . . how he was caught up into paradise.' Heretofore exegetes have been divided as to whether St. Paul believed in the existence of three heavens or of seven. Owing to the fresh evidence on this subject furnished by the Slavonic Enoch, there is no longer room for reasonable doubt on the question. In the Slavonic Enoch we have presented to us a scheme of the seven heavens, which in some of its prominent features agrees with that conceived by St Paul. Thus in the Slavonic Enoch, Paradise is situated in the third heaven, as in 2 Cor. xii. 2, 3; whereas, according to later Judaism, it belonged to the fourth heaven (see above). In the next place, the presence of evil in some part of the heavens is recognised. Thus in Eph. vi. 12 we meet with the peculiar statement, 'against the spiritual hosts of wickedness in the heavens' (*πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις*). The phrase *ἐν τοῖς ἐπουρανίοις* occurs only in Ephesians of the Pauline Epistles. It is found five times (i. 3, 20, ii. 6, iii. 10, and vi. 12), and always in a local sense. It is thus in fact = *ἐν τοῖς οὐρανοῖς*. This phrase is then capable of two interpretations. The 'hosts' in question are the fallen angels in the second heaven, or else the powers of Satan the prince of the air (cf. Eph. ii. 2). For the latter interpretation, the Slavonic Enoch xxix. 4, 5, might be quoted as a parallel: 'One of the ranks of the archangels, having turned away with the rank below him, entertained an impossible idea, that he should make his throne higher than the clouds over the earth, and should be equal in rank to My power. And I hurled him from the heights with his angels. And he was flying in the air continually above the abyss.' The latter explanation of *ἐν τοῖς ἐπουρανίοις* is probably right. In Col. i. 20, however, we must, if we deal honestly with the context, suppose some such a view of the heavens as that given in the Slavonic Enoch to underlie the words: 'to reconcile all things unto Himself, whether things upon earth or things in the heavens.' That 'things upon earth' need to be reconciled to God is universally intelligible; but, so far as I am aware, no exegete has hitherto recognised any such necessity on the part of 'things in the heavens.' Yet this is the obvious meaning of the words. Hence 'the things in the heavens' that are to be reconciled to God must be either the fallen angels imprisoned in the second heaven, or else the powers of Satan whose domain is the air. Though to certain Pauline principles the conversion of Satan is not logically impossible, it is nevertheless unlikely to be his thought here. Hence we seem to be restricted to the other interpretation. And thus we have therein an indirect parallel to 1 Pet. iii. 19: 'He went and preached to the spirits in prison.' Another statement in Eph. iii. 10 belongs to the same plane of thought: 'To the intent that now unto the principalities and the powers in the heavens (*ἐν τοῖς ἐπουρανίοις*) might be made known through the Church the manifold wisdom of God.'

These 'principalities and powers' may also be taken as the fallen angels in the second heaven; but it is more likely that they are the rulers of the various lower heavens which are mentioned in iv. 10: 'He . . . that ascended far above all the heavens.' This thought of the seven heavens through which Christ passed or above which He was exalted twice recurs in Heb. iv. 14: 'Having then a great high priest, who had passed through the heavens' (*διεληλυθότα τοὺς οὐρανούς*); vii. 26, 'made higher than the heavens' (*ὑψηλότερος τῶν οὐρανῶν γενόμενος*). Before we pass on to the consideration of the Apocalypse, we should observe that Paul used *οὐρανός* frequently (cf. Rom. i. 18,

x. 6; 1 Cor. viii. 8, xv. 47), though he believed in a plurality of the heavens. In the twelfth chapter of Revelation we have a record of the war in heaven between Michael and his angels against Satan and his angels, with the subsequent overthrow and expulsion of the latter. These events spiritually interpreted symbolise, it is true, the victory of good over evil; but when studied in reference to their origin, they mark a revolutionising of the old Semitic conception of heaven. Evil can no longer be conceived as possible in the abode of righteousness, nor can its place any more be found in heaven. And thus Satan and his angels are cast down to the earth. When once evil in all its forms is driven forth from heaven, the *rationale* of a sevenfold division of it in the main disappears. There are, then, no longer conflicting elements which must be restricted to certain divisions, and kept apart by concrete barriers. The old Semitic doctrine of the seven heavens really presupposes, in some respects, dualistic influences. Such a conception could not long hold its ground in a monistic faith. It was this dualistic tinge that made it so acceptable with the heretics.

We must now follow the subsequent fortunes of this doctrine in the early centuries of Christianity.

First, we find in one of the Christian sections (vi.–xi.) of the Ascension of Isaiah an elaborate, but sinewless, account of the seven heavens. Evil has already been expelled, and the inhabitants of one heaven differ from those of another merely in possessing greater degrees of glory and knowledge. This account of the seven heavens is singularly wanting in variety and imaginative power; it is valuable, however, in an historical reference. Leaving the Ascension of Isaiah, we shall now give the evidence of Clement of Alexandria and Origen on the prevalence of this doctrine.

In the *Stromata* iv. 25 of Clement, there is a reference to the seven heavens which are obviously regarded as a true conception; while in v. 11, we have a quotation from a lost Apocalypse of Zephaniah: ἆρ' οὐχ ὅμοια ταῦτα τοῖς ὑπὸ Σοφονία λεχθεῖσι τοῦ προφήτου; καὶ ἀνέλαβέν με πνεῦμα καὶ ἀνήνεγκέν με εἰς οὐρανὸν πέμπτον καὶ ἐθεώρουν ἀγγέλους καλουμένους κυρίους . . . ὑμνοῦντας θεὸν ἄρρητον ὕψιστον. This passage seems to be ultimately derived from the Slavonic Enoch xviii.

In the last Book of Baruch the Prophet, there was some account of the seven heavens according to Origen, *de Princip.* ii. 3, 6: Denique etiam Baruch prophetæ librum in assertionis hujus testimonium vocant, quod ibi de septem mundis vel cœlis evidentius indicatur.

But to proceed to Origen's own views, we read in *Contra Cels.* vi. 21 as follows: ἑπτὰ δὲ οὐρανούς, ἢ ὅλως περιωρισμένον ἀριθμὸν αὐτῶν, αἱ φερόμεναι ἐν ταῖς ἐκκλησίαις τοῦ θεοῦ οὐκ ἀπαγγέλλουσι γραφαί· ἀλλ' οὐρανούς, εἴτε τὰς σφαίρας τῶν παρ' Ἕλλησι λεγομένων πλανήτων, εἴτι καὶ ἄλλοτι ἀπορρητότερον ἐοίκασι διδάσκειν οἱ λόγοι. Though Origen says that there is no authoritative teaching as to there being seven heavens, it is clear that he really believes in there being this number; for elsewhere he identifies these heavens with the planets of the Greeks, *de Princip.* ii. 11. 6: si quis sane mundus corde, et purior mente, et exercitatior sensu fuerit, velocius proficiens cito ad aeris locum adscendet, et ad cœlorum regna perveniet per locorum singulorum, ut ita dixerim, mansiones, quas Græci sphæras, id est globos, appellaverunt, scriptura vero divina cœlos nominat; in quibus singulis primo quidem perspiciet ea, quæ ibi geruntur, secundo vero etiam rationem quare gerantur agnoscet; et ita per ordinem digredietur singula, sequens eum, qui transgressus est cœlos, Jesum filium Dei, dicentem: 'volo, ut ubi sum ego, et isti sint mecum.'

We shall now cite the evidence of Christian apocalyptic works as attesting the prevalence of this belief in the seven heavens. In the Apocalypse of Moses, p. 19 (*Apocalypses Apocryphæ*, ed. Tischendorf, 1866), Eve is bidden to look up to the seven firmaments: ἀνάβλεφον τοῖς ὀφθαλμοῖς σου καὶ ἴδε τὰ ἕπτα στερεώματα ἀνεῳγμένα. On p. 21, Michael is bidden: ἄπελθε εἰς τὸν παράδεισον ἐν τῷ τρίτῳ οὐρανῷ. Thus the writer of this Apocalypse, so far as he touches on the subject of the seven heavens, agrees with the teaching of the Slavonic Enoch. In the Apoc. Esdræ (pp. 29, 30 *op. cit.*) there is mention made of a plurality of the heavens, and of Paradise as lying in the east. In the Apoc. Johannis (p. 84 *op. cit.*) the seven regions of the heaven are spoken of: καὶ γενήσεται κρότος μέγας ἐν τοῖς οὐρανοῖς, καὶ σαλευθήσονται τὰ ἕπτα (al. ἐννέα) πέταλα τοῦ οὐρανοῦ.

In our account of the third heaven, according to the Slavonic Enoch, we showed that hell was situated in the north of that heaven. Similarly in the Testament of Isaac (Testament of Abraham, ed. James, pp. 146–48), hell is understood to be

in one of the heavens. The same holds true of the Testament of Jacob (*op. cit.* p. 153).

Finally, in the Acts of Callistratus (ed. Conybeare), pp. 311, 312, the seven circles of the heavens are mentioned.

Speculations about the seven heavens prevailed largely among the heretics. Thus, according to Irenæus, *Contra Haer.* i. 5. 2, the Valentinians taught: Ἑπτὰ γὰρ οὐρανοὺς κατεσκενακέναι, ὧν ἐπάνω τὸν δημιουργὸν εἶναι λέγουσι. Καὶ διὰ τοῦτο Ἑβδομάδα καλοῦσιν αὐτόν, τὴν δὲ μητέρα τὴν Ἀχαμὼθ Ὀγδοάδα . . . τοὺς δὲ ἑπτὰ οὐρανοὺς οὐκ (?) εἶναι νοητούς φασιν, ἀγγέλους δὲ αὐτοὺς ὑποτίθενται . . . ὡς καὶ τὸν παράδεισον ὑπὲρ τρίτον οὐρανὸν ὄντα, τέταρτον ἄγγελον λέγουσι δυνάμει ὑπάρχειν.

In Tertullian, *adv. Valent.* xx., practically the same account is given: "Tum ipsam cælorum septemplicem scenam solio desuper suo finit. Unde et Sabbatum dictus ab hebdomade sedis suae. . . . Cælos autem noeros deputant, et interdum angelos eos faciunt . . . sicut et Paradisum Archangelum quartum, quoniam et hunc supra cælum tertium pangunt."

The Heretic Marcus taught, according to Hippolytus, a similar doctrine of the heavens, but according to Irenæus, *adv. Haer.* i. 17. 1, he reckoned eight heavens in addition to the sun and moon.

Basilides' view as to there being 365 heavens is well known (Augustine, *de Haer.* i. 4).

The Ophites (Irenæus, *adv. Haeres.* i. 30. 4, 5) believed in seven heavens ruled over by seven potentates, named Ialdabaoth, Iao, Sabaoth, Adoneus, Eloeus, Horeus, Astaphaeus—a Hebdomad which, with their mother Sophia, formed an Ogdoad. A fuller account of this Hebdomad will be found in Origen, *Contra Celsum* vi. 31, and in Epiphanius, *Haer.* xxvi. 10.

In the mysteries of Mithras described by Origen, *Contra Celsum* vi. 22, there are certain speculations akin to the doctrine of the seven heavens.

A fragment of Theodotus is found regarding the creation of man: ὅθεν ἐν τῷ παραδείσῳ τῷ τετάρτῳ οὐρανῷ δημιουργεῖται.

The doctrine of the seven heavens, therefore, being associated with so many grotesque and incongruous features, even in the thoughts of the orthodox, became, in due time, an offensive conception to the sounder minds in the Church, and this offensiveness was naturally aggravated by the important rôle it played in heretical theology. Augustine, though he expounds a peculiar doctrine of his own which asserts the existence of three heavens (*de Gen. ad Litt.* xii. 67), feels himself beset with abundant difficulties on this question. On the subject in general, he writes: 'Si autem sic accipimus tertium cœlum quo Apostolus raptus est, ut quartum etiam, et aliquot ultra superius cœlos esse credamus, infra quos et hoc tertium cœlum, sicut eos alii septem, alii octo, alii novem vel decem perhibent . . . de quorum ratione sive opinione nunc disserere longum est' (*de Gen. ad Litt.* xii. 57). In the fourth century of the Christian era, churchmen were required, according to the clear tenor of Scripture, to believe in a plurality of the heavens, but as to the number of these heavens they were at liberty to decide for themselves without prejudicing their orthodoxy. Thus Philastrius, Bishop of Brescia, at the close of the fourth century, holds it a heresy to doubt the plurality of the heavens, but a man may, without offence, believe in seven, three, or two. 'De cælorum diversitate est hæresis quæ ambigat. Scriptura enim in primo die cælum et terram facta declarat duo hæc elementa, secundo firmamentum aquæ factum, et nihilominus ipsum firmamentum cælum appellatum fuisse testatur. David autem dicit de cælis ita: *Laudate dominum cæli cælorum et aquæ quæ super cælos sunt.* Sive ergo sex cælos, secundum David, et septimum hoc firmamentum accipere quis voluerit, non errat; nam Solomon tres cœlos dicit, ita: *Cælum et cælum cæli.* Paulus æque apostolus usque ad tertium cælum se raptum fatetur. Sive ergo septem quis acceperit, ut David, sive tres, sive duos, non errat, quia et Dominus ait: *Pater qui in cælis est*' (*de Hæres. Liber* xciv.). But these, and the like speculations, had become so objectionable to the master-mind of Chrysostom that, ignoring 2 Cor. xii. 2, 3, he declares the doctrine of a plurality of the heavens to be a mere device of man, and contrary to holy Scripture: τίς ἂν οὖν λοιπὸν μετὰ τὴν τοσαύτην διδασκαλίαν ἀνέχοιτο τῶν ἁπλῶς ἐξ οἰκείας διανοίας φθέγγεσθαι βουλομένων, καὶ ἀπεναντίως τῇ θείᾳ γραφῇ πολλοῖς οὐρανοῖς λέγειν ἐπιχειρούντων (*Hom. in Gen.* iv. 2). And again, in order to discredit the last traces of this view, he maintains that the heaven neither revolves nor is spherical (*In Epist. ad Hebræos Hom.* xiv. 1).

Our task is now nearly done. It only remains for us to point out that this doctrine, on its rejection by the Christian Church, passed over, with many similar ones, into Mohammedanism. In

fact, Mohammedanism formed, in many respects, the *cloaca maxima* into which much of the refuse of Christianity discharged itself. Thus, in the Koran xxiii. it is written: 'And we have created over you seven heavens, and we are not negligent of what we have created.' And again in xli.: 'And he formed them into seven heavens in two days, and revealed unto every heaven its office.' Into a detailed representation of these heavens by later Mohammedan writers, it is not necessary for us to enter. So far as I am aware, every detail is borrowed from Jewish and Christian Apocalypses. The Slavonic Enoch seems to have been in Mohammed's hands.

The Meaning of Christ's Prayer in Gethsemane.

I.

By Prebendary the Rev. Thomas West, M.A., Hereford.

I have read with much interest and care the various papers upon this subject which have recently appeared in the pages of The Expository Times, but, with all deference to the very able writers who have furnished them, I am constrained to say that they do not strike me as quite satisfactory; they seem to me, for the most part, to show a straining after more than the narratives are meant to convey. We may, I think, apply to history, as well as to criticism, the canon of interpretation which lays down that the most obvious sense of a passage—and of a narrative—is the best and the first to be taken; and I venture to ask a little space, if the subject is not already closed, to set forth the aspect in which the incident presents itself to me as a plain student of the Divine Word.

The subject is, of course, one to be approached not with prying curiosity, but with all reverence and tenderness; it must not, however, be forgotten that it is amongst the things which are 'written for our learning'; and that, provided always we remember that the ground whereon we tread is holy, we need not shrink from its devout contemplation. There may be mysteries clustering around this, as around every other incident of our blessed Lord's earthly life; but I venture to think that a firm grasp of the great truth of His perfect and complete humanity will furnish such a clue as we are now capable of receiving to most of them, and will teach us that the simplest view of this incident may prove the most instructive and the most profitable.

As I read the narratives of our Lord's agony in the garden in connexion with Heb. v. 7, I cannot but feel that they put before us a distinct prayer for deliverance from death, and that 'the death of the cross'; not, however, in any sense implying a withdrawal from the great work which He came expressly to perform, but a desire that some other mode of accomplishing it less agonising than that which through all His life had loomed before Him might, if possible, be found. The experience of most who know aught of life will teach us how comparatively slight an impression the contemplation of impending sorrow or suffering makes upon us while it seems at a distance, and how, as day by day it draws nearer, and we are about to enter the cloud, the realisation deepens and the shrinking from it becomes more intense. So I believe it was with our blessed Lord, and that we have in His case a natural and very human, but sinless, shrinking from the agony of the cross: a feeling akin to that which the Psalmist expresses in the 55th Psalm: 'My heart is sore pained within me: and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me.' It has often occurred to me, too, that our Lord's words to His slumbering disciples might be taken quite as much as an utterance of His own consciousness, as a gracious extenuation of their failure to watch with Him: 'The spirit truly is ready, but the flesh is weak.' We seem to have in this incident almost, if not quite, the last grapple with the arch enemy; the last desperate effort on his part to frustrate the great work of redemption which seemed so near to its accomplishment. The ancient objection that this view makes our Lord to manifest less courage in the prospect of death than multitudes of His martyred followers have shown does not appear to me of much weight, indicating, as it does, simply a desire to disparage Him in the eyes of men. The most perfect organisations are probably

the most sensitive to suffering; and this exhibition of sinless human weakness may have been permitted for the sake, among other reasons, of the precious lessons which might be drawn from it. What, *e.g.*, could afford a more convincing proof of the complete humanity of our blessed Lord; of His perfect oneness with us in the truth of our nature; of His being truly made 'like unto us in all things'? Or what could furnish a more consolatory assurance of His power to sympathise with His tempted and suffering followers? Again, in our Lord's prayer in the garden we have an example, coming to us with a force which no other example could possess, of the way in which, in our deepest anguish and sorrow, our requests should be made known to our Father in heaven. We learn here, as perhaps we could have been taught in no other way, that with intense earnestness of desire and fervency of supplication there should be mingled entire submission to His wise and holy will. Often, no doubt, has it ministered strong consolation to the suffering child of God, when praying earnestly for relief, to reflect that his Saviour felt the same shrinking and uttered the same entreaty; and often has he been taught and encouraged by His example to exercise something of the same resignation to the Divine Will. With regard to the objection that, if the view which I have ventured to suggest be the correct one, our Lord's prayer for deliverance was *not* heard, whereas we are assured by the writer of the Epistle to the Hebrews that it *was* heard, I find myself, however reluctantly, compelled to differ even from so good and learned a writer as Dean Vaughan. Is it so that prayer cannot be said to be heard unless it is seen to be answered in the exact sense in which it is offered? This question is one which may be called a subjective one—I mean one which cannot be decided by any line of argument, *pro* or *con*, but which each person will settle for himself according to his own impressions and experience. (It is one which might perhaps, not without profit, be thrown out for discussion in the pages of THE EXPOSITORY TIMES.) To me it seems that day by day sincere, earnest,—I would say too,—believing prayer is offered which does *not* receive an answer in the sense of the suppliant, but which *does* receive a richer and fuller and better blessing, a blessing which more effectually satisfies the underlying sense of need which prompted the petition. And is not this just what might be expected, God being what He is, and we being what we are? We set our affections on objects, and ask almost passionately for them, which, although possibly right and good in themselves, may not be suitable to our circumstances or conducive to our spiritual advancement, and our Heavenly Father in His loving wisdom withholds the precise thing we pray for, but supplies our want in some better way. Our prayer is not lost.

The case of St. Paul with his 'thorn in the flesh,' which presents so remarkable a parallel to that of his Master now under consideration, seems to throw much light on the point. Thrice he 'besought the Lord' for its removal. Can we say that his prayer was not heard because the affliction, whatever it was, was suffered to continue? The language of the passage suggests to my mind a directly contrary view: 'He said unto me,' surely in answer to his prayer, 'My grace is sufficient for thee; for My strength is made perfect in weakness.' The apostle might have thought that the affliction was a hindrance to his work, the assurance seems here to be given to him that the great object of his life, the glory of God in the exercise of his ministry, would be more effectually secured; the 'excellency of the' divine 'power' more conspicuously manifested in contrast with the 'weakness' of the instrument employed: most gladly, therefore, would he acquiesce in the continuance of the trial, and 'glory in his infirmities.'

But as to the answer to the prayer of our Lord: in what form was that answer given? Looking at the question in the light of His subsequent bearing, of the dignity and calmness which He henceforth maintained even to the end; and having regard to the fact that an angel was sent from heaven, 'strengthening Him,' I should say that He was delivered from the fear which weighed down His soul, in accordance with the view which the Authorized (not the Revised) Version of the passage in Hebrews suggests, or rather, perhaps, as that is somewhat ambiguous, as is suggested by the rendering of the passage given by Dr. Kay in the *Speaker's Commentary*: 'heard to the removing of His fear,' ἀπὸ τῆς εὐλαβείας. Something perhaps will turn, though not as to the point in question, on the meaning given to εὐλαβείας, about which there is much difference of opinion; the two main renderings, 'fear,' and 'reverence' or 'piety,' dividing the authorities about equally.

Certainly in our Lord's case the fear, whatever it

was, was removed. The agony is past; the traitor comes; He goes forth without flinching to meet the armed multitude; His thought is no longer for Himself, but for others: 'Ye seek Jesus of Nazareth: I have told you that I am He: if ye seek Me, let these go their way.' Amid the baiting of the priests, the hoarse clamour of the multitude, the mockery and brutality of the soldiers, before Pilate and Herod, the same calmness and majesty of demeanour are maintained; there is no yielding to provocation, no sign of fear; even on the cross itself the only expression of physical suffering is that heard in the words, 'I thirst.' The mysterious cry of spiritual anguish we do not touch upon here, but rejoice in grateful sympathy with the dying Saviour, our great atoning sacrifice, in that, the last cloud having passed away, He can utter His triumphant Τετέλεσται, and resign His human life with the words of loving, fearless confidence: 'Father, into Thy hands I commend My spirit.'

II.

By the Rev. James Whyte, M.A., Glasgow.

The solution, it seems to me, may be found in the passages immediately before us.

First of all, I think there is no need to understand by 'the cup' anything else than that which it is usually understood to mean, namely, the sufferings of the cross. We can easily understand that when the hour was now come, the tender, human Son of Man should shrink from the sufferings which must be endured, especially when we remember that there were ingredients in that cup of which we can have no conception.

Now when we look at the prayer as recorded in the Gospels, we find that there are two petitions in it; but when we look a little closer, we see that these two are really one. The first petition is conditional; the second is absolute. When Jesus prayed, 'If it be possible,' we know that He did not mean in reference to God's *power*, but in reference to His *purpose*. And so the first petition, like the second, was that God's will might be done in Him—a prayer that was answered.

And there is nothing in Heb. v. 7 to oppose this view. The writer of this passage says that Jesus cried 'unto Him that was able to save Him from death.' That is to say, when Jesus said, 'If it be possible,' He did not doubt God's *power*; because God was *able* to have saved Him from death if He had so willed it. And when the writer of Hebrews says that Jesus 'was heard,' he does not mean that Jesus was saved from death either in Gethsemane or on Calvary. In proof of this, look first at the prayer itself. The one absolute petition in it is that God's will may be done, and the other request is made only if it be in harmony with that will. The other confirmation of this view is the phrase used in Hebrews: 'He was heard on account of His piety.' Now, I ask, would this expression have been used here had the writer been thinking of the prayer of Jesus as one to be saved from death? Surely there is no special proof of piety in such a petition. But the phrase fits exactly when we see that the one overruling desire of Jesus was that God's will should be done at all costs.

III.

By the Rev. John Reith, B.D., Rickarton.

The whole of this difficulty about the meaning of Christ's prayer has arisen from the statement in the Epistle to the Hebrews that He 'was heard.' But for this statement, the theory about another death than that on the cross would not have been thought of. But why should we need to be told by the Epistle to the Hebrews that our Lord, when praying to His Father, was heard? Even if Luke xxii. 43 be an interpolation, it shows the existence from the earliest times of the belief that the prayer was heard, although the petition was not granted: the angel being sent for that very reason. In short, it is simply inconceivable that His prayer should not have been heard.

But the conclusion to be drawn from the premisses is not that the cup which He prayed that He might not have to drink did not refer to His death on the cross, but to another death that might have occurred before it, and prevented it. The conclusion rather is, that the petition for exemption from drinking the cup was not the prayer at all, but only a *part* of it, and the least important part. The latter half, and, in a sense, the whole prayer was the complete submission of His own will to that of His Father.

Now, with an intelligent interpretation, this view is plainly taught in Heb. v. 7. The superficial interpreter is misled by the sound of the words 'Him that was able to save Him from death,' as if there were some special significance in them, instead of their being a mere periphrasis for 'His

Father.' The really significant words, 'in that He feared,' are overlooked. These words are really a paraphrase of ἀπὸ τῆς εὐλαβείας, the real meaning of which ought to settle this controversy. The Revised Version 'for His godly fear' does not help us much; in modern phrase, the Greek means 'for His reverent submission' (to His Father's will: see Alford). This shows what the writer understood by the prayer that was answered. That the *petition* was not answered is further implied in ver. 8, which, as Dr. Robson has pointed out, is part of the argument.

IV.

By the Rev. J. A. Stokes Little, M.A., Glasgow.

I have been much interested in your notes on Christ's prayer in Gethsemane. Might I venture to offer a suggestion for your judgment?

I was recently much struck by the repetition throughout the 119th Psalm of the thought that affliction is apt to have, not as we commonly assume, a quickening but a deadening effect upon the soul. This idea occurs in various forms, *e.g.* ver. 107, 'I am afflicted very much: quicken me, O Lord, according to Thy word.' I may be wrong; but it does seem to me that while we accept the suggestion that the Psalm is really a cry for the nation as a whole, we must yet allow that it is no less the outcome of the writer's personal suffering.

In any case, it is, like Christ's prayer, the petition of one who feels he is enduring woe which is undeserved: 'Princes have persecuted me without a cause.' Such woe is always most difficult for a devout mind to endure, and tempts one to exclaim: 'Surely in vain have I washed my hands in innocency,' and it thus leads to deadness of soul.

Might it not be for deliverance from the tendency of this soul-death, this letting go of His firm hold on God that Christ prayed? This would, I venture to suggest, throw some further light on the cry, 'Eloi, Eloi!' and on the words to the disciples, 'My *soul* is exceeding sorrowful, even unto death.' All would then be expressions of the inward conflict of human weakness with the strength of the divine.

Taken in this sense, the petition was indeed heard of God, and that the Saviour went on to Calvary would not, as in the current exposition, be a contradiction of the assertion in the Epistle to the Hebrews.

When I began to read Mr. Milne's note in your October issue, I thought that this was the interpretation for which he was about to contend. Christ feared 'that He might die to the will of God, by yielding to His own will instead.' Precisely, but He had died to His own will (if that will were to have visible tokens of worldly success) long before, at the time of the temptation, and there is no hint that during the intervening period any such desire was ever present to Him.

I make this suggestion in much diffidence, but shall esteem it a great kindness if you should deem it worthy of the briefest notice.

V.

By Mrs. I. Grant, Cleveland, Ohio.

In The Expository Times for this month there are several interesting articles on the prayer of our Saviour in the garden. There have been many expositions given of the reason of the agony suffered there. My own thought has been that God had given His Son, and the Son was willing to give His life a ransom for many—nay, for all. But what if His disciples should fail to give to the world the message of His life and death so that men might know what He had done; or what if knowing it, they should refuse salvation?

Was the agony not caused by intense anxiety that what He was going to do would be ineffectual in drawing sinners to Himself. Did Christ not take the whole race into the garden that night; and did He not pray to the Father that the cup of rejection might pass from Him, rejection by those He was willing to die for? But even in this He yields submission to His Father. This was the time of the travail of His soul; and those on whom lay the responsibility of carrying the message were sleeping, and one had gone to betray Him.

Kindly pardon me for the liberty taken in sending those thoughts. A good deal more might be said in favour of this view. The same thought may have been expressed by others; if so, I am not aware of it.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN i. 12.

'But as many as received Him, to them gave He the right to become children of God, even to them that believe on His name' (R.V.).

EXPOSITION.

'*As many as received Him.*' — Observe the contrast between *as many as*; literally, *as many of them as there are who*, and *His own* (ver. 11). This latter name denoted the nation as a whole; the pronoun *as many as* denotes only individuals. By its official representatives, the nation, as such, refused to welcome Jesus. From that time faith took a purely individual and, so to speak, sporadic character. This is expressed by the pronoun *as many as = all those who.* Nay more, in proportion as faith in the Messiah was detached from all identification with the Jewish nation as such, access to this faith was opened up to every human being. This is that impoverishment of Israel which, as St. Paul says (Rom. xi.), has formed the riches of the Gentiles. The 'as many as' are, therefore, not only those from among *the Jews* who have not shared the national unbelief, but *all believers* in general, whether Jews or Greeks,—all those whom John contemplates as gathered into one new people, when he says, at ver. 16, *all we.*—GODET.

'*Received Him.*'—The ability to do it is presupposed. On the *one* side, they are those who believe (*and are believers*, i.e. their *enduring state*) upon His name. But, on the other side, they were begotten of God. Thus, to 'receive Christ,' to 'believe upon His name,' to be a 'child of God,' and 'to be begotten of God' are virtually equivalent, though the becoming 'a child of God' is put as their privilege who receive Christ. Does this being begotten of God cover all the process of faith? Can we co-ordinate the *receiving* and the *being born*? Comp. 1 John v. 1: 'Every one that believeth . . . is born of God.' There are the two sides—the divine and the human; yet, as the figure of birth implies, God's grace anticipates man's act.—REITH.

'*The right.*'—Not *capability*, nor *privilege*, nor *claim*, but *power and right*; the original word combines the two ideas. He confers the *power* to become the sons of God, and confers the *right* to claim that privilege. Ryle is certainly correct in saying that this verse 'does not mean that Christ confers on those who receive Him a spiritual and moral strength, by which they convert themselves, change their own hearts, and make themselves God's children.' He is as certainly wrong in saying, with Calvin and the marginal reading, that the original Greek word means 'right or privilege.' The reader will best get its meaning by comparing John's use of it in other passages, in no one of which could it be rendered either 'right' or 'privilege.' See chs. v. 27, x. 1–8, xvii. 2, xix. 10, 11.—ABBOTT.

The word can neither denote simple *possibility*, which is too little, nor *power*, which would be too much; for the believer cannot make himself a child of God. What is meant is a *new standing* granted to the believer, that of a reconciled or justified one, in virtue of which he can receive the Spirit of God, which is in Him the principle of a divine life. By the possession of this life he becomes *a child of God.*—GODET.

'*To become children of God.*'—The spiritual life owes its beginning to a *birth from above* (ch. iii. 3–7). And this birth is owing to the Holy Spirit of God; so that this is equivalent to saying, 'As many as received Him, to them gave He His Holy Spirit.' And we find that it was so. See Acts x. 44.—ALFORD.

'*Children.*'—The expression includes more than the idea of *adoption*, which would rather correspond to the state of justification, the new standing denoted by 'right.' The word (τέκνον, 'child,' from τίκτω, '*to beget*') implies the actual communication of the life of God; while the word (υἱος) *son* does not necessarily go beyond the idea of adoption, as a civil transaction, if one may so speak. Comp. Gal. iv. 6: 'Because ye are sons, God has sent forth the Spirit of His Son into your hearts;' a statement which amounts to saying, 'Because ye are *sons* (by adoption), God hath made you *children* by (regeneration).' The *because* of Paul is precisely equivalent to the 'right' of John.—GODET.

'*Even to them that believe.*'—To denote the welcome given to Jesus by individual believers, the apostle had used the figurative, and consequently less precise, term, *receiving*. But a notion so important demanded an exact description; for the passage is an invitation to the readers to appropriate to themselves the same privileges; they must, therefore, know exactly in what way to do it. Hence the appendix: *to them that believe on His name*. These words indicate with precision the *mode* of individual reception.

But why is faith needed to receive the Word? Because His divine character does not fall under the sense of sight. For a thick veil hides Him from our natural view. To discern Him, a spiritual act is necessary, an act of moral perception, accompanied by a sincere surrender to the Holy Being who is its object. Such is faith.—GODET.

'*On His name.*'—Not essentially differing from *on Him*, but characterising it more fully; for the entire *subject-matter* of faith lies in the *name* of the person on whom we believe; the *uttered* name contains the whole *confession* of faith.—MEYER.

His name is *Jesus*, i.e. Saviour, given to Him because He saves His people from their sins (Matt. i. 21). To have faith in that name is to have faith in Him as a personal Saviour from sin. Observe, then, that this verse comprises the whole Gospel in a sentence. It declares (1) the object of the Gospel — that we, who are by nature the children of disobedience and wrath (Eph. ii. 2, 3), may become the sons of God; (2) the source to which we are to look for this prerogative of sonship —*power* conferred by God; (3) the means by which we are to attain it—personal faith in a personal Saviour from sin.—ABBOTT.

A SUGGESTION FOR TREATMENT.

By the Rev. Samuel Martin.

The evangelist has described the Christ in His pre-existent state. He has described His advent, His mission, and His non-reception. Then come the words of the text which may be explained by these other words: 'Ye are all the children of God by faith in Jesus Christ;' 'Except a man be born again, he cannot see the kingdom of God;' 'That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit.' It is to the human heart that Christ seeks admission. Christ in the Book, the Creed, or the Church effects little for us; it is Christ in the heart who works our salvation.

The reception of Christ in the heart is followed by sonship.—There is a natural sonship pertaining to all men as the offspring of God, but there is a special redemptive sonship bestowed on those who receive Christ. All that pertains to this sonship is supernatural. It is 'not of blood, nor of the will of the flesh, nor of the will of man, but of God.' Adam was not a son of God by 'blood' nor by the 'will of the flesh,' but by the will of God. 'Of His own will begat He us, by the word of truth, that we should be a kind of first-fruits of His creatures.' A restored son of God is as marvellous a creation as Adam. 'For if any man be in Christ, he is a new creature.'

Two things are involved in this sonship—(1) a new birth, and (2) elevation to the highest possible position. There is nothing higher for a creature than being admitted to sonship with the Creator. The instincts of our nature lead us to call on God in danger. It is because there is an instinct of the soul Godward which He implanted at the first, and which a spiritual providence has kept alive. The untutored mind is sometimes more true to God than the philosophical. 'Whosoever is born of God knoweth God.'

The advent of Jesus Christ to the world is in order to His advent to the heart.—These words describe, if they do not define, true faith—to 'receive' Jesus the Christ is to believe. There is something to be done for you without which you sink into ruin. Christ stoops to ask you to let Him save you. This is more than knowing what is said about the Christ. You receive Him, He comes into you, and it is Christ within that saves.

The passage affords *two distinct evidences of the existence of faith*. Where faith is, there has been an opening of the eye to see and believe the Christ, and there is affiliation to God. The text also exalts the divine above the human, the supernatural above the natural. Great changes must be wrought in the soul before a man becomes a son of God, and a spiritual state is not produced by natural law. As Christ is higher than any other creature, so a man who receives Him is higher than any other man. '*Now* are we the sons of God,' —smitten with infirmity as we are,—'and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is.'

Illustrations.

Christians who are not timorous need something to hold on by in dying. When Melancthon was dying, he said to his friends: 'I have these words of John concerning the Son of God, my Lord Jesus Christ, continually before me: "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become sons of God, even to them that believe on His name."'—W. G. Blaikie.

What we have to do to-day is to bring men back to the faith of the earliest Church, in which Christ was everything, and Christianity as yet nothing. It was not 'Christianity' that originated the great revolution which is destined to regenerate the world; it was Christ. He was a living, loving man before He was the centre of any doctrinal system. At the outset, the Christian religion was a binding of men's hearts to Christ. His entire following was due to the attraction of His person, drawing to Him the men and women whom He made His own for ever. And ever since the sense of personal union with Him has been the source of all that is purest and strongest in human character. It is this that made men triumph over fiery martyrdoms, and irradiated the mystery of death with one bright certainty: 'We know not what we shall be; but we know we shall be like Him, for we shall see Him as He is.' Christianity is Christ Himself.—F. A. Henry.

A scotch minister says: 'I was lately visiting that part of the country where our beloved Queen stays when she comes to Scotland. She visits among the poor. I saw some of the cottages to which she is in the habit of going. In the house of one of her servants I saw her own likeness, and the likeness of several of her family—all gifts from themselves. You say: "What kindness! what condescension!" And so it is. But what would you think if I told you—what I am glad I cannot tell you, for it would not be true—that when they saw the Queen coming, they locked their doors and pretended to be out, and kept her standing knocking at the door, refusing to let her in, though she came to speak kindly to them, and to do them good?'—A. C. Price.

We are not led to think that the sole or even the great object of the Incarnation was to prepare our Lord as a victim for the sacrifice. Scripture everywhere implies that, necessary as was His suffering of death to procure the pardon of sin, and precious as are its fruits, it was only a step towards the attainment of a still higher end—an end contemplated from the beginning, corresponding more closely to the nature of God Himself, and alone able to satisfy our need. That end was to bring us into a state of perfect union with the Father of our spirits, and so to introduce into our weak human nature the strength of the divine nature, that, not in name only, or outwardly, or by a figure, but in truth, inwardly, and in reality, we might receive the right to become children of God.—W. Milligan.

Using the marginal suggestion, we have the *right* given us to be children of God. We hear much nowadays of people standing on their rights—on rights real and rights imagined; we have our rights against the enemy of souls. Oh! that we would insist on them, and that we would realise how the powers of darkness fly when we look to God, bravely and confidently for the promised help.—J. Rendel Harris.

Some Danish missionaries in India were translating a catechism with some of the converted natives by their side. When they came to a part where it was said of Christians that they were the sons of God, one of the natives, unable to contain himself, cried out: 'It is too much! it is too much! Let us rather translate it, They shall be permitted to kiss His feet.'—A. C. Price.

John soon gets away from abstract theology and takes the soul up into the mount of contemplation, from which it may discern the length and breadth of the land of promise and privilege. He knew that our faith was not only 'Emmanuel, God with us'; but that if we had the skill, and could read the word backwards, we might say,—'and we also with God.' He begins his Gospel, 'The Word was with God'; he goes on, 'the Word was with man'; and then he completes the triangle by saying, 'and man also was with God'; for 'to as many as received Him, He gave power to become the children of God.' And again, later on, in the seventeenth chapter, we have the thoughts, 'I in them,' and 'Thou in Me,' and 'they also in Us,' until one is left in a delightful perplexity as to the nearness of God to His creatures, and obliged to say that—

God is never so far off
As even to be near;
He dwells within, the Spirit is
The home He holds most dear.

J. Rendel Harris.

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The Theology of Malachi.

By Professor the Rev. J. T. Marshall, M.A., Manchester.

THIRD PAPER.

V. Another feature of interest in our prophecy is its theodicy. How does it approach the mysteries of suffering—the anomalies of providence—which bewildered almost every Old Testament saint? The apparent inequalities of providence were strongly marked in the days of Malachi. Scepticism was rampant. The faith of many was shattered. 'The workers of iniquity are built up,' said they. 'They that tempt God escape.' Whatever may have been the state of society in the 'days of old,' just 'now,' they said, things seem upside down. The proud (זֵדִים) are the persons to be congratulated at present (iii. 15). These characters gave immense trouble to the author of Ps. cxix.; and if that Psalm belongs to our period, probably the same individuals are intended there as here. The psalmist complains that the 'proud' mocked at him (ver. 51), forged a lie against him (ver. 69), dealt perversely without cause (ver. 78), dug pits for him (ver. 85); but he finds consolation in a closer perusal of God's *law*. Malachi found relief in the assurance of God's *love*, and perhaps the two are one; for when the psalmist derived such comfort from the study of the Pentateuch, it may be that it was the assurance of divine love that cheered him, for nowhere in the Old Testament is the doctrine of the love of God so prominent as in the Book of Deuteronomy—which book, by the bye, was also a great favourite with our prophet. Three times God's love for His people is expressed by the word אָהַב (Deut. iv. 37, vii. 13, xxiii. 7); eight times by the word בָּחַר, which indicates the choice of love; and twice by the word רָחַם, which denotes the tenderness of love, Deut. xiii. 17, 18, xxx. 3. Amid the seeming anomalies of providence, Malachi had in his possession the master-key to the solution of the mystery, in the conviction of the unchangeableness of divine love. But further, the prophet was convinced that this love, if now apparently dormant, would one day be regnant. He does not find comfort, as some of the psalmists had done, in the shortlivedness of wicked men,—that they should 'not live out half their days' (lv. 23); that they were 'set in slippery places,' and should become 'a desolation in a moment' (lxxiii. 18, 19); that they shall 'soon be cut down like the grass' (xxxvii. 2), and in 'a little while' each one 'shall be cut off.' These, we venture to think, bear the impress of being primitive solutions. The Church outgrew them. It saw too many instances of wickedness triumphant to the last to trust to these explanations. Hence Malachi looks forward to a general renovation—a total *bouleversement* of the present state of things: when 'the Lord shall come to His temple,' when 'judgment shall begin at the house of God' and shall pass throughout the entire nation, and then 'shall men clearly perceive (a difference) between the righteous and the wicked, between him that serveth God and him that serveth Him not' (iii. 18).

VI. The last point that claims our attention is Malachi's conception of the grand renovation. 'Behold, I send my messenger, and he shall clear the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, even the angel of the covenant, whom ye delight in: behold, he cometh, saith the Lord of Hosts. But who may abide the day of His coming? for He shall be like a refiner's fire, and like fullers' soap' (iii. 1, 2). 'For, behold, the day cometh, it burneth as a furnace' (iv. 1). 'But unto you that fear my name shall the Sun of righteousness arise, with healing in His wings' (iv. 2). 'Behold, I will send Elijah the prophet before the great and terrible day of the Lord come' (iv. 5). These passages are beset with difficulties, and have been diversely interpreted. We cannot here discuss these interpretations, but will content ourselves with that explanation which seems to us most reasonable.

First, a word or two as to the phrases, 'whom ye seek,' 'whom ye delight in' (iii. 1, 2). The systematic reading of the Pentateuch, instituted by Ezra, had rendered the people thoroughly familiar with the history of that period. They had heard of the concrete form in which Jehovah

manifested himself to the patriarchs as 'the Angel.' They know that 'the Angel,' who is also called 'the Face' of Jehovah, went before Israel by night in a pillar of fire, and by day in a pillar of cloud (Ex. xxxiii. 2, 14; Isa. lxiii. 9); that he hovered over the tabernacle in the wilderness, and filled the temple with His glory (1 Kings viii. 10). They had read that just before the destruction of the temple the Shekinah forsook it (read Ezek. xi. 23); and though the temple had now been rebuilt, still, according to all Jewish account, 'the Glory' never returned to it. This, then, in my judgment, is the explanation of our text. It was to the returned exile a matter of constant grief that God withheld the manifest token of His presence. They 'desired' and 'sought' earnestly that the Lord would return to His temple, and 'the Angel' visit His people. He is called 'the Angel of *the Covenant*,' because the guidance of 'the Angel' was the divine promise in connection with the establishment of the Covenant on Sinai (Ex. xxiii. 20), when Israel first accepted the law as its national code. And now that the law had formally been thus accepted a second time, they desired the presence and power of the Covenant-Angel again.

To these desires the reply of the prophet virtually is: 'Ye know not what ye ask.' You profess to desire the coming of the Covenant-Angel to His sanctuary, as in the days of old. In your illusion you have no idea what His coming implies. Who can endure the presence of the Holy God, which is as consuming fire on everything impure and unholy? No man could bear His presence without pain and bitter anguish. Your souls must pass, as it were, through a furnace, and be purified as with lye. Could you endure all this? he virtually asks. Would you be willing to bear the fiery trial, so as to be purified thereby and fitted for the divine presence? 'Who shall stand when He appeareth?' (comp. Joel ii. 11; Isa. xxxiii. 14).

It will thus be seen that the prophet regards the coming of the Lord as a test of character—a view which is prominent throughout the Fourth Gospel (cf. John xi. 39, xii. 31, xiii. 18). 'This is the judgment,' we read, or rather 'the method of judging,' 'that light is come into the world; and (some) men love darkness rather than light, because their deeds are evil, . . . but he that doeth the truth cometh to the light.' Some will not submit to the scorching light. They love sin. They love darkness. They are condemned already. But all who sincerely seek the Lord are 'baptized with fire.' They experience keen pangs of remorse and contrition, but are purified as silver, and cleansed as with fullers' soap.

Before the advent of 'the great and terrible day of the Lord,' the appearance is foretold of the 'messenger' who shall prepare the way before the Lord. In the New Testament this prediction is repeatedly affirmed to have received its accomplishment in the appearance of John the Baptist. He is identified with the messenger, by the angel who appeared to Zacharias (Luke i. 17), and by our Saviour, after the departure of the messengers of John (Matt. xi. 10; Luke vii. 27), as well as by Mark the evangelist in introducing the historic notice of John (Mark i. 3). Thus much seems clear, but when we proceed further, and ask whether John the Baptist was also the Elijah of Matt. iv. 5, we meet with very diverse replies. The Jews of Christ's time lived in constant anticipation of a literal reappearance of Elijah who was translated to heaven. Hence they sent to ask John if he was Elias; and he answered, 'I am not' (John i. 21). Whereas our Lord is recorded to have said, when speaking of John, 'If ye are willing to receive him, this is Elijah, who was for to come' (Matt. xi. 14); and again, 'Elijah is come already, and they knew him not, and did unto him whatsoever they listed' (Matt. xvii. 11). The explanation of this apparent contradiction is that John was not the *literal* Elijah whom the Jews expected, the veritable Elijah who ascended to heaven; but he had come in the spirit and power of Elijah, and if the Jews had 'received him,' and welcomed the Lord whose herald he was, he would have 'restored all things,' and Christ would have 'gathered' them 'as a hen gathers her chickens under her wings.' But Israel did not know their Elijah, nor his Lord, and therefore the restoration was indefinitely postponed, and 'the land' of Israel is under 'a curse' (Mal. iv. 6).

But man's unbelief does not nullify the promises of God. The great and terrible day is yet to come; and one who shall 'come in the spirit and power of Elijah' is yet to be expected, who 'shall restore all things' (Matt. xvii. 11), and 'the sun of righteousness shall rise with healing in his wings.' Under this expression we see, not so much the promise of a personal Redeemer as the consum-

mation of salvation, the advent of the reign of universal righteousness: when the gloom of doubt and sorrow and sin shall be dispersed as by the rising of the sun, and light and health and joy shall reign supreme. 'And there shall be night no more: for the Lord God giveth them light and they shall reign for ever and ever.' 'And there shall be no more curse' (Rev. xxii. 3, 5).

At the Literary Table.

THE BOOKS OF THE MONTH.

II.

THE BROTHERHOOD OF MANKIND. By the Rev. John Howard Crawford, M.A. (*T. & T. Clark.* Post 8vo, pp. xii, 379. 5s.) There are thousands who will hail this book as the marching message they have waited for. We confess we cannot. It is a handsome volume, large, beautifully printed, indexed with care, and marvellously cheap. It is written with natural ease and even eloquence. Its scholarship is a constant surprise and delight. Its spirit is noble. And yet we cannot welcome it.

Its object is 'to show that the end towards which mankind are progressing is a united brotherhood.' And its purpose is to trace the steps of that movement in history. The object may be challenged, but we do not challenge it. Still less do we deny the skill with which the author has wrought his purpose out. But he rests his argument upon the teaching of Jesus Christ. He claims to trace the working of His words. And it seems to us that he misses an essential distinction in that teaching, whereby he makes not the teaching only, but Jesus Christ Himself, of none effect.

For, unless we miss him utterly, he has it that when Jesus prayed they all might be one, He prayed for the whole world and not for those alone who then heard Him, or who would believe on Him through their word. Two paragraphs will make this manifest. The chapter is 'The Sacraments,' and the paragraphs are the third and fourth.

'That the Church is a universal brotherhood, is clear from the fact that we baptize infants. What right or title can one infant have to baptism more than another? There is no hint in the teaching of Jesus that any child is preferred before another. "Suffer the children to come unto Me, and forbid them not." "It is not the will of your Father which is in heaven, that one of these little ones should perish."'

'It is not by baptism that we become sons of God; we are already His children. But we declare that we recognise our true position towards Him as our Father, who loves us, and has forgiven us. It is from this knowledge of our sonship to the Divine Father that we come to realise our brotherly relation to man.'

INTRODUCTION TO THE SYNOPTIC GOSPELS. By Paton J. Gloag, D.D. (*T. & T. Clark.* 8vo, pp. xviii, 298. 7s. 6d.) Dr. Gloag has no surprise to give us. The very title of his book tells us that he has no surprise. He still separates the Synoptics from St. John, as it must be admitted current scholarship almost always does, and holds they can be 'introduced' apart. We do not believe they can. We believe that some day the relation of St. John to the Synoptics, and the relation of the Synoptics to St. John, will be understood. Some one will come with a theory that will work (they are all unworkable at present), and when he does, the word 'Synoptic' will not be found in it. But Dr. Gloag's purpose is not to startle us. His purpose is to tell us what is most commonly believed among scholars of the present day regarding the origin and relation of the Synoptic Gospels, and there is no man who seems better fitted to do that. He is abreast of the literature, he is free from pet affections and aversions, he is master of a precise and straightforward English style. We must know what is commonly believed among us before we go on to new discoveries, and that Dr. Gloag tells us exceedingly well. It is an *Introduction to the Synoptic Gospels*, candid, capable, and courageous —but not convincing.

THE CRITICAL REVIEW. Edited by S. D. F. Salmond, D.D. (*T. & T. Clark.* 8vo, vol. v. pp. 451. 7s. 6d.) The long reviews are still the most interesting. The editor's own paragraphs are never without point or purpose; but he also holds us best when he lets himself go on a big book. Witness his valuable review of Sanday and Headlam's *Romans*. And all the other writers are happy only when they have something worth handling, and can handle it at length. This volume has some reviews that deserve the name of literature as much as the books they review.

We must know what is doing in the world of letters; and if we cannot buy the books, there is no way of knowing compared with this. Besides, these reviews frequently make the books we *can* buy better, for they correct or supplement them, and fix their place in scholarship. If the men who never see the *Critical Review* knew the pleasure its quarterly coming gives to the men who do, they would speedily send the order for it.

ESSENTIALS OF NEW TESTAMENT GREEK. By J. H. Huddilston, A.B. (Harv.). (*Macmillan.* Foolscap 8vo, pp. xxvii, 233. 3s. net.) Three new books on New Testament Greek were mentioned in last month's issue. This, had it been known, would have been mentioned beside them. For the private student, it is perhaps the best introduction to the study of New Testament Greek yet published. There is more in it than in Green; there is more 'drill' than in either Green or Hall; there is more sense of the beginner's difficulties, and more skill in overcoming them than in any like manual we have seen.

AN INTRODUCTION TO THE ARTICLES OF THE CHURCH OF ENGLAND. By the Rev. G. F. Maclear, D.D., and the Rev. W. W. Williams, M.A. (*Macmillan.* Crown 8vo, pp. x, 447. 10s. 6d.) Although two authors' names are found on the title-page, this volume is really the work of Dr. Maclear. Mr. Williams went 'carefully over the sheets and made many suggestions which his extensive Patristic reading has made very valuable.' But men have done more than that ere now, and received less credit for it. This is a student's manual, and it is the work of Dr. Maclear.

Now we have had Dr. Maclear's hand in student's manuals already. Most of us have studied under him, more or less, though we may never have seen his face. And we know that what we learn from him we do not need to unlearn, for the things he says are true, and there is no unfaithfulness in him. To write an Introduction to *The Thirty-Nine Articles*, to add plentiful footnotes to them, and rarely, if ever, become an *advocate for them*, is an accomplishment scarce possible before this generation, and possible to only the few even now. Such scholarship as this is the highest of all attainments, for he who does nothing which his scholarship denies is fit for the Kingdom of Heaven.

THE NEW TESTAMENT IN THE ORIGINAL GREEK. The Text Revised by B. F. Westcott, D.D., and F. J. A. Hort, D.D. (*Macmillan.* 8vo, pp. 544. 10s. net.) When Westcott and Hort's Greek Testament was first given to the world, it had an unprecedentedly cold reception. But fifteen years have wrought a wondrous change. There are a few of the older scholars living yet who abide by Tischendorf or even Tregelles. But the younger men are all at work on Westcott and Hort. Be it right or be it wrong, it is the text men believe in to-day. And the publishers believe in it also. Here is a new and highly artistic reprint of it, in what is called 'Macmillan' type. It takes a little education to master the new letters, but it takes no training to admire the beauty of the book.

THE ACTS OF THE APOSTLES. By T. E. Page, M.A., and A. S. Walpole, M.A. (*Macmillan.* Foolscap 8vo, pp. xxxiv, 229. With Maps. 2s. 6d.) Mr. Page's edition of the Acts in Greek was so well done that, small as it was, it gave him a name for scholarship round a wide circle at once. This is the English edition. It is as scholarly as the other, and makes a larger appeal. And it is not only complete with an Index, but contains also a charming glossary of antiquated words.

CATHARINE OF SIENA. By Josephine E. Butler. (*H. Marshall.* Crown 8vo, pp. 338. 2s. 6d. net.) When a biography passes into a fourth edition and is issued as cheap as this, it may claim, may it not, to be called a classic? If not, wait; Mrs. Butler's *Catharine* will satisfy your utmost demand and become an English classic

yet. For these two women have met across the years, and have given us this book conjointly; and it is great in its goodness, and in its power for good, as the women themselves are good and great.

SOCIALISM AND MODERN THOUGHT. By M. Kaufmann, M.A. (*Methuen.* Foolscap 8vo, pp. x, 32. 2s. 6d.) Observe the title. There were many books on Socialism, but there was no book that brought it into touch with the general current of modern thought. There was no book, till Mr. Kaufmann wrote his book, which tested Socialism by its bearing on Darwinism, Pessimism, Positivism, Culture, Romanism, Protestantism. No one seems even to have thought of trying Socialism so. But we now see how searching that test is, and how profitable it may become to us. No book on Socialism has interested us more. No book has turned it round and round and let us see it more clearly.

JOHN KNOX. By Florence A. Maccunn. (*Methuen.* Crown 8vo, pp. 227. With Portrait. 3s. 6d.) This is the second life of John Knox this month. But there is no conflict. The other is the standard life for the library and the student; this is the fireside edition for family reading in the winter evenings. There are events in John Knox's life which demand decision, and Miss Maccunn does not always decide as Mr. Hume Brown does. Let it be sorrowfully said that where Mr. Hume Brown gives John Knox the benefit, Miss Maccunn does not—as in the notable case of the murder of Rizzio. Yet Knox's character is unveiled with honesty of purpose, while the greatness of the man, and the undying virtue of the work he did, are ungrudgingly, perhaps even proudly, acknowledged.

THE LOVE OF GOD. By D. Baillie. (*Mowbray.* Foolscap 8vo, pp. 86.) Having chosen the Apostles' Creed for the subject of some Sunday evening addresses to his 'poor people,' Mr. Baillie resolved that they should understand what he said, and that, above all other things, he should say that God is love. So it is the ethical and the everyday; and these are found more easily in the Apostles' Creed than you could have believed.

DISSERTATIONS ON SUBJECTS CONNECTED WITH THE INCARNATION. By Charles Gore, M.A. (*Murray.* 8vo, pp. xvi, 323. 7s. 6d.) Thus Mr. Gore has at last fulfilled his promise to follow his *Bampton Lectures* with a volume 'addressed to a more strictly theological public.' The volume contains three Dissertations: (1) The Virgin Birth of our Lord; (2) The Consciousness of our Lord in His Mortal Life; and (3) Transubstantiation and Nihilianism. Some recent discussions (mainly in the *Academy* here, but more fully in Germany) have given the first of these three dissertations an unwonted interest at the present time. But the second is the most important in itself, and also the most pressing now. This is the fullest, most scholarly, most methodical treatment of the subject of our Lord's knowledge upon the earth which we have yet received. It is also the most dispassionate. The pity is that we have had so much hot controversy over it of late. It cannot be settled so. And it only hardens men's minds upon it, so that like the cement which is once fixed they cannot be moved again by any pressure of reason or authority.

The last dissertation is most academic. One is even tempted to say that it is born out of due time. If the matter of transubstantiation is not settled now, it never will be settled. But it is at least historical, a valuable addition, indeed, to the study of a historical problem of inscrutable magnitude.

PALMYRA AND ZENOBIA. By Dr. William Wright. (*Nelsons.* Crown 8vo, pp. xviii, 394. With Maps and Illustrations.) In his very first page Dr. Wright links the name of Palmyra with the names of two great ancient sovereigns. First, there is 'that magnificent king of Israel, unrivalled in wisdom and barbaric splendour'; and then there is 'that desert queen and peerless woman, whose regal attributes and personal accomplishments were as remarkable as the brilliance of her reign.' For Solomon 'built Tadmor in the wilderness,' and the Romans turned its name into the more manageable Palmyra, whose meaning was the same, and conquered the peerless Zenobia there. Both the city and the queen have had a fascination for travellers and writers since the very beginning. But it is safe to say that never have more devotion and enterprise

been spent upon them. First, there are Dr. Wright's marvellous experiences as he made this trying pilgrimage from Damascus to Tadmor in the wilderness. Next, there is the singular skill with which he has recorded them for our enjoyment. And finally, there is the lavish wealth of illustration and adornment with which the publishers have produced the book. No doubt they mean it for a Christmas present. And we have not seen a nobler yet.

THE HERO OF CRAMPTON SCHOOL. By Mrs. G. Forsyth Grant. (*W. P. Nimmo, Hay, & Mitchell.* Crown 8vo, pp. 176. 1s. 6d.) Professor Drummond once said of mothers that they did not know boys, since they had never been boys themselves. But he retracted that. If he had not retracted it, he should have read this story, and he would have retracted it now. Mrs. Forsyth Grant knows boys very well.

BAPTIST MANUALS. 1. ANABAPTISM. By Richard Heath. 2. HANSERD KNOLLYS. By James Culross, D.D. (*Alexander & Shepheard.* Crown 8vo, pp. 194, 110. 2s. each in cloth, or 1s. 4d. in paper.) Under the editorship of Professor Gould, Messrs. Alexander & Shepheard have entered upon the publication of a series of small books which will deal with Baptist matters. These are the first two. Someone recently gave his opinion and said that the Baptists had less excuse for their existence than any other religious body. And as he said it, there came the news that the Baptists had raised an enormous sum of money for the carrying on of foreign missions. These are not the figs you get off thistles. And if such an one had read these books before us, he would have seen that there is a life that is essentially Baptist, worth studying, and calmly accounting for. Both books are well written, both seem well worth the writing. And now if it is the history itself we desire to know, or the exemplification of it in one true man, let us turn to these first two issues of Professor Gould's Baptist Manuals.

ROBERTS OF TIENTSIN. By Mrs. Bryson. (*Allenson.* Crown 8vo, pp. 222. 3s. 6d.) There is a lack of ambition about this biography as there was a lack of ambition about the man. Dr. Roberts might have taken the highest place in his profession if he had sought it, and this biography of Dr. Roberts might have gone to the very front among missionary biographies if the author had cared for such distinction. But just as Dr. Roberts set his affection not at all upon things of the earth, so his biographer has thoughts of far higher things than literary distinction. She seeks to commend this example, this human affection and Christian love. She would have him, who is now dead, speak still in the hearts and lives of others who through his influence may give themselves to the work as he did.

ENGLISH NONCONFORMITY. By Edward Carey Pike, B.A. (*Bible Christian Book-Room.* Crown 8vo, pp. vi. 144. 1s. and 1s. 6d.) It is a historical study in four lectures. There is no touch of strain, and bitterness is not to be once named in connexion. There is too much knowledge and virtue added to Mr. Pike's faith for any uncharitableness. The Puritans need some champions now. Mr. Pike is worthy for one.

THE CENTENARY LIFE OF JAMES THORNE. By F. W. Bourne. (*Bible Christian Book-Room.* Crown 8vo, pp. 179. 1s. 6d. and 2s.) In this book Mr. Bourne brings certain strange things to our ears. But we do well to listen. This is not the outward demonstration of the gospel with which we are familiar; but it is the old familiar gospel. Yes, the wind bloweth where it listeth; and who are we that we should despise a brand plucked from the burning because he calls himself a Bryanite? James Thorne was a good man though he did refuse to prefix Rev. to his name, a good man and a great man. And Mr. Bourne has given us an excellent, brief biography.

HANDBOOK OF CHRISTIAN EVIDENCES. By Alexander Stewart, D.D. (*Black.* Crown 8vo, pp. xii, 158. 1s. 6d. net.) This is a reprint of the little Primer, and more. It contains a new chapter on 'Science and Religion,' Notes, and an Index. And every one of these additions is a clear gain. The Notes are 'up to date,' Balfour's *Foundations* being freely quoted. This is the teacher's edition, the other is meant for the pupil still.

JOHN KNOX. By P. Hume Brown. (*Black.* 2 vols. 8vo, pp. xx, 358; xii, 336. 24s.) There is no form of teaching that yields so much for the

labour spent upon it as historical biography. Take the Bible for witness. Is it not through historical biography—the biography of men and women who were made by history and made it—that God has revealed His will to men? For in that way is God's will most easily apprehended, and most fruitfully held. Yet we are only beginning to awake to it. We spend our years over foolish and mostly fictitious lives that never had place in the river of history, varying the frivolous monotony by an occasional desperate plunge into history that has no landmarks and no life. But we *are* awaking now. And this history of John Knox has come in time.

It is the best history of John Knox that has been written. Mr. Hume Brown, who found his own gifts early, but did not attempt so high a task as this till he had served his apprenticeship on the *Life of George Buchanan*, has realised more adequately than any other the real greatness of his subject, and has been able to tell the truth about John Knox. He has been able to tell it, moreover, in language of singular appropriateness, almost as great in its force and its directness as John Knox himself was great. There are events in the life of John Knox upon which (so scanty is our information and so irreconcilable) it is extremely difficult to hold the balance of judgment true. And it may be that, once and again, Mr. Hume Brown's judgment leans to virtue's side. But even so much as that one hesitates to hint. For it is possible that Mr. Hume Brown's fuller knowledge and greater skill have given him just that insight which makes his decision the true one.

JULIAN HOME. By F. W. Farrar, D.D. (*Black.* Crown 8vo, pp. 431. 6s.) This is the *edition de luxe.* The illustrations are by Mr. Stanley Berkeley, and all other things are in keeping with their vigorous life. The binding is particularly happy.

MODERN KNIGHTS-ERRANT. By the Rev. G. H. Morgan, B.Sc. (*James Clarke & Co.* Crown 8vo, pp. 286. 3s. 6d.) Sometimes, when you read a sermon of a preacher you have heard, the living voice comes back to you—you hear the tones, you see the gestures, you even recapture the expression of the face. But how rare it is to read the sermons of a stranger and feel the man behind them. That is your experience here. There is literature in Mr. Morgan's sermons, much apt quotation and happy allusion; they *are* literature, indeed—in feeling and restraint of the things that make books live. But all that is forgotten in the personality that becomes more separate and lifelike as you turn more pages over. It is partly owing to the topics that are chosen. Some are old and simply evangelical. Some are new and ethical, and place a man—his mind as well as his courage—where you can see him. But mostly it is due to the anecdotes. For there is nothing that reveals a man as the anecdotes he recalls and chooses to relate.

THE NEW TESTAMENT IN CURRENT ENGLISH. By Ferrar Fenton. (*Dodington* or *Partridge.* Crown 8vo, pp. 253.) If the New Testament *could* be rendered into modern English it would be a great gain. For the ancient words hinder people more than we are aware of; and it was a modern language once. Mr. Fenton has tried it manfully, and succeeded often. Perhaps he has succeeded oftener than you or I should be willing to allow. For we love the old even though it may not be better, we love the old because we know it, and will not have it tampered with. The text is separated into paragraphs with appropriate headings, and there are other modern devices. But the thing that strikes one first and most surprisingly is that St. John's Gospel is made to lead the others off, and Mr. Fenton tells us why. He has carefully considered the reasons given by Mr. Halcombe and others for the priority of St. John, and he believes these reasons are sufficient.

CONVENTION ADDRESSES. (Stirling: *Drummond's Tract Depôt.* Crown 8vo, pp. 141. 1s.) It is an exceeding pity that this little book was not bound in cloth, at least. Leather had been none too good for it. For though, as Mr. Murray in his Introduction says, you may not have been in the habit of attending conventions, and may even dislike the very name, you cannot be indifferent to the devout study of the Word of God. And of that there is here much fruit, and even of very pleasant flavour.

OLD TESTAMENT HISTORY. By the Rev. T. H. Stokoe, D.D. (Oxford: *Clarendon Press.* Fcap. 8vo, pp. xii, 259. With Maps. 2s. 6d.)

Dr. Stokoe's idea is to furnish a reading book for junior classes out of the Bible, using the very words of the Authorized Version. This is provided in large type on one side of the page, while the other side is occupied with simple notes, chiefly historical, in smaller type. So it is the Bible itself, and neither your interpretation nor mine. If people would take to this, it would settle the whole education controversy.

LECTERN CARD. By F. W. Daniels, M.A. (*Frowde.* 1s.) All the proper names in the Bible that are of difficult or doubtful pronunciation are here printed in clear type, and so that the pronunciation may be caught at a glance, as the card hangs beside you. Then the variations of the Vulgate, the Greek, and the Revised Version are added in parallel columns, so that it is as scientific as it is useful.

THE EXPOSITOR'S BIBLE. THE BOOK OF DEUTERONOMY. By the Rev. Andrew Harper, B.D. (*Hodder & Stoughton.* Crown 8vo, pp. xii, 491. 7s. 6d.) As *The Expositor's Bible* nears its end its quality improves. As exposition, that is to say, as that which it ought to be, there is no finer volume in the long series—for we know them all—than this. Who is Mr Andrew Harper, B.D.? He is of the Presbyterian College in Melbourne at present; he was under the 'instruction and impulse' (it is his own phrase in the Dedication) of Dr. A. B. Davidson. And if you get Dr. Davidson to speak of the men who have won his approbation most, you will find that Mr. Andrew Harper is very near the head of them. Yet the rich flavour of this volume is caught from no happy master, it is the author's own. Mr. Harper has proved the wisdom of the choice which went to Australia for so supremely important a book as Deuteronomy.

UNION WITH GOD. By J. Rendel Harris. (*Hodder & Stoughton.* Crown 8vo, pp. viii, 211. 4s. 6d.) Mr. Stevenson wrote the biography of Jekyll and Hide, and it caught men's fancy exceedingly. But the real Jekyll and Hide is not the monster, half god, half devil, whom Mr. Stevenson described. He is a Cambridge Professor, supreme in scholarship, a fellow-citizen of the saints and of the household of God. It is Professor J. Rendel Harris.

If a man is to be a scholar, well he must be a scholar, and he cannot be anything else—so they say. If a man is to be a saint, well he must live in the Spirit above the strife of tongues, untouched by questions of doubtful disputation—so they say. But Professor Rendel Harris lets them say, and lives his life supreme in both.

This is the record of the life in the Spirit.

THE TWO ST. JOHNS. By James Stalker, D.D. (*Isbister.* Crown 8vo, pp. 285. 6s.) Dr. Stalker's pen seems to be as acceptable as his tongue. If his sermons draw great audiences, his books are not behind. Perhaps his books *are* sermons. But that only makes the wonder greater. For if anything is certain about bookselling, it is that the books that sell must be written as books, not as lectures or sermons.

This is a study of the Baptist and the beloved apostle after Dr. Stalker's most welcome manner. The subjects are attractive, to Dr. Stalker they must be most attractive, for he has given them most attractively.

WAYMARKS. By the Rev. John Hill, M.A. (*Morrish.* Crown 8vo, pp. 87.) We know Mrs. Poyser's opinion, and we agree with it; for surely neither preachers nor sermons that 'worrit' do us much good. But there is a more excellent way than even Mrs. Poyser knew. For there is a calm that is not carelessness. And these six simple sermons of a man just dead neither 'worrit' us nor leave us alone. They lead us to the land of high endeavour, and we find rest even in our labour. They do not contain much; they *are* very much indeed.

THE LORD'S SUPPER. By W. T. Davison, D.D. (*Kelly.* Fcap. 8vo, pp. 174. 2s.) A devotional manual is like an extemporaneous sermon, either a hit or a miss. But when an accomplished scholar gives us an 'aid to the intelligent and devout observance' of the Lord's Supper, there is none that gives it so well. For he has knowledge and the skill to discern the essential. Round this ordinance, where no controversy ought to be, controversy has raged most rampantly. There is no controversy in this little book. The problems are fully known, but they are allowed to solve themselves by 'walking.' 'Intelligent and devout observance'—these are Dr. Davison's own ad-

jectives, they are the truest he could have chosen.

PAMPHLETS. 1. TRACTS FOR THE TIMES. (2) *Christianity and Art.* By William Pierce. (3) *Citizenship and its Duties.* By Bernard J. Snell, M.A. (4) *The Duty of being Young.* By J. H. Jowett. (Allenson. 1d. each.)

2. *Ratramn's Part in the First Controversy respecting Transubstantiation.* By Rev. Dunlop Moore, D.D. (The Author. Pittsburgh Pennsylvania.)

3. *Notes on some Non-Biblical Matter in the Book of Mulling.* By the Rev. H. J. Lawlor, B.D. (Edinburgh.)

4. *The Tusayan New Fire Ceremony.* By J. Walter Fewkes. (Boston: Society of Natural History.)

5. *This Do in Remembrance of Me.* By T. K. Abbott, B.D. (Longmans.)

6. *What we, as Methodists, Believe.* By Joseph Agar Beet, D.D. (Wesleyan Methodist S.S. Union.)

7. *Joshua and Deuteronomy.* By the Rev. J. Henry Burn, B.D. (Edinburgh: R. Grant & Son.)

8. *Lectures on the Theistic Faith and on the Bible.* By the Rev. Charles Voysey, B.A. (Williams & Norgate.)

9. *Some Memorials of the Hollis Family.* By Giles Hester. (Alexander & Shepheard. 6d.)

10. *Prisca and Aquila.* By Charles Bailey, F.L.S. (Manchester.)

11. *The Temperance Parliament.* (London: 16 Memorial Hall. 6d.)

12. *The Rational Method in Religion.* By Joseph Henry Crooker. (St. Louis, Mo.)

13. *A Working Theory in Ethics.* By J. H. Crooker. (Boston: Christian Register Association.)

14. *Heredity, Environment, Freewill.* By Rev. D. Heath. (Sheffield: Greenup.)

Requests and Replies.

What is the best edition of the Shepherd of Hermas for an English reader? I have the text (Greek and Latin), the 2nd edition of Dressel 1863; but is there an edition with English Introduction and notes, or is there an English translation?—W.

I SHOULD have said the best thing was the little volume of *Apostolic Fathers* by Lightfoot and Harmer. It has both text and translation. We want a new edition of Hermas badly.

J. R. HARRIS.

Cambridge.

1. **What is the meaning of the phrase 'world to come' in Heb. ii. 5?**
2. **To whom does the pronoun 'him' refer at the end of ver. 8?**
3. **In what sense was Jesus 'crowned with glory and honour, *that* by the grace of God He should taste death for every man' (ver. 9, R.V.)?—H. A. T.**

1. The whole verse reads thus (R.V.): 'For not unto angels did He subject the world to come, whereof we speak.' The writer of this Epistle[1] is contrasting the Jewish dispensation with that under the gospel. The former dispensation, he says, is *old*. 'Now that which decayeth and waxeth old is ready to vanish away' (Heb. viii. 13). This vanishing economy, he says, was put in subjection to *angels*; and the apostle, in Gal. iii. 19, tells us that it was 'ordained by angels, in the hand of a mediator,' meaning Moses, through whom it was communicated to the people. 'But not unto angels,' says the present writer, did he subject the world to come, whereof we speak—which, by *contrast*, must therefore be the present economy of the gospel. We may add that the word rendered 'world' employed here is not the world on which we tread (which is κόσμος), but the *inhabited* world (οἰκουμένη, that is, the men that inhabit it). Not to *angels*, says our present writer, are *we* put in sub-

[1] With Origen, in the third century, and many of the best interpreters to this day, I hold that the *author* of this Epistle was no other than the Apostle Paul, but that the *language* was moulded by Luke, who, during his two years' imprisonment at Cæsarea, must have spent much time with him there. But I will not obtrude my own opinion upon the reader, leaving him to judge for himself whether, with some, it is the work of some *unknown* writer, or, with others, that it was written by Apollos, or by Barnabas, or by Luke himself.

jection, as the Jews were, but to *Man*.' (See on the second question.)

2. The writer of this Epistle is contrasting the present economy with the old one. 'Not unto *angels* (he says) did He subject us, as He did the Jews, but to *Man*.' In proof of this he quotes the 8th Psalm, and thus comments upon it: 'But one hath somewhere testified (Διεμαρτύρατο δέ που τίς), "What is man, that Thou art mindful of him? or the son of man, that Thou visitest him? Thou hast made him a little lower than the angels. Thou crownest him with glory and honour. Thou hast set him over the works of Thy hands. Thou hast put all things in subjection under his feet,"—that is, the feet of *Man*. The word "him," therefore, at the end of ver. 5, can only refer to *Man*.' (But see on the third question.)

3. The whole verse in the Revised Version reads thus: 'But we behold Him who was made[1] a little lower than the angels, *even* Jesus, because of the suffering of death, crowned with glory and honour, that by the grace of God He should taste death for every man.' The only difference between the two versions is, that the Authorized Version has '*for* the suffering of death,' while the Revised Version has '*because of* the suffering of death,' the preposition (διά, with the accusative, *propter*) meaning 'on account of.' And the one question is this: Does the writer of this Epistle mean here that Jesus was made a little lower than the angels *in order that He might suffer death*, or that *in reward of His having suffered death* He is now crowned with glory and honour? For myself, I hold that the *latter* sense is the true one. It is exactly what the apostle says in Phil. ii. 6–11, that because Jesus so humbled Himself as to become obedient unto death, God hath highly exalted Him. This is the view of all the best commentators—Calvin, Bengel, De Wette, Alford.

[1] This, in the Authorized Version, is better than 'hath been made' (R.V.).

DAVID BROWN.

Aberdeen.

In last September number of *The Expository Times*, you have a notice of Dr. Kögel's new work on the Psalter by Dr. D. W. Simon. Can you say if said work is translated into English, and if so, who are the publishers, and the price?—W. D.

So far as I know, Kögel's book has not been, and is not being, translated. A new edition of the book has already been issued. D. W. SIMON.

Bradford.

Sermonettes on the Golden Texts.

BY THE REV. R. C. FORD, M.A., GRIMSBY.

True Kingship.

'Man looketh on the outward appearance, but the Lord looketh on the heart.'—1 SAM. xvi. 7.

WHEN Jesse's sons passed before Samuel, the prophet was tempted to make the mistake into which we often fall. But for a secret admonition from God, he would have anointed the handsomest and bravest looking as King of Israel. God indicates the principle on which He selects His kings, in the words of the Golden Text.

I. THE BASIS OF TRUE KINGSHIP IS DIVINE RIGHT. — With God right is might. (1) The popular conception is that coronation makes the king; but it is no more true, than that baptism makes the Christian. Coronation, like baptism, only acknowledges a relationship which already exists. Saul was crowned, but was not esteemed king by God, having been rejected for disobedience (2) It is in accordance with our sense of right that only the worthiest should be king. We have a strong objection to those who assume rank to which they have no right, and attempt rule for which they have no ability. Worth, not birth, is true kingliness. (3) The true king is he who exerts supreme power for the good of others. The 'uncrowned king of Ireland' received that title from those who believed that he did more than any other to benefit that country. Carlyle has pointed out that the word 'king' is an abbreviation of 'Can-ing.' 'He who is to be my ruler . . . was chosen for me in heaven.' Arthur's ideal

of kingship, sketched in Tennyson's idylls, is a true one. It is to

> Have power in this dark land to lighten it,
> And power on this dead world to make it live.

II. True Kings often carry no Symbol of their Rank.—David, though anointed, returned to his sheep-tending, and was not recognised by his brothers as fit for anything better than such a task. Had King Alfred looked more like a king, he might have escaped the box on the ears which the good wife gave him. The outward appearance is sometimes deceptive. Browning says, that in the Spanish city of Valladolid, a grave man, somewhat threadbare in his attire, might be seen walking up and down, observing everything, trying the temper of the mortar with which a new house is being built, or watching the cobbler at his trade. If a horse was struck, he saw it, or a man cursed a woman, he heard it. At night he went home and wrote an account to the king. In fact, *he* was the city's true master, and not the man with lacquered breeches, and feathers like a forest in his hat. He had been

> Doing the king's work all the dim day long,
> In his old coat, and up to knees in mud,
> Smoked like a herring, dining on a crust.

In paintings, such kings (we call them saints) are distinguished by an aureole, but only in paintings. Pilate did not know that the King stood before him. Yet all such kings carry the precious secret of their kingship within their hearts, so that they fear neither lion nor bear. Until His purposes are ripe, God keeps them in obscurity, but they carry about with them a new sense of dignity, from the time of their anointing.

III. The Conditions of Kingship may be Fulfilled by All.—Obscurity is an effectual bar to earthly kingship, but not to the true kingship. He who will may be king. There is no lazy rank, or do-nothing greatness, with God. God's kings are those who do kingly work, not necessarily those who wear kingly robes. All may do kingly work. Every king has his own dominion to govern. That lad whose influence gets the will of God done in the heart and life of a companion is a king, ruling the dominion God has given him. Through such kings God rules the world.

IV. Events will vindicate God's Principles of Selection. — Truth must out, shams must disappear, and the greatness which depends on clothes and furniture give place to that which depends on character and God-likeness. At the day of unveiling, they who have been faithful in the little things will be made rulers over much, and kings and priests unto God.

We never need fear being too ambitious. The danger is lest we should be satisfied with aspiring to a low and unworthy rank. The true pattern of kingship is Jesus Christ, King of kings, and Lord of lords.

The Christian Warfare.

'The battle is the Lord's.'—1 Sam. xvii. 47.

The story of this memorable encounter has stirred our enthusiasm since the days of childhood. That warfare, in which Israel was engaged, was the pre-Christian stage of the great conflict between good and evil, which is not yet ended. The words of the text were spoken by David, in answer to the taunts of the Philistine champion.

I. The Battle.—This was a religious war fought by the Philistines on behalf of Dagon and Astarte, and by the Israelites on behalf of Jehovah. The religion of the victorious party would immensely gain by the result. In public matters, and in private life, the same forces are still arrayed against each other. This outer expression of antagonism is an indication of the far fiercer conflict, waged on the battlefield of the human heart. The real battle, then and now, is against the forces of sin, which oppose us in seeking to do the will of God. Though we have many passions to contend with, we recognise one champion behind whom all other evils take shelter. Our Goliath is our besetting sin. If he could be overthrown, the rout of the other opponents would be an easy matter. Nor shall we be mistaken in seeing in this giant a symbol of that person in whom all evil concentrates itself, the devil.

II. In what Way it is the Lord's Battle.—(1) It is His battle because He is most interested in the issue. Says David, 'I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, which thou hast defied.' David took upon himself to avenge the insult done to God. He felt that God's honour was at stake. Joshua felt the same when he pleaded with God after the defeat at Ai, 'What wilt Thou do unto Thy great name?' Christ tells us that there is joy in heaven,

when a victory is won over sin. (2) It is the Lord's battle, because we fight in response to His call. We flock to His standard. Disobedience to the call brought down a curse upon those who disregarded. 'Curse ye, Meroz . . . because they came not to the help of the Lord.' The standard now erected, is like the fiery cross which summoned the Highland clans. It was erected on Calvary. And still the call comes to us, to put on the whole armour of God, that we may be able to stand against the wiles of the devil. (3) It is the Lord's battle because it is fought with resources of His providing. The weapons are the shield of faith, the sword of the Spirit, and all prayer and supplication. This is God's armour, and of more use than that which Saul offered to David.

III. Conclusions from the Fact that it is the Lord's Battle.—(1) We may count on the Unseen Ally. We say 'Ally,' but it would be more accurate to say that God is the chief Combatant, and we His allies. David assured the Philistine, 'This day will *the Lord* deliver thee into mine hand.' It was this counting on God, which was the chief source of his strength. It is the secret of all victories. It is God that worketh in us. (2) We may confidently make use of the feeblest means. Goliath's spear was like a weaver's beam, and he carried a sword and a javelin. David had only a staff, a sling, and five smooth stones. Goliath was a giant, and David a ruddy stripling. But God strengthened the arm of David, and directed the stone he slang. God was in the stone, and not in the huge spear. The feeble means were instruments by which He made His power felt. (3) Temporary defeat may be cheerfully endured. For mysterious, but good purposes, God permits a rebuff sometimes. 'He hides Himself so wondrously as though there were no God, He is least seen when all the powers of ill are most abroad.' The final result is not jeopardised thereby. (4) No sacrifice can be too great for us to make. The trenches may need to be filled with the dead, to make a bridge for the victors. God sometimes needs martyrs. For such a glorious cause, and such a God, one can afford to suffer. (5) Ultimate victory is assured. There can be no doubt as to the ultimate issue.

> For right is right, since God is God;
> And right the day must win;
> To doubt would be disloyalty,
> To falter would be sin.

The Best Friend.

'There is a friend that sticketh closer than a brother.' —Prov. xviii. 24.

It would appear as though the writer had only known one such friend, for he dare not say, 'There are friends,' etc. Such instances of friendship are rare. The lesson tells us of one, viz. that between Jonathan and David. Let us first look at the brotherly love with which it is compared.

I. The Strength of Brotherly Love.—'A brother is born for adversity.' When Peter would exhort to the highest love he says, 'Love as brethren.' It is a constant exhortation of the apostles to 'let brotherly love continue.' No wonder that brothers love, for they have common temptations, hopes, and interests. This gives them mutual sympathy. They can discern in each other's conduct, secret motives, secret hopes, hidden griefs. Thus it has become a sufficient explanation for any unusual affection to say of those displaying it, they are brothers.

II. The Weakness of Brotherly Love.—Instances of such strong love are commonest in youth. Age tends to weaken the bond. With advancing years a tendency to selfishness manifests itself. We look at things through the lense of our own interests. We get alienated from those who cannot add to our comfort, or aid our schemes. Geographical separation often helps on the alienation. Brothers drift into opposite camps. One Gladstone becomes the leader of a political party which the other Gladstone hates with all his soul; one Bradlaugh becomes an atheist, the other an evangelist; one Newman an agnostic, and the other a prince of the most dogmatic Church in Christendom. The most generous and gentle have constantly to strive against this alienation. It is worth making strenuous efforts to keep warm the love of earlier days. Maintain correspondence, whatever the cost. Remember birthdays and special seasons.

III. The Need of a True Friend.—Consciousness of the need of such a friend also increases with increasing years. Friends seem to fall like leaves in autumn. On dark winter days, we ask in our loneliness, 'Where are the friends of long ago?' Then we learn to value the true friends who remain. We need one about whose faithfulness we have no lingering doubt, who will

sympathise with us, and not ridicule our hobbies, nor sneer at our aspirations, nor belittle our work. We need one who will understand our meaning when we make mistakes, and our performances fall far short of our intentions. We want someone who will always be the same to us, and whose friendship will not blow hot one day, and cold the next. The text says that such constancy of friendship is not unknown. There is a friend that sticks.

IV. The Rarity of True Friendship.—Many never know what it is to have such a friend. More might know if they would show themselves friendly. If such friendship be yours, do not treat it lightly. It is a priceless treasure, worth more than wealth or rank. Let neither carping nor carelessness destroy it. Give God thanks for His blessing. We never tire of hearing the story of devotion to each other exhibited in the classical instances of friendship, as between Damon and Pythias, and David and Jonathan. But many feel that there is no friend who would do so much for them. Such friends are God's gifts, and they are not given to all. The writer of these words did not know of the perfect Friend, but the Christian always thinks of Him when he uses these words. He calls us His friends.

V. Jesus the Best Friend.—However lonely our lot may be, the friendship of Jesus is offered to us. Those who enjoy that dear companionship need never be lonely.

> Earthly friends may fail or leave us,
> One day soothe, the next day grieve us,
> But this Friend will ne'er deceive us.

Let us not forget the sacredness and tenderness of the relationship which He permits us to hold. Oh that we might become more familiar with Jesus in our daily life! He alone can perfectly understand us. Though He knows our failings and wanderings, He is not alienated from us in consequence of them. His love is greater than His knowledge. And in that crisis, when our most constant earthly friends fail us, this Friend does not fail. The constancy of Jesus will outlast death. Let us make Him our daily Friend and familiar Companion, allowing neither business nor pleasure to interfere with our communion! Let no alienation arise with increasing years, but let the Friendship grow dearer and dearer, until the day when we shall see Him face to face.

Joyful Tidings.

'Behold, I bring you good tidings of great joy.'—Luke ii. 10.

Christmas is above all others a festive season. Then we decorate our houses with tokens of gladness, and long-absent friends gather round the hearth. Then we send gifts to those whom we love, and greet all our friends with wishes for a Happy Christmas. Why is it that we all feel under obligation to be happy and to make others happy? When we wish our friends a Happy Christmas it is an echo of the good tidings of great joy brought by the angels to the shepherds.

I. The Joy produced by the Good Tidings.—The effect of good and evil tidings has long been noted. When the messenger reached Shiloh with tidings that the ark was captured Eli fell dead, and the wife of Phineas gave untimely birth to a son whom she named Ichabod. A famous picture represents Pharaoh sitting moody and dejected, while the bearer of evil tidings lies slaughtered at his feet. On the other hand good tidings has always a cheering effect. 'As cold waters to a thirsty soul, so is good news from a far country.' With what alternate hopes and fears one opens the letter with the foreign postmark! Will it revive hope, or destroy it? The tidings brought by the angels revived the spirits of a drooping world. Never were men so near despair as when the angels brought tidings of a Saviour.

Forebodings were dispelled. The age was one of universal uncertainty. Sixty-three years before, Julius Cæsar, as chief pontiff and highest functionary of the world's religion, had declared in open senate that there was no future life, and no immortality for the soul. Cato and Cicero heard the words, and did not care to controvert them. The chief pontiff's belief was the index of the world's belief. The angel's message began the work of dispelling the dread.

Hopes were realised. There were many waiting souls, and prophecies of the advent of a deliverer were widespread. Virgil had prophesied of the Golden Age, Egyptian priests had seen the Phœnix, thousands of Jews had followed false Messiahs into the deserts. Aged Simeon waited for the consolation of Israel. The shepherds, though simple folk, waited for the sign of the advent. With the angel's message doubt and

dread were removed, joy and confidence filled their hearts.

II. The Persons to whom the Tidings is Brought.—The very atmosphere seemed to be charged with presages. Where would heaven leap down to touch the earth? Where were the most susceptible souls to be found? In these humble shepherds. Keeping their watches on the plains around Bethlehem, an angel suddenly appeared to them. Though the joy was for all people, the precious secret was first of all confided to them. Such secrets we are anxious to impart to dearest friends before all the world knows. 'The secret of the Lord is with them that fear Him, and He will show them His covenant.'

It is significant that these should be the chosen recipients in preference to priests or philosophers or kings. It had been announced that unto the poor should the good tidings be proclaimed. They were hard-working, simple-minded men, with no great outlook on the world. Highest angels and lowliest men met together. Evidently true Christian joy is independent of learned leisure, or lofty station. It is compatible with hard fare, a contracted range of thought, and a subordinate place in the world's order of rank. It was such a lot that Christ dignified by His earthly life.

III. The Best Joy is of God's sending.—This joy was not sought by the shepherds, but brought to them. Wise men may seek for the philosopher's stone, or the *summum bonum*, but this great joy is given to those who wait upon God. It is to the weary labourer that the unlooked-for treasure is revealed, and to the careless Samaritan woman that a draught of the water of life is given. She was not seeking the Saviour, but He was seeking her. The shepherds went to the plains of Bethlehem to tend their flocks, not to hear the angels' song. Some pleasures are legitimate objects of search, but Christian joy is a result of revelation. Dr. John Duncan, who was much subject to dejection, brightened up suddenly just after entering his class-room. His explanation was 'Gentlemen, I have just had a glimpse of Jesus.' As we realise afresh the preciousness of the revelation, which has been made to us, so will our joy be. We need no straining after visions and raptures, no going out of the ordinary paths. It is the revelation of God's love which will bring joy into daily duties.

The Kingdom of God.

'Thy kingdom come.'—Matt. vi. 10.

The aspiration which finds expression in the words of the text is not a new one. In a cruder form it was cherished by every pious Jew. The better part of the nation was familiar with the glowing pictures in the Prophets and the Book of Daniel, and the extent of the bondage under which they groaned made them long earnestly for the coming of Messiah's kingdom. It was the message of both John and Christ, that the time was ripe and the kingdom near. But Christ meant by the phrase something totally different from the popular conception. He gave the disciples their old prayer back again filled with a new significance.

I. The Meaning of the Phrase 'Kingdom of God.'—Christ did not mean a political kingdom. He told Pilate, 'My kingdom is not of this world.' The Jew anticipated that Jerusalem would become the metropolis and Holy City of the world, before whose glories Rome would fade away. It was to be the centre of Messiah's government, combining in itself the political power of ancient Rome and the spiritual dominion of modern Rome. The idea has not yet entirely disappeared that the kingdom of God is identical with the dominions of the Church. But that kingdom is not even one with geographical boundaries: it does not even mean that state whose inhabitants acknowledge the lordship of Christ. We call ours a Christian land, but it is not the kingdom of God. The kingdom of God is not a territory at all, but rather a condition of heart and life. It is a personal and not a national matter. It is that condition of the heart in which self has become subordinated to the will of God as expressed in Christ. He is in God's kingdom whose will has become identified with the will of God.

II. The Gradual Coming of the Kingdom.—We are taught to pray that the kingdom may come, though other passages tell us that it has come already. Christ tells the Pharisees that His casting out of the devils is an evidence that the kingdom of God has already come. And in Christ it had come, for He was one whose will had become absolutely identified with the will of God. The kingdom received new adherents as the disciples attached themselves to Christ, though in their hearts the kingdom had only partly come.

The dominion of sin had been broken, and the kingdom of God was being set up, but the work was not yet fully accomplished. After Christ's death the kingdom came with more power, and more entirely swayed their lives. Christ taught that the kingdom comes gradually and secretly without being observed of men. It was like the unobserved growing of the seed, or the silent working of the leaven. At first it rules in one or more departments of our lives, and day by day its boundaries are extended, until God rules the whole. This gradual extension is noted in the refrain of the hymn, which in successive verses advances from 'All of self and none of Thee,' through 'Some of self and some of Thee,' and 'Less of self and more of Thee,' to 'None of self and all of Thee.' Paul had almost reached the goal when he exclaimed, 'To me to live is Christ.'

III. The Christian Prayer for the Coming of the Kingdom.—It was the condition of Israel which made the pious Jew pray for the coming of Messiah's kingdom. One common form of such prayer was, 'May He shortly cause His kingdom to come.' Christ commended the spirit, and taught His disciples to as earnestly desire the coming of the kingdom, both in their own hearts and in the hearts of others. This petition would seem to have more reference to the person using the prayer. The following petition refers to others, 'Thy will be done on *earth* as it is in heaven.' The true Christian who looks at his own rebellious heart, or at the slow progress of God's reign in the earth, must earnestly desire that God's kingdom may come. But it is not enough to desire it: one must pray for it. It must be our daily petition. By this prayer we put ourselves into sympathy with God, who longs to bring in the kingdom. And that can only be as His people desire and pray for it. Our prayers have thus a real work to accomplish in bringing in God's kingdom.

Contributions and Comments.

The Mount of Transfiguration.

I have read Dr. Grosart's comments on my recent paper on the Transfiguration in The Expository Times with considerable surprise. My esteemed friend and I must just 'agree to differ' regarding the place where the event occurred; for he has not convinced me, as I have not succeeded in convincing him. I had the impression that no one now believed Tabor to be the Mount of Transfiguration; and that in the judgment of all the leading modern writers on Palestine, such as Ritter, Robinson, Stanley, Trench, Tristram, Conder, Farrar, etc. etc. etc., Hermon was considered to be the scene of the Divine manifestation, either the top of it, or some retired spot up its side. I find that I have been mistaken; that my good friend, for one, with characteristic courage and loyalty, clings to the old tradition. It seems to me still, however, that the familiar arguments, which I cannot repeat over again here, in favour of Hermon and against Tabor, in spite of Dr. Grosart's ingenious assertions — are irresistible. Of course in a matter which is not absolutely certain, and which is in dispute, neither Dr. Grosart nor I should dogmatise. I had no wish to do so; I merely expressed my own conviction. My *primary* object, in the paper in question, was not the identification of the locality of the Transfiguration, but the *certification of the fact*. A rationalistic school has resolved the Transfiguration into a dream or vision, or myth, or into a poetic imitation of the transfiguration of Moses—or into an actual occurrence with mythical embellishments. And by circumstantial evidence, drawn from a combination of real coincidences, in the locality now almost universally regarded as the scene of it, I wished to show that the event had actually happened, as narrated by the Evangelists.

But though this was my primary object, I cannot help saying that it seems to me that our leading writers on the Transfiguration have been led by a true instinct to locate the event on Mount Hermon. We might naturally expect that an event which was the lifting up of Christ in glory before the eyes of the whole human race should have taken place on the border-line between the Jews and Gentiles, where the religion of Christ left its narrow home to become the religion of the world; and in close sequence in the same region to Peter's confession of the Divinity of Christ, and the prophecy

of Christ Himself regarding the future greatness of His Church. The other glorified appearances of Christ, described in the New Testament, took place, not within the bounds of Judea or Galilee, but beyond them—the appearance to Paul at Damascus, and to John in Patmos. The fixing of the scene of the Transfiguration on Hermon, on the threshold of the Holy Land, would, therefore, be in keeping with these manifestations. Further, there would be a deep harmony between our Lord's talking with the celestial visitants of His exodus or 'decease at Jerusalem' on the top or side of Hermon, with the conversation which He had with the disciples at the foot of Hermon, at Cæsarea Philippi, about His going up to Jerusalem to be crucified and set at naught. This was the critical era in the life of our Lord. It was at the foot of Hermon that He first indicated the great change that was to come over His life, and that His Father's business led Him to Gethsemane and Calvary, which were henceforth to be always in sight. What more natural, then, than that at the top or side of Hermon He should have His Spirit cheered by the heavenly vision, and His disciples' faith in Him confirmed by a sight of the glory that was to follow the suffering, and to be wrought out by it. And methinks we have an after-glow of the Transfiguration when Jesus descended from the Mount, and walked away with His disciples from Cæsarea Philippi on the road to Jerusalem, and we are distinctly told that as they followed, they were amazed and afraid—as the people in the camp of Israel were when they saw the shining face of Moses. All these coincidences seem to me to make it exceedingly probable that the Transfiguration took place on Hermon.

I cannot obviously discuss in full all the details of Dr. Grosart's comments. Let me simply notice the most prominent. I repeat the fact, that Hermon is a snow mountain, on which the snow continues more or less all the year round. It would not be necessary for our Lord to ascend to the actual top to find snow. At the time of His visit to Cæsarea Philippi there would be snow on the slopes, more than 3000 feet below the highest summit. I was at the foot of Hermon at the end of March, and there was deep snow in the upper ravines at a height of about 6000 feet. Jesus took the disciples up into a high mountain apart by themselves; and St. Mark tells us that Christ's 'garments were shining exceeding white as snow'; and I cannot help thinking that this direct comparison of Christ's garments with snow—and the association of the mentioning of snow with the climbing of a high mountain—is not 'a grotesque element,' or a 'pseudo-realism,' but one of those incidental picturesque touches which indicate the verisimilitude of the narrative—the harmonious local colouring of the scene.

Of course there are clouds upon Mount Tabor, such as Dr. Grosart says he saw, and was enveloped in. But the sacred narrative refers to a particular kind of cloud; to a cloud that comes quickly and departs quickly, such as is peculiar to lofty, and especially snow-clad, mountains, and rests upon them alone, when all the inferior heights are clear. For I hold that, in the economy of miracle, the cloud was a natural phenomenon appropriate to the place, and the Shechinah was the tabernacle of Christ's flesh transfigured within it. Major Conder says, in his *Tent Work in Palestine*, vol. i. p. 265: 'There is one remarkable peculiarity of Hermon, namely, the extreme rapidity of the formation of cloud on the summit. In a few minutes a thick cap forms over the top of the mountain, and as quickly disperses and entirely disappears. In the accounts of our Lord's Transfiguration, we read that whilst staying at Cæsarea Philippi He retired with His disciples to a "high mountain apart"; and there can be but little doubt that some part of Hermon, and very probably the summit, was intended. From the earliest period the mountain has been a sacred place. . . . This solitary peak seems wonderfully appropriate for the scene of so important an event; and in this connexion the cloud-formation is most interesting, if we remember the cloud which suddenly overshadowed the apostles, and as suddenly cleared away, when they found "no man any more, save Jesus only with themselves."'

I did not limit the 'booths' on the housetops at Banias to that spot. I could not have done so, for I saw them elsewhere in Palestine, though not at Tabor. I only remarked that it was a most interesting coincidence that there should be at the foot of Hermon such 'booths'; and that Peter might have seen them before ascending the mountain with our Lord, and that in all probability they might have suggested to him the booths or tabernacles, to which he referred when on the hill.

I am astonished that one, so well informed on all antiquarian subjects as Dr. Grosart, should

assert that the worship of sacred trees at Banias or Cæsarea Philippi is 'an anachronism'—that is, that this peculiar worship was not in existence when our Lord visited the spot, and that the sticking of rags to such trees is an Arab and comparatively modern observance. Every student of anthropology and folklore will assure him, on the contrary, that it is one of the very oldest of all superstitions. It was an essential part of the Baal- or nature-worship, which existed at the source of the Jordan in the times of the primitive Canaanites; and the hanging of the shreds of clothing on the trees at Banias, which I saw, was only a very late survival of it. Let Dr. Grosart read Dr. Frazer's *Golden Bough*, or Professor Robertson Smith's chapter on Sacred Trees in his *Religion of the Semites*, or Tylor's books on Anthropology and Primitive Culture, and he will find innumerable testimonies to the great antiquity of the custom I have alluded to. I did not instance this remarkable custom at the foot of Hermon to institute an impossible comparison with our Lord's miracle, but merely to show that the place, by a curious coincidence, had been sacred to the healing art from time immemorial; that the people had a simple, childlike faith in supernatural power, such as the father of the lunatic child manifested when he said, 'Lord, I believe; help Thou mine unbelief'; and that there was thus on the spot an atmosphere of belief, as it were, favourable for the working of a true miracle, as contrasted with the supposititious ones which the people wished in their own nature-worship.

Of course the same things often affect different minds differently; and Achilles' shield has always two sides. But Dr. Grosart must not run away with the idea that, by his pleasant acid, he has obliterated all my 'water-marks.' I see them still as clear and significant as ever. I am sorry that they have been of no use to him, though they may be, I trust, to others. Having had this little tussle with the foils with the buttons on, let us now shake hands like good friends, and cry 'Quits'!

HUGH MACMILLAN.

Greenock.

Harpagmos.

PHILIPPIANS ii. 6.

PROFESSOR BEET has done me the honour of courteously replying in THE EXPOSITORY TIMES of August last to an article in *The Thinker* of April, in which I sought to justify Lightfoot's view of ἁρπαγμὸς (Phil. ii. 6) against the Professor's criticism in *The Expositor*, THE EXPOSITORY TIMES, and his own commentary on the passage. My article was elaborate and detailed, possibly too much so: Dr. Beet's reply is brief and somewhat general, probably not too much so. His opinion is that I have done nothing to controvert his view. The only adequate rejoinder on my part would be (as it appears to me) the reproduction of the article; but, as this is impossible, I must now leave the verdict in the hands of those who are sufficiently interested in the subject to read the article and the reply side by side.

J. MASSIE.

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The 'History of Religion.'[1]

IF anyone is seeking a compact scientific manual to the introduction of the study of the religions of the world, he may be thankful to hear of this book. It will be an inducement to such a one to know that this is not a ponderous tome either in bulk or in style. Some 438 pp. octavo of very clear readable type enable this author to discourse of all the great religions of the world in a way that is clear, succinct, and interesting to a degree. Its value is also greatly enhanced to the beginner by the fact that Dr. Menzies has added to each chapter a short list of books where the particular subject may be more intimately studied.

Our author starts with his own definition of religion, which, however, he makes good as against Max Müller and Herbert Spencer. Religion he takes as 'the worship of the unseen powers from a sense of need.' He further assumes that the religions of the world are one and the development continuous. He adopts, of course, the general conclusion of students of his science that while there may be isolated instances of degeneration, there is no ground for the theory of a fall. And yet he records the existence of tribes where civilisation has degenerated, and admits the possibility that religion may also decay. Fetichism, indeed, is

[1] *History of Religion.* By Allan Menzies, D.D., Professor of Biblical Criticism, St. Andrews. (Murray.)

only and always the result of decay from a higher form of religion.

With this definition and assumption he takes up in Part I. The Religion of the Early World. This he sketches in its development in faith and in practice until he can record the growth of the national feelings, and with these that of the national religion. In the discussion as to what in man's environment first drew out his feelings in religion, Dr. Menzies sides with Hartmann, or rather with Pfleiderer, as against Müller, and finds that 'with the exception of the doctrine about death and the abode of spirits, we must regard the worship of nature as the root of the world's religion.'

Part II. is taken up with The Isolated National Religions. Part III. with those of the Semitic groups. (The bulk of this section goes, of course, to the story of Israel's religion. We have a very readable résumé in a remarkably short compass of the 'critical' story of Israel's religion.) Part IV. is occupied with the religions of the Aryan group.

The concluding section is allotted to the Universal Religion. And here the only chapter is that on Christianity. Here the writer has, of course, to observe the limitations of his science, and seeks to make his statement 'such as the reasonable adherent of other religions will feel to be warranted.' This restriction he follows, perhaps, more closely than some of us may think necessary, and yet we read that Christ's person counts for more in 'his religion than that of any other religious founder in his, and necessarily becomes an object of faith to all who enter the communion. The doctrine does not produce its specific effect apart from the person of Jesus. . . . Jesus was more than a teacher . . . He appears as the true Messiah, in whom all human wants are met and all human hopes fulfilled.'

One cannot read the book through without arriving at a new and higher sense of the perfection of beauty that is in Christ. And this he receives not by any depreciation of the other ways in which God has led man, but by the kindly exhibition of their successes and failures. Because these nations also were seeking after Him, we realise something of the measure of the fulness in which God reveals Himself in Jesus of Nazareth.

J. Hay Deas.

Stonehouse.

An Illustration.

'What I tell you in the darkness, speak ye in the light.' —Matt. x. 27.

These words not only enshrine for us a great spiritual law, without obedience to which we cannot be Christ's disciples, but there seems to be in them a suggestion still deeper and more wide-reaching. They are a prophecy of promise and a whisper of hope. Do they not constitute Christ's own answer to those bitter problems of life that press upon us all—the blighted hopes, the unceasing struggle, the strong dashed down in the first sweetness of success? I remember once seeming to receive His reply, as I walked along a quiet road, just after sunset. There was a wonderful sky—huge masses of sombre cloud overspread its whole surface, save just on the horizon, where, on the very verge, was one small clear space, lit by a bright golden glow, that, later, changed to burnished silver, against which one could count the very twigs of the trees.

Does not that sky, I said, present a parable of many lives? All their days on earth full of darkness and questioning, unable to make out even the outline of objects around them, still less to see the guiding posts that mark the path for others, may it not be that at last, without any gradual illumination in which we on earth may share, they may, just like the dark line that edges that mass of cloud, merge suddenly into the clear radiance of eternal day, to understand, and for the first time to utter in the light, what they have been taught in darkness?

G. Currie Martin.

Reigate.

The Galatia of St. Paul's Epistle.

I am most grateful to Professor Findlay for his review of my *Church in the Roman Empire*, by which he helped me to correct sundry inaccuracies and faults. His recent six arguments are known to me from your clear summary in The Expository Times.

1. I quite agree with him that 'the "region of Phrygia and Galatia" points to a new region of travel.' His argument is here directed against a fault in my book, page 77, where I accepted an

explanation given by Mynster, Renan,[1] etc., but inconsistent with my own view stated in the same chapter. It is corrected in preface, third edition (with acknowledgments to Professors Findlay and Weise), and in the text, fourth edition. In *St. Paul the Traveller*, I have tried to show how strongly this argument tells *in favour of* the South-Galatian theory.

2. Professor Findlay thinks I group Galatians with Thessalonians. That is not so. I accept fully the grouping of the Epistles in four classes, of which 1 and 2 Thessalonians are the first class. In my *St. Paul*, I explain on external grounds the great step that separates Thessalonians from the period of the four great Epistles. Professor Findlay goes beyond the facts, if he speaks of 'the accepted place (of Galatians) beside Romans.' The only opinion that can be fairly called 'accepted' is the general agreement of conception, aim, tone, and thought in the class Galatians, 1 and 2 Corinthians, Romans, which I assign *to the third journey*; and Dr. Clemen states as the *gewöhnliche Ansicht* (which comes near 'accepted view') that order of the four Epistles, which I maintain, and which Professor Findlay denies. He follows Lightfoot's strange error in dating Galatians after Corinthians; I hope he does not imitate his other even stranger error in placing Philippians before Colossians.

3. If there is anything clearer than another among the difficulties of the period, it seems to me to be that the policy in Iconium, etc., was Paul's. Professor Findlay says that it was Paul and Barnabas's jointly. We differ absolutely. He says that in Galatians it is never 'suggested that the Galatians knew' Barnabas. On the contrary, one of the time-honoured arguments (not one that I laid the slightest stress on) has been that Barnabas is alluded to as a person familiar to the Galatians.

4. I have neither said, nor implied, nor thought that Paul wrote 'his letters only to churches of the first rank.' The church to which Paul was writing was for the moment first in his mind. The remarks under this head are away from the question. And Pontus is 'beyond Galatia' only to those who, like Professor Findlay, look from the west: in fact, Pontus is naturally a much earlier recipient of the gospel than Galatia; and, when 1 Peter i. 1 was written (about A.D. 80), I believe (supported by Dr. Zöckler's powerful arguments, North-Galatian as he is) that there was no church in Ancyra and the other great cities of North Galatia.

5. The argument from Paul's 'having fulfilled the gospel of Christ from Jerusalem round about to Illyricum' would prove, on Professor Findlay's method, that Paul had preached in Commagene, Cappadocia, Lycia, Caria, etc., districts in closer connexion with the great line of communication from Syria to the west than was North Galatia!

6. The final argument puts the whole question in brief. He supposes that 'this region was lost to the Pauline mission.' In other words, to make the North-Galatian theory possible, he has to suppose that North Galatia entered into Christian history for the space of eight or nine words in Acts, received an Epistle, and again disappeared. I am again in perfect agreement with Professor Findlay: he has taken the only way. But is this not a slander on his Galatians? Charity thinketh no evil. Professor Findlay should be charitable to the creation of his own brain.

Dr. Zöckler, the latest North-Galatian champion in Germany, proves conclusively that Ancyra did not receive Christianity at an early period; and he therefore rejects the view held by Lightfoot and Findlay, and declares that the Galatian churches were at Persinus and some villages of the western corner of Galatia (quoting Dr. Chase and others as agreeing with him).

As to the intention of Luke in Acts, I cherish the hope of converting Professor Findlay to a higher opinion of St. Luke's merits as a historian; and I would conclude by repeating a sentence of his, merely inserting in it the word 'not.' 'It is *not* possible to press too far the correspondence between Acts and the Epistles' (provided, of course, that one does so in a rational way).

W. M. Ramsay.

The University, Aberdeen.

[1] 'So ist dieselbe nicht neu, hat vielmehr schon an Mynster, an Renan u. a. Vertreter gehabt,' as Dr. Zöckler says in his polemic, *Theolog. Stud. Krit.* 1895, p. 68.

Entre Nous.

THE steady progress of the Expository Times Guild of Bible Study is a source of gratification. For we have no higher aim than the encouragement of the study of the Word of God. There are now nearly three thousand members in the Guild, and they are spread abroad over all the continents, and may be found in not a few of the islands of the sea. To hold so many together, all occupied in this one thing, the study of the Word of God, is surely to do something towards the realisation of our aim. We regret that we did not publish the names of the members as they were received from the beginning. That cannot be remedied now, but we shall continue to publish the new names as they come.

The *Freeman* for October 18 contains an article by Principal Witton Davies of Nottingham, under the title of 'Berlin through Baptist Eyes.' It gives us many items of general interest, especially about the University, the University Professors and their forthcoming books. 'Dr. Baethgen, Dillmann's successor, disappointed me at first. But before the semester ended, he grew much in my admiration and affection. He is a slow speaker, and has evidently been accustomed to dictate his lectures. But he is impressive, and, like the late eminent Dr. Delitzsch of Leipzig, he now and again looses himself and preaches quite eloquently. He thinks very carefully, and yet freely. He is a man of deep spirituality, and this trait in his character has been intensified by the serious and continued illness of his wife. He and Dr. Strack occupy a position midway between Dr. Wellhausen on the one hand, and Dr. Adolph Zahn on the other. I may be allowed to refer to a new book by Dr. Zahn in which he writes as dogmatically of Wellhausen as the late Dr. Watts of Belfast (*Newer Criticism*) did of Robertson Smith. Dr. Zahn is equally opposed to the mediating school of Drs. Strack, Baudissin, and the late Drs. Delitzsch and Dillmann. Such writing, however orthodox the views contained may be, is very heterodox in spirit, and cannot but injure the cause it seeks to aid.'

Mr. Davies speaks of the late Professor Dillmann's family,—two sons and three daughters,—who are living together in Berlin; and of his library, which has been bought for the Johns Hopkins University of America. And this reminds him that Dr. Vatke's library is mostly lying in a Berlin bookseller's attic, uncatalogued and unknown. Of forthcoming books, Mr. Davies says a good deal. In a few months the late Dr. Dillmann's Commentary on the Psalms may be expected. The MS. lectures are being prepared for the press by Dr. Kittel of Königsberg, the author of the *History of the Jews*. Dr. Dalman of Leipzig is busy on a new manual of *Biblical Archæology*, which will be more conservative than the works of Benzinger or Nowack. A critical edition of the Babylonian Talmud is being prepared, backed by Professor Strack and others. Dr. Strack himself has in hand a small Grammar of Biblical Aramaic, and Dr. Nestle a critical edition of the Septuagint.

The Cambridge University Press has undertaken a critical edition of the Septuagint, for which the recently completed Manual Edition, prepared by Dr. Swete, was meant to be preparatory. It is intended to reproduce the text printed in the Manual Edition, with as full a critical apparatus as can be contained in a work of reasonable size. The readings of all extant Greek Uncial MSS. and fragments will be given, together with those of a certain number of cursives, selected after careful investigation with the view of representing the different types of text. The evidence of the Old Latin, Egyptian, Syro-Hexaplar, and Armenian Versions, and of the quotations in Philo, Josephus, and the more important Christian Fathers, will be included. Fresh collation will be made wherever necessary to secure accuracy. The editorship of the work has been entrusted to the Rev. A. E. Brooke, Fellow of King's College, and Mr. N. M'Lean, Fellow of Christ's College, and many other scholars have promised help. It is hoped that the Octateuch, which will form the first volume, may be issued in about five years.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE first part of Professor Sayce's new Archæological Commentary on the Book of Genesis, which is to be written for THE EXPOSITORY TIMES, will appear in our next issue. The same issue will contain the portrait and an account of the influence and work of a distinguished Oxford scholar. It will also contain the first of Professor Davison's papers on the Theology of the Book of Psalms.

Professor Mahaffy of Dublin has contributed an article to a recent issue of the *Sunday School Times* on 'Turning the other Cheek.' The well-known verse, 'Whosoever smiteth thee on thy right cheek, turn to him the other also' (Matt. v. 39), offers, he says, a certain obstacle to our genuine acceptance of Christianity. And he thinks that if Christian people would examine themselves they would see that they do not accept such precepts as that, and the like of it, literally, but have some device which rids them of the obligation.

One device is to regard such precepts as the expression of a complete rule of conduct, but *in an exaggerated form.* Aristotle says that in moral exhortations men should be urged towards the extreme that they dislike, in order to produce the happy mean. We are like crooked sticks. Our bent is all in one direction. And just as you bend your stick far in the opposite direction in order to make it straight, so Jesus would urge us as far as possible away from the extreme into which we are prone to fall, by setting before us the other extreme, and urging us to seek to attain it. We shall not attain it. We do not need to attain it. But the effort will leave us at the golden mean where Christ would have us be.

Another device is to regard these precepts as not expressing a complete rule of conduct. There are times when it is right to turn the other cheek; there are other times, however, when it is cowardly or criminal. Jesus set before men an ideal of humility and charity that has wrought wonders in the world. But, says a modern philosopher, 'much thought of some years ago,' J. S. Mill, He failed to inculcate manliness and that courage which was so amply developed by the laws of mediæval chivalry. The Christian ideal is therefore right in itself, and not even an exaggeration; but it is incomplete: it must be supplemented by an equally emphatic statement of the warlike ideal which resents injury.

But Professor Mahaffy will have none of these devices. He who adopts the first is ignorant of Christ; he who follows the second is ignorant of Christianity. If we admit, however tacit and timid our admission be, that our Lord sometimes exaggerated and must be corrected by our common

sense, then He is no longer our Lord, but a fallible human teacher. If, on the other hand, we say that meekness must be supplemented by resentment, we miss the one grand feature of early Christianity. For in the history of the early Church the one thing that stands out above all other things, and needs no correction or apology, is the extraordinary heroism which was shown in the face of death and torture, not only by men, but by feeble women and tender children. It amazed the heathen magistrates, who were striving after fortitude by the aid of philosophy. It amazed the wild savages, who mistook gentleness for cowardice, when they found that it was harder to terrify the missionary who came with the gospel than the invader who came in battle array.

So, then, these two things are established: firstly, our Lord said what He meant, and meant what He said, literally and strictly; and secondly, our Lord's precepts are compatible with the greatest courage, the noblest heroism. Still there is a difficulty. How is the Christian to maintain his dignity and his manliness under circumstances which would lead the ordinary man into meanness and self-contempt? By the ordinary view of the world, it is mean to swallow insults; it is unmanly to acquiesce in tyranny. How can the Christian afford to do what the world thus looks down upon?

He can afford it, says Professor Mahaffy, because of his superiority to the world. He can afford to seem undignified, because he has so great a dignity. He can afford to be counted mean, because he is so noble. When a child strikes you, do you immediately resent the attack and return the blow? If a woman attacks a man by night in the streets of one of our cities and insults him in violation of all the laws of social decency, is he a coward that he does not return the insult? Is he a coward even if he seeks escape in flight? Again, is it not bravery that makes the wife of the drunkard ready and even anxious to receive his blows and listen to his foul words, if by so doing she may screen him from public derision or deliver him from the grasp of the law? And in every case is it not superiority that makes such conduct possible? Is it not the parent's superiority to the child, the man's superiority to the degraded woman, the wife's superiority to her drunken husband? They do not fear the contempt of the onlooker; because there is no doubt of the motive, there is no hesitation where the greatness lies.

This is the position of the Christian. He does not need to resent an insult. He can afford to pass an injury by. It is his superiority to the world and the men of the world that gives him this privilege. He is nobler, and therefore he does not fear to seem less noble.

But is this not to flee one vice and fall into another? If the Christian feels so great a superiority to the men of the world that he can despise their judgment, is there not the danger that he will swell with self-importance? Practising humility, will he not cover himself with pride as with a garment? No, there is no danger. For the dignity of the Christian is not personal dignity. It is the dignity of his Master. He himself has renounced self-importance. It is thus that he is a Christian. There is no other way of becoming a follower of Christ, and no other way of continuing to follow Christ, except by denying self with all its importance and taking up the cross every day.

In the November issue of the *Arena*, there is an article by the Rev. W. E. Manley, D.D., on the word Hell. Its complete title is, 'Hell no Part of Divine Revelation.' Dr. Manley writes as a believer in the Word of God contained in the Old Testament and in the New. He incidently mentions and expressly accepts our Lord's resurrection from the dead. But he says that 'there is no term in the Hebrew or Greek Scriptures which has the meaning of the English word hell.'

Dr. Manley writes in earnest. He has reason to be earnest. For this doctrine, he tells us, was once the occasion of much unhappiness to himself, casting a blight over the best years of his youth, unfitting him for both study and work, and seriously threatening life. And worse than that, 'in our childhood a beloved mother was brought to the grave in the most shocking manner by her faith in this dreadful doctrine.' Then he tells the story, which we shall certainly not repeat after him; and he adds, 'These things occurred nearly seventy years ago; but they are as fresh in our memory as if they were of recent date. They have furnished us a strong motive to make all possible effort to remove from the Church and the world the cause of this misery.'

Now Dr. Manley has found no way of accomplishing this object so successful as the way he adopts in this article. He tracks the word hell through the whole Bible. That is to say, he takes the English versions, and wherever the word occurs in them, he turns to the original, discovers what its actual meaning is, and sets that down. And when he has followed every instance out, he comes to this conclusion, that 'there is no term in the Hebrew or Greek Scriptures which has the meaning of the English word hell.'

Four words are so translated in our versions. One is Hebrew, and occurs in the Old Testament. It is Sheol. The others are Greek, and occur in the New. They are Hades, Tartarus, and Gehenna. Sheol is found in the Old Testament sixty-five times. In the Authorized Version it is rendered thirty-one times *hell*, thirty-one times *grave*, and three times *pit*. In the Revised Version it is only fifteen times rendered *hell*, only fifteen times *grave*, and five times *pit*; while thirty times it is left untranslated—the Hebrew word Sheol being transferred to the English pages. The Revisers admit, says Dr. Manley, that the word does not mean hell. They hold that it means a place of departed spirits, both good and bad. They ought therefore, he contends, to have left it untranslated always, since they could not properly render it either hell or grave. He himself believes that in every instance it ought to have been simply rendered *grave*.

For he says that in every instance of its occurrence Sheol is simply the grave. It is not a particular grave or burial-place. For that there is another Hebrew word in use. It is the grave or place of the dead in general, quite the sense of the English word itself. The burial-place in which Jacob's remains were placed at Hebron is called *geber*; but Jacob speaks of going down to *sheol* to his son, mourning.

Whereupon Dr. Manley runs through the Old Testament and touches on every occurrence of the word. And with admirable ease, though it may be ease which is the long result of great uneasiness, he finds that every occurrence is best fitted by the meaning 'grave.' When Jacob says that he will go down to Sheol to his son Joseph, mourning, he simply means that he will die or go down to the grave. When David sang his song and said, in 2 Sam. xxii. 6, 'the sorrows of Sheol compassed me about,' he sang, says Dr. Manley, of such sorrows as bring one down to the grave. The Revisers have preferred 'cords' to 'sorrows,' which would be yet more easily accessible to Dr. Manley's interpretation. When Job answered and said (xxvi. 6),

> 'Sheol is naked before Him,
> And Abaddon hath no covering,'

Dr. Manley simply remarks: 'Sheol is the limit of our vision, but not of God's; the passage is obscure.' In Ps. ix. 17 we read: 'The wicked shall be turned into Sheol,' and Dr. Manley interprets for us: 'This is the way a victorious army treats its fallen enemies—it turns them into the grave.' And again he misses the more manageable rendering of the Revisers—

> 'The wicked shall *return* to Sheol,
> Even all the nations that forget God.'

Nor when Dr. Manley passes to the New Testament and examines the passages which speak of Hades, or Tartarus, does he find his difficulties insurmountable. He does not discuss the meaning of Gehenna in this article, leaving it for another; but it is manifest that as in every place of their occurrence Hades and Tartarus are found to mean the grave, Gehenna will also be found in every place of its occurrence to mean no more.

The only passage before which he halts for a little (he never hesitates) is the parable of the Rich Man and Lazarus. He says: 'The rich man was buried in Hades (Luke xvi. 22). This is the reading of the Vulgate, and, if correct, Hades has the sense of grave, like the other instances that have been quoted. At the same time, the parable is based on the heathen views of Hades, which were the same essentially as those of our late Revisers and other liberal orthodox Christians. The Jews obtained them of their Gentile neighbours. *Not a single idea of this kind* did they get from revelation. For this reason the passage has nothing to do with our subject. Our discussion is concerning the Bible usage and not the heathen. That Jesus constructed a parable out of heathen ideas, then held by the Jews, or at least some of them, is no proof of the truth of those ideas, nor that He meant to give them His approval. Parables are employed to illustrate and enforce truth; but they need not themselves be true. Parables are made of fiction as well as of fact. A parable is generally made up for the occasion. The character of the parable of Dives and Lazarus does not permit us to use it as proof of future rewards and punishments; for these constitute the parable itself. Such a parable must represent something else—something having a resemblance to the parable, to be sure, but never the same. The context must show what the parable really means.'

Such is Dr. Manley's way with the parable of the Rich Man and Lazarus. These are his own words, italics and all. Are we able to follow him? Well, there is no doubt that what he says of parables in general is true and very well said. It is also at least possible that he is right when he holds that Jesus could use, and in this instance did use, the current conception of His hearers as the machinery of His parable, without Himself accepting them. But none of these things so much as touches the matter in hand. For it is Dr. Manley's desire to prove that when the grave closes over the wicked, their sins and their sorrows are at an end together. But if this parable has any meaning at all, it surely means that death does not end all, but in the world to come there is retribution: 'Now he is comforted, and thou art tormented.'

It seems to be so at least. No doubt it may be argued, and we are quite ready to hear it argued, that Jesus might use the whole scenery of a world to come as the mere instruments of His parable, His sole purpose being to persuade His hearers to live a right life here. We are willing to have it argued so. But how can we allow the argument to be confined to this single instance? If it is possible that Jesus meant no more than that on this occasion, and all the rest was imagery, it is not possible that when He said on another occasion, 'These shall go away into eternal punishment, but the righteous into life eternal,' He meant that their punishment would come to an end at the grave.

And so we are driven to ask, first, if Dr. Manley has gained much advantage when he has proved that hell is no part of divine revelation. He evidently thinks he has. When he himself discerned that hell was not in all the Bible, he had no more trouble, he says. 'Since that time not a doubt on this subject has obtruded itself on our mind for a single moment.' And he knows no way of persuading people to surrender the 'unsavoury dogma of endless woe' so successful as the delivery of a course of lectures on the word hell, tracking the word through the whole Bible. But

when he has delivered his course of lectures, and when he has traced the word to its last hiding-place, what a vast territory remains untravelled still. And not only is there a vast territory of promise and fulfilment, there are also strongholds in it that have not yet been touched, one strong tower especially which has not even been seen from far. It is not the hope of any prophet or saint of the Old Testament; it is not the reasoning of any apostle of the New; it is not even the words of the Lord Jesus Christ; it is the Lord Jesus Christ Himself. Though Dr. Manley has proved that the word hell is no part of divine revelation, what of that when Jesus Christ remains, —Jesus Christ, who came from God and went to God, that He might be the *Judge both of the living and of the dead*?

But we are driven, in the second place, to ask if Dr. Manley has proved that hell is no part of divine revelation. And in order to do that, we turn inevitably now to the greatest book we have had for many a day on this great doctrine of Immortality. Now in Professor Salmond's *Christian Doctrine of Immortality*, at the 199th page, we read with utmost clearness that 'Sheol denotes a definite realm of the dead, and is not identical with the grave.' And when we have read beyond that page, and on to the end of Professor Salmond's faithful investigation, we are able to see that Dr. Manley is not only wrong, but that he has missed the very lesson which Christ came to impress us with, that God is not the God of the dead, but of the living.

In the last issue of THE EXPOSITORY TIMES some Notes were given of Professor Sayce's recent utterances, the one a speech, the other a magazine article, on the Higher Criticism of the Old Testament. To these utterances Canon Driver has made reply in the *Guardian*. Now Canon Driver is master of an English style that is not one whit less forcible than Professor Sayce's own, for it makes up in dignity what it lacks in colour. It is a style, moreover, that is peculiarly effective in controversy. It never misses an opportunity, but it never presses an advantage. Every word lends its influence to the reserve and sweet reasonableness which make its greatest charm. The reader may begin in bitter hostility; before he ends he is at least charmed into neutrality, if not won wholly over.

The opening sentences of Canon Driver's reply are these: 'The statements to which Professor Sayce has recently committed himself in his article in the *Contemporary Review* for October, and in the paper read by him at the Church Congress—of which the latter may be described as a shorter recension of the former—contains so much that is exaggerated and inaccurate, and are so calculated to misinform rather than to enlighten the reader on the subject with which he deals, that, though I would gladly have remained silent, the interests of truth compel me to come forward and contradict them. The task, I need hardly say, is no grateful one; personally, I recognise ungrudgingly the high merits of Professor Sayce as an Assyriologist; I admire cordially the zeal and disinterestedness with which he has devoted himself to archæological research; but when, in order to promote the interests of one study, he adopts the strange expedient of gravely misrepresenting another, I feel, however regretfully, that the time has arrived for a protest to be made, and the truth to be distinctly stated.'

The first statement by Professor Sayce which Dr. Driver then approaches, is the statement that the critical analysis of the Pentateuch rests in large measure upon the assumption that writing was practically unknown to the Israelites in the age of Moses. To this Dr. Driver gives a courteous negative. 'It is totally untrue.' The age of Moses might have been as prolific in literature as the age of the Renaissance, and the arguments against the Mosaic authorship of the Pentateuch would be exactly as strong as they are at present. For the critical view of the Pentateuch depends

not upon any assumption that Moses was unacquainted with the art of writing, but upon the internal evidence supplied by the Pentateuch itself, and the relation which its several parts bear to one another, and to other parts of the Old Testament.

Secondly, Professor Sayce asserts that the modern criticism of the Pentateuch is 'conducted by critics, European or American, whose training and modes of thought are utterly alien from those of the East.' Canon Driver asks whether it has not been Western scholars, and Western scholars alone, who by patient and laborious study have recovered the clues to the hieroglyphics of Egypt, and the cuneiform tablets of Babylonia and Assyria. Is our whole knowledge of these languages, and consequently our knowledge of the history and religion of those great ancient civilisations, to be reckoned of no account because the scholars who have gathered it for us are men whose 'training and modes of thought have been utterly alien from those of the East'?

Again, Professor Sayce declares that our knowledge of the Hebrew tongue is 'in the highest degree imperfect.' Really? asks Professor Driver. 'In *the highest degree*?' he asks, with surprise. And he emphatically adds that while such an expression might be true of our knowledge of the language of the Hittites, it is wholly inapplicable to our knowlege of Hebrew. There are isolated words and passages where the meaning is uncertain. But these are chiefly in the poetical books. 'We possess abundant materials for determining both the meaning and the varying usage of all the words commonly employed in the historical narratives, with which, all but exclusively, the critic of the Hexateuch has to deal.'

More persuasive is Professor Sayce's gibe that the analytical critic is always so 'cocksure of his analysis.' And therefore Canon Driver gives it more attention. He will not deny that critics speak with confidence when they consider that the data permit. 'Does Professor Sayce himself never speak confidently when he tells us the meaning of a cuneiform inscription, or deduces from it historical inferences, even though the inference, to other scholars, seems precarious and arbitrary?' But when the data do not permit it, Professor Driver does not think that the critics are more confident than other men. Even Wellhausen closes his *Composition of the Hexateuch* with the remark: 'I have here frequently followed untrodden paths, and am far from imagining that I have everywhere arrived at secure results.' And, not to go farther afield, Canon Driver cites a sentence from 'the most recent critical work which has come to my hands'—the *Commentary on Judges* (in the 'International Critical Commentary'), by Professor G. F. Moore of Andover: 'These questions [respecting the structure of Judges vi.–viii.] are as yet far from a definitive solution; the attempt which is made below can claim only the character and value of a critical experiment.' And he adds: 'Professor Sayce himself could not speak more modestly were he deciphering an inscription in a hitherto unknown tongue.'

Those are the main points of Professor Sayce's attack on the literary analysis of the Hexateuch; and those are the leading sentences of Canon Driver's effective reply. Canon Driver speaks out plainly and sometimes with due emphasis, but it is difficult to say that he takes an unfair advantage. And when in the closing paragraph of this discussion he summons Professor Sayce as a witness against himself, we cannot deny him the privilege, or refuse our admiration for the use he makes of it. For he is able to make Professor Sayce tell us that as late as May 1894, in the third 'revised' edition of his *Higher Criticism and the Monuments*, he held the very opinions which he now condemns. 'One of the most assured results,' he said then, 'of the literary analysis of the Old Testament records has been the existence of documents of different age and authorship in the Pentateuch.' He also said that this fact 'is fully in accordance with the teachings of Oriental archæology.' He

proceeded to illustrate it by the composite character of certain ancient Egyptian and Babylonian texts. And his final verdict was that 'the Higher Criticism of the Old Testament has thus been justified in its literary analysis of the Books of Moses.'

From the offices of the Christian Evidence Society (13 Buckingham Street) we have received the Twenty-Fourth Annual Report of that Society. It confirms an impression which we have been lately led to form, that at the present day what may be called the professional defence of Christianity is, in our own country at least, unusually able and unusually satisfactory. The weakness of professional defence from the beginning until now has been the attempt to defend what is indefensible because it is untrue. In short, professional apologetes have often been marked by a zeal which quite outran their knowledge.

That this is greatly altered, we owe it perhaps most of all to the able books on Christian Apologetics which have recently been published. To name only the ablest of them all, the influence of Professor Bruce's *Apologetics* has been very wide and wholly healthy. One can scarcely be mistaken in tracing its tone, and even occasionally its phraseology, in some of the most exalted speeches here. For speeches were made at the annual meeting, and they are quoted either fully or at considerable length in this Report. The speakers were the Master of Trinity, Dr. R. M. Thornton, the Bishop of Grahamstown, the Rev. H. H. Pereira, the Rev. F. Relton, and Professor Redford.

Mr. Relton's speech is particularly useful. He was told 'to indicate as briefly as possible the present position with regard to Christian Evidences in this country and elsewhere,' and he does exactly what he was told to do. He says that during the last half century two battles have been going on—the battle of the Documents and the battle of the Doctrines. Of the battle of the Documents, the greater part—for the New Testament part is the greater part—has been already won. We are now engaged in the battle of the Doctrines. And what strikes him as new and most encouraging in respect of it, is the fact that it is being conducted on both sides by men who are not antagonistic to, but who are in deep sympathy with, the spirit and the idea of the Christian life and Christian truth.

But what does Mr. Relton mean by the battle of the Doctrines? We shall see that in a moment. 'The result of the battle of the Doctrines, as I take it, is given to us in the writings of three men in particular,—I select continental writers by preference,—Beyschlag's *New Testament Theology*, Lobstein on the *Pre-Existence of Christ*, and Sabatier on *St. Paul's Epistles*.' Now, these men belong to a new school. They are in sympathy with the supernatural, they are studying the New Testament according to the scientific method of investigating facts, and seeing to what conclusions the facts lead them. And what is the result of their work? They admit the doctrines of the Resurrection, the Atonement, the Ascension of our Lord, the Session in Glory, and His mediatorial work; they admit the doctrine of the Second Advent; and Beyschlag admits what he calls the economic Trinity, the Trinity of Revelation, not the Trinity of Essence. They fall short only in one point. And now, says Mr. Relton, the battle we have to fight—the point about which controversy is still raging, and will rage for some time to come, the central point which will have to be dealt with very cautiously and very tenderly—is the doctrine of the Pre-Existence of our Lord implied in the Incarnation.

Friedrich Loofs.

By Professor the Rev. W. F. Slater, M.A., Didsbury.

Dr. Sanday has taken as the subject of his first lectures, as Lady Margaret Professor of Divinity, at Oxford, 'Recent Researches into the Origin of the Apostles' Creed.' We need not remind our readers of the recent German investigation upon this subject, nor of the widespread controversy which it has occasioned. While acknowledging the value of English work in this sphere,—particularly in the writings of Heurtley, Swainson, Swete, and Lumby,—Dr. Sanday intimates that 'the Germans have brought him nearest to the origin of the Creed.' The labours of Caspari, Hahn, Harnack, and Zahn in this department of inquiry are well known. If these learned and zealous explorers differ somewhat in their results, they agree to trace the beginnings of the most ancient symbol of the Church to apostolic days. Among his authorities, however, the Lady Margaret Professor declares Loofs to be 'the most attractive theologian in Germany'; and that 'if any one is likely to speak the last word on the origin of the Creed, it is Loofs.' As this name has not yet become widely known in the theological world, the readers of this journal may be interested in some account of his works.

Herr D. Friedrich Loofs is Professor of Church History in the University of Halle. It is gratifying to find that this venerable school of sacred learning has a teacher so well equipped with patristic and current theology, and yet thoroughly in sympathy with the best critical ideas. Perhaps we ought not to be surprised that this ancient fountain of Pietism can yet supply inspiration to minds saturated with the modern, scientific spirit, as is that of Professor Loofs.

His latest publication consists of three sermons on the Creed, preached before his university.[1] The first discourse begins with the remark that one half of the Sundays in the year are, in the Church calendar, called 'Trinity-Sundays.' Trinitarian doctrine was once very prominent in Church teaching, but has recently fallen into the background. Yet, we must either renounce the formulas, or more carefully study their significance. Are we not still baptized into 'the name of Father, Son, and Holy Ghost'? He goes on to show that the articles of the Creed are organically connected. If the first article asserts our trust in God as our Father, it yet refers to the later portions which exhibit the work of the Son and the Spirit. Further, he is careful to point out that faith is not a merely intellectual operation, but a spiritual experience. The child does not need a philosophic interpretation of his relation to his parent before he can trust him. 'Trust, that yields itself wholly to the hand of God, that knows itself safe as a child on his father's breast — trust, that suffers itself to be led, blind, without self-choosing, that is Faith.' 'I believe' is the first article of the Christian faith, and indeed its sum.

The connexion between the first article of the Creed and the second is found in the conditions of humanity. Can man thus 'trust' in God? Can he, when tragic sorrow is upon him, trust in God as a loving Father? Can he, when truly convinced of sin, confide in a holy Being? Surely, the work of the Son and the grace of the Spirit here become a necessity. The articles of the Creed can not be taken in complete isolation. 'True faith has neither pieces nor parts;' it is a complete whole. The first article is not enough by itself, as some think; it needs the contents of the second and third parts to make a full account of Christian faith.

In the second sermon Professor Loofs refers to Luther's explanation of Christian faith in God. The great Reformer exhibits the relation of the faith that 'Jesus Christ is my Lord, who has redeemed me, a lost and condemned man,' with that in God as the Creator and Preserver of all. Melanchthon said that the first articles both looked to the last, which contains the clause: 'the forgiveness of sins.' But the faith of the majority of Christians cannot rest on critical grounds. They may not be able to give to all the items of the Creed the exact significance of theological science. There are portions of the Creed itself which are not original or fundamental. Such

[1] 'Das Apostolikum in drei, am 1, 3, und 5 Trinitatissonntag 1895, im akademischen Gottesdienste zu Halle gehalten Predigten, ausgelegt von D. Friedrich Loofs, ordentlichen Professor der Kirchengeschichte am der Universität Halle.' Halle: M. Niemander, 1895.

clauses as 'Maker of heaven and earth,' and 'He descended into hell' were added to meet transitory conceptions in the minds of an early generation of Christians. 'That cannot be fundamental which may not be made clear to all Christians, old and young; it can not be fundamental, which perhaps a Paul and John did not know' (p. 21).[1] If a man believes in God as his Father and in Christ as his Redeemer, he has the root of faith from which the rest will grow. He may not understand 'eternal sonship,' and yet have faith in the Redeemer. 'All formulas which pass over the sphere of our experience are metaphorical, imperfect, and controversial' (p. 23). Yet, no Christian faith can be sufficient which does not believe in Christ as revealing to us the living God, and as the Conqueror of death.

It will be seen that the preacher emphasises the subjective side of Christian faith. The personal experience of sin and salvation is more to him than the elaboration of the most venerable or critical doctrine. We may all be glad that German defenders of the faith are learning more to rely upon the evidential value of Christian experience. The doubts raised by historical and literary criticism may be too subtle to be removed by immediate refutation on the same lines; but the appeal to the consciousness of faith is always irresistible. Professor Loofs uses it with so much appreciation that we can understand Dr. Sanday when he speaks of him as 'an attractive theologian.' He has evidently drunk deeply at the best sources of the theology of the Reformation, and can express himself with the truest spiritual power and pathos. Rationalism may withstand logic and history, but is powerless before such a testimony as the following:—'When I feel the power which goes out from the words, "Thy sins are forgiven thee"; when I know that His word, "I have overcome the world," is true, notwithstanding Golgotha, then I can understand and believe the Easter-tidings, and I bow the knee, with Thomas, before Him who has risen, and say, "My Lord and my God"' (p. 24).

In the third sermon on the Holy Spirit there is much that is interesting, and some statements which might be criticised. He allows that the Spirit works in the 'Holy Catholic Church'; but the Church is not an outward and visible organisation: it is the 'fellowship of all believers.' He regrets that the idea of the visibility of the true Church 'haunts many evangelical heads.' The kernel of the older doctrine he believes to be that it is the one God who made us, has redeemed us in Jesus Christ, and sanctifies us by His Spirit. Many 'inadequate expressions in hymn-books favour misunderstanding,' and lead to Tritheism. To those who make 'Spirit' synonymous with 'Power,' he recommends the study of Force in the light of recent science. It is better to leave the inexplicable unexplained.

But the reputation of Loofs does not rest on his *Predigten* alone, though these clearly reveal his grasp of evangelical truth, and his faculty for exposition and application.[2] His *Guide to the Study of the History of Dogma* shows that he is a learned and accurate adept in ecclesiastical history.[3]

This book is a marvel of comprehensive and condensed information. In one volume of 450 pages the genesis of Christian doctrines and ideas is carefully reviewed, and the critical statements of the leading divines of every age are quoted and considered. For lecturers and students in church history the book is a rich and convenient manual. For any who have been almost oppressed by the vast proportions of Harnack's *Dogmengeschichte*, Loofs' *Leitfaden* will bring timely and real assistance. We have not space to describe the book in detail, or to illustrate the theological system of the author. He is evidently a disciple of Harnack, but is sufficiently independent to inspire confidence. A passage in the preface to the second edition—which was intended to explain his relation to Harnack—does not appear in the third edition; because he thinks that every one knows his obligations to this distinguished teacher, and also the points of difference between them. Dr. Loofs, clearly, does not dread the result of an inquiry into the intellectual and religious developments which prepared the way for Christianity. He carefully surveys the progress of Gentile philosophy with that of Alexandrian and Rabbinical thought,

[1] The preacher here attaches a note which shows how far he would go in meeting the modern doubters on some points. 'Dass obiger Satz sich auf das "empfangen vom heiligen Geiste, geboren von der Jungfrau Maria" bezieht, mag hier im Druck ausdrücklich bemerkt werden.'

[2] An earlier volume of sermons was published in 1892.

[3] *Leitfaden zum Studium der Dogmengeschichte, zunächst für seine Vorlesungen*, von F. Loofs, Doctor und Professor der Theologie in Halle: dritte verbesserte Auflage. Halle: M. Niemeyer, 1893. Another important work is a monograph: *Studien über die dem Johannes von Damaskus zugeschreibenen Parellelen*, 1892.

and of all other systems which might be supposed to contribute to the formation of the doctrines of the Church. But all these together could not create the 'Personality of Jesus'; and a 'purely historical understanding of Jesus, His work, teaching, and self-consciousness, is impossible.' On some points Dr. Loofs seems disposed to yield to critical views, though we gather that he holds the canonical authority of the books of the New Testament, and entirely rejects the Tübingen speculation. His works encourage the hope that the time has come in Germany when the best results of modern inquiry and criticism are to be used in the service of a living Christianity.

An Anonymous Poem.[1]

By the Rev. F. G. Cholmondeley, M.A., Leek-Wootton, Warwick.

The article on 'A Neglected Poem,' which appeared a while ago in The Expository Times, turned back my attention to another poem of a somewhat kindred character, which is probably not so well known as it deserves to be. It is entitled 'Confessions of a Poet,' and the same sort of interest attaches to it as to the 'Confessions of St. Augustine,' in that it is the honest, fearless avowal of the writer's own inward struggles towards a full acceptance of the Christ. Claiming to be a poet, he has amply vindicated his claim to the title, though one cannot regard the little book as fortunately named; it is not the poet confessing himself we find, but a troubled soul clothing its confessions in the garb of poetry. This soul has gone into revolt for a while with Shelley; has faced the mysteries of *Paradise Lost* and *Paradise Regained* with Milton; while for motto appears on the title-page a quotation from Plotinus, 'I am endeavouring to bring the God within me into harmony with the God which is in the Universe.' A few pages of preface furnish a link between the motto and the poem itself. A brief notice of its contents may prove not unacceptable, I hope.

The first stage tells of an early delight in Nature, a simple yielding to her charm, as the eye drinks in the varying phases of her beauty. But Nature has other moods; there is more to know than on the smiling surface at first appears, and the attempt to read her riddle is disquieting. Her fair sights please, but

> What avail all these
> Which are as picture-books to children, grown
> Past the old pleasure of the coloured form,
> And hungering for the knowledge and the truth
> Imparabled therein?

Thus questionings arise, perplexities, misgivings. Man finds himself confronted in Nature with contradictions such as he finds in his own being, comminglings of beauty and terror, love and hate. And hence the very sense of sympathy with Nature breeds more and more dissatisfaction and dismay, a sort of unreasonable impatience with Nature for her inability to reveal the inner secrets of her being. Man feels himself the child of Nature, yet can wring no explanation from her of the baffling problems that encompass both. Gazing upon her, he is as one beholding his natural face in a glass. It is himself over again. The frowns, the bad passions, seem only too faithfully reflected there.

These subtle discontents, aggravated by a sense of helplessness and utter imperfection, are recognised as the first stirrings of God within, believed in indeed ('for God to me was never doubt or dream'), but not yet so known as it is dimly realised that perhaps only saints can know Him. The veil seems but a thin one that is separating him at this point from the light, and there are even moments of partial uplifting when flashes of the light stream through. But it is but an intuition, a presentiment. He stands as it were at the threshold of the Promised Land, yet he must back into the wilderness and wander long, ere that threshold shall be passed and an actual entrance won.

[1] The adjective no longer applies. The author, it now appears, is the Rev. Alfred Starkey. He has quite recently reissued the poem in an expanded form, along with two other poems, and with a new Introduction prefixed, in a little volume, entitled *Religio Clerici* (Elliot Stock, 1895).

Why did not God at this point compel his following? Because, alas! the flesh was strong to lust against the spirit—

> My nature, like unto the king's of old,
> Had oft a beast's heart given it,—
> O, nothing but Thy grace,
> My God, Thine unforgetting love, Thy will
> Elective, irresistible, now drew
> The soul, fast sinking into depths of sin,
> Unpurged and hopeless in repeated plunge,
> From bottomless perdition!

The fever left him, and slowly rallied the truer self. The natural purpose of the heart returned. Mid fear and trembling is resumed the quest for truth, 'with larger outlook on the end foretold by the desire prophetic.' And first Science is interrogated, but proves unsatisfying. Her inability to yield the clue is pathetically exhibited in the following fine apostrophe addressed to her:—

> Nor may'st thou think to find it, for thy search
> Lies in the second cause, opens all doors
> But that which leads unto the mystic shrine
> Where glows the fire of which true light is born.
> The nature in the nature still eludes thee,
> And thine anatomizing scalpel fails
> To explore the genesis of noblest life,
> The passions, prayers, divine solicitings
> Of human souls, played on like instruments
> By powers beyond our mortal needs;
> . . . . . .
> Ah no!
> Thou hast no balance fine enough to weigh
> The worth of human love and happy tears,
> The penitence and sighing shame of hearts
> Veiled from all eyes save of the God within.
> Thou hast no medicine for minds diseased;
> Thou canst not charm away the canker griefs
> Which eat into the soul; thine anodynes,
> That lull the thought of God asleep, are vain
> Against the steadfast and appalling gaze
> Wherewith remorse outwatches the last hours
> Of a defeated, broken life.

Recourse is next had to Philosophy; but she, too, fails to satisfy. The very disorders in man's being must be a bar to reaching any sure conclusions along the track of man's own unassisted thought. The defective nature of the instrument must largely vitiate any results attained. Bewildered systems, broken messages, illusory conjectures, all witness to 'some dread faultiness of sin in us.' Man lacks the single eye, the vision of the pure in heart. The track of thought wanders on and on, 'but seldom nears the God of whom it asks'—

> Alas, the world
> Is full of sin, and torn by adverse powers!
> And man, its finest outcome, wrong himself,
> Sees wrongly, through a troubled atmosphere,
> The awful Form which moves behind the veil
> In light our purblind vision cannot bear.
> . . . . . .
> Pass then, Philosophy! Thy foot is lame,
> Thy wings are of their captain pinions stript,
> The illusion of the world's sin cheats thy light,
> The misery of the world's woe starves thy thought.

When intellect has thus retired crestfallen from the baffling quest, there remains the inclination to trust by preference the quicker apprehensions of the heart; but these in their outgoings seem doomed to sharper disappointment yet. For on the threshold a great doubt uprises, enveloping in its dark shadow God Himself, or at least 'the great story told of Him, His nature and His ways, in ancient writ.' The familiar moral difficulties of the Old Testament are brought forward here, though the whole subject is handled reverently as by one who is forced reluctantly to find in them an impeachment of God's love. The impeachment is overruled by stronger considerations on the other side enforcing an attitude of wise suspense; but it is a heavy burden laid on faith, since no theory of an evolution seems fit to meet the case. These apparent cruelties in the divine dealings refuse to fall into place as lower stages in an upward development, but stand outside discordant altogether. But for all that a development is there. The labouring soul still onward pressing finds that these Old Testament Scriptures can show their justification as from God. The hampering theory of verbal inspiration once discarded, there open out larger views of a revelation progressing evermore towards a fuller light, a growing purpose of divine love not to be arrested or diverted by any opposing forces. He concludes by characterising the Bible thus—

> A wondrous Book
> Terrible in good and evil mixed, like man,
> Nay, like the world, and, if indeed like that,
> Stream from the same amazing fountain, work
> Of the one creative force which rules in time,
> And lifts aloft the sceptre of the Good,
> Triumphant even in its worst defeats.

Scripture, Man, Nature, all these are linked by subtle analogies to each other. The same discords

and contradictions appear in each; and if Scripture has now justified itself to the heart that would assure itself of God's self-revelation there, the two other books still call for closer investigation, and the old misgivings re-emerge with acuter force. For Nature appears so callous, so merciless, so indiscriminating, so inexorable, so little instinct with moral purpose in her ways. Can this be God's world? and are these, indeed, God's ways? And man again, how cruel is he in his selfishness, how pitiless in his greed! How intolerable are the wrongs and the oppressions which mark his social state, wherein the victims are so many, stunted of all spiritual and intellectual growth!—

> In vain, in vain, we tell ourselves this scene
> Of sin, vice, wrong, of sorrow, shame, and death,
> Whose mortal touch is first on murdered souls,
> Has providences somehow with it mixed,
> Which sets the curse to work out final good.

Then shortly he resumes—

> Aye! I do well to voice my discontent,
> Since God Himself, dissatisfied, proclaims
> Aloud by Christ, this world a scene of wrong,
> Slave for redemption, death in need of life.

The great discovery reached through Christ is, that the soul in its pained sense of all the evil encompassing it, both without and within, has been all the while in sympathy with the heart of God. Doubt yields in contemplating the healing mission of the Incarnate Son, who came to lift off the curse from nature and from man. Many a Lot in Sodom has been vexing his righteous soul from day to day. Now Christ has set His seal to that vexation as divine. And what then of the origin of evil? The most here possible may be the recognition that in its essence it is 'Self opposed to God.' The fall of Lucifer is depicted, and the desperate malignity whereby he schemed to involve God's new creation in his fall. If such was the root of the rebellion, it accords with all the phenomena of rebellion that as matters of woeful experience we deplore. And then how rapturously may we hail the appearance of the great Felon's Vanquisher in Christ, well fitted to be God's Champion and ours, being both God and Man. One Figure only fills the poet's vision now—

> One Figure only, of incarnate truth
> And love and will victorious, Christ, who holds
> The keys of death and hell, their Vanquisher,
> Whose foot, advancing, treads the mysteries
> Of Nature's sin and shame to nothingness;
> Whose hand, uplifted, swears the Covenant
> Of God's eternal peace, with all the worlds
> Established, in the mighty heart of man
> The bond first sealed and witnessed by His blood.

How the clue thus given in Christ is applied to the solution of the old difficulties in detail, it would take too long to indicate. For the man himself but one more step remains, the step of personal self-surrender to the Saviour; for even sublimest thought has no adequate sustaining power apart from whole-hearted consecration of the life. Will it provoke a smile, to learn that this cultured, meditative soul found grace for the final step at a Salvation Army meeting? It was to his own surprise, in despite of all that was repelling to his natural tastes. But he felt Christ's hand laid on him there, and his whole being responded, and the result was peace.

It has been difficult to do justice to this little volume by quotation, for as a poem it commends itself, not so much by the occurrence here and there of brilliant passages, as by the uniformly high level that is sustained throughout,—a rarer excellence! The occasional irregularity in the structure of the lines hardly constitutes a serious defect. It deserves attention, for, though traversing in the main well-beaten tracks, it has all the freshness of reality; it is pathetic in its honesty, and always reverent in tone. Its chief value is as a record of felt experiences. From many a tangled maze of doubt the soul at length emerges to find fulness of satisfaction for all its yearnings laid up for it, along with infinite sympathies, through Christ in God.

Requests and Replies.

1. Is it consonant with both Arminian and Calvinistic theology to teach that there must always be an 'if' in Christian life, that absolute certainty of final salvation is unattainable?

2. If the test of being a Christian is always in the present tense, has past religious experience any evidential value?—J. F.

1. The question of a man's final salvation is to be viewed from two standpoints: the one divine, the other human.

Viewed from the divine standpoint, according to the Calvinistic theology, there can be no element of doubt as to the final salvation of one who by faith has laid hold of Jesus Christ as his Saviour. All the links of the chain are equally secured by the divine decree, 'Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified.' The purpose that secures the final salvation of the believer provides all the necessary steps by which this result is attained. If he prove a backslider, the means are provided by which he is recovered from backsliding. 'My sheep hear My voice, and I know them, and they follow Me. And I give unto them eternal life, and they shall never perish; and no man shall pluck them out of My hands.' Thus, when the matter is looked at from the divine point of view, the Calvinistic theology admits of no 'if.'

But, according to the Arminian theology, there is room for an 'if,' even from the divine point of view. For the final salvation of anyone is made to depend on something which is done by himself; even the divine procedure in his case is conditioned by his action in the matter. Should he become a backslider, his salvation would be imperilled, and should he continue a backslider, his salvation would be lost, because Arminianism has no divine provision for certainly recovering him from his departure from the faith.

But the aspect of things is changed, even under the Calvinistic theology, when the matter is looked at from the human point of view. We must suppose an actual case. One puts to me the question, 'Is it certain that I shall be saved?' I must answer that question with an 'if'—'Yes, if you continue to cherish your present faith, and to live a corresponding life.' 'But,' asks the other, 'have I not good reason to know that God has called me, and justified me, and does it not follow that He will finally glorify me?' I answer, 'If you are really called and justified, this does follow; but, in that case, you know that you will be kept in the path of faith and obedience to the end. The moment you begin to disbelieve, or to act unworthily, you make it doubtful whether you have been really called. You cannot rely on the last link of the chain, if your conduct throws doubt on the first. You cannot be sure of being glorified, if you are making it doubtful whether you are truly called.'

Thus it appears that under the Calvinistic theology there *is* room for an 'if,' when the matter is regarded from the human point of view. But the 'if' has no reference to the certainty of the issue of the process when it has really been begun. It has reference only to the possibility of error as to whether it has been begun.

If we should express the matter in philosophic phrase, we say—Objectively, there can be no room for an 'if'; subjectively, there may.

2. Supposing it to be granted that 'the test of being a Christian is always in the present tense,' past experience may be very helpful to confirm and complete the evidence. Faith is of many degrees; it may be small as a grain of mustard seed, or it may be the faith that removes mountains. When the Philippian jailer asked, 'What must I do to be saved?' he got the simple but sufficient answer, 'Believe in the Lord Jesus Christ, and thou shalt be saved.' At some future time he may have had doubts as to his state. Such a man as he would be very likely to fall under besetting sins, and at such times doubts would naturally arise as to whether or not he was saved. The true way to act in such circumstances would be to throw himself anew on Christ by faith, and anew appropriate His saving grace. But the act of faith is not a mechanical, but a spiritual, invisible act; it cannot be made clear to the senses, and one does not always realise the peace which it is fitted to bring. Would it not in such a case be a help to the man to recall the past—to recall the time when he, a rough and probably ungodly pagan, with a lifetime of sin upon him, directed his view to Christ, and was lightened of

his burden? In God's gracious economy there are special provisions for strengthening faith. When God called Abraham to behold the stars, and to regard them as an emblem of his future seed, it was to strengthen his faith. When he gave him circumcision, it was for the same purpose. And this, too, is one of the objects of the Christian sacraments. And so past faith may be called in to buttress present faith. But it would be highly objectionable to *substitute*, as evidence, the past for the present. It is said of a great puritan that when dying he asked a minister whether, if once he had been assured of his salvation through faith in Christ, he might not rest on that assurance still. The question denoted a very insecure position; if the minister answered him wisely, he must have directed him, whatever might have been true of the past, to cast himself on Christ now with all his sins, remembering that 'He is able to save to the uttermost them that come unto God by Him.'

W. Garden Blaikie.

Edinburgh.

Can any of your contributors recommend a concise history of ecclesiastical affairs in Scotland after the death of John Knox?—F. W.

As far as I know, there is no concise history specially dealing with Scottish ecclesiastical affairs subsequent to the Reformation. Your correspondent might find what he wants in one of the series of volumes on the history of the Church of Scotland, published with the authority of that Church, and edited by the Rev. Professor Story.

P. Hume Brown.

Edinburgh.

Would any Rabbinical scholar kindly give me information as to the Jewish *interpretation* of Numbers xxiv. 7, especially of the clause, 'He shall pour water out of his buckets'? I know what Gesenius says as to the meanin but I should be grateful for the precise wording of any paraphrase of it to be found in the Talmud or other Jewish interpretations that can be regarded as traditional and præ-Christian.—W. F. M.

Abarbanel explains Num. xxiv. 7 as follows:—

Balaam's prediction from ver. 4 is concerning the future condition of Israel after they have been established in the land. He saw in prophetic vision the tabernacle standing in four places, viz. in Gilgal, in Shiloh, in Nob, and in Gibeon, and therefore he used four figures in successive order.

1. He compared Israel to rivers (he so understands the word נְחָלִים in ver. 6, which we translate valleys), for they shall spread riches and goodness. Therefore he adds, 'He shall pour water out of his buckets.'

2. He compared them to gardens planted by the river, to indicate that the posterity of Israel will be fertile, and shall endure the heat of persecution or trial, like a plant that grows by the side of a river.

3. He compared them to tents or aloes (he gives both meanings to the word אֹהָלִים), to indicate the power of Israel over Agag. The מ in the word מאגג is an adverb of time: from the time of Agag's discomfiture, through Saul, will Israel rise higher and higher in power.

4. He compared them to cedars by the waters: this signifies the height of power which Israel will reach in the time of David and Solomon.

A. Bernstein.

London.

I have been much interested in Dr. Grosart's criticism of Dr. Hugh Macmillan's paper on 'Water-marks in the Narratives of our Lord's Transfiguration.' The confident assertion in the concluding sentence of the criticism surprised me. Dr. Grosart says, 'Just as the true locality of Emmaus shows the risen Saviour to have revisited His native Bethlehem.' Would Dr. Grosart kindly inform me, and others of your readers, what is the true location of Emmaus? I know the *'Amwâs*, near the pass of *Bab el Weit*. Distance, if nothing else, makes that location quite inadmissible. I am acquainted with the tradition that the modern *Kulonieh* is the Emmaus of the Gospel, but do not know on what the tradition rests; and, of course, Dr. Grosart could not mean *Kulonieh*, because, from Jerusalem, it lies almost directly north, while Bethlehem is almost directly sonth. If Dr. Grosart can furnish satisfactory grounds for his confident assertion that Emmaus was so located as to show that the risen Saviour revisited the city of His birth, I, and I think others of your readers, would welcome the assertion. Such a fact would greatly add to the interest of one of the most touching and beautiful narratives in the Gospels.—A. C.

I have read my good friend Dr. Macmillan's second paper on the scene of the Transfiguration with the attention and respect due to anything from him; and I am satisfied to leave my criticisms to vindicate themselves in the light of his concessions:—

1. Whereas before he stated absolutely, '*Mount Hermon is the true spot*,' he now claims only probability.

2. Whereas before he insisted on '*the top*,' he now allows the sides of the mountain.

3. Whereas before he led our Lord and the disciples to '*the top*,' and '*standing amongst the snow*,' he abandons this grotesque misconception.

4. Whereas before he said positively, '*no clouds rest on Tabor*,' he now admits they do.

5. Whereas before he limited the 'booths' to Cæsarea Phillippi, he now recognises them as found equally at Tabor and elsewhere.

6. As to the 'sacred trees,' I needed no book-references to inform me of tree-worship. What I reaffirm is, that the fixing of rags on the trees at Cæsarea Philippi had nothing to do with tree-worship, but is the expression of a relatively recent superstition.

Hence, accepting the tradition, as confirmed by Origen's quotation from the 'Gospel to the Hebrews' and St. Jerome, and believing that the '*modern travellers*' named by my friend simply follow in the wake of Dr. Robinson's long-disproved reasons against Tabor, I must hold to Tabor a mountain against Mount Hermon a mountain-range. But I make a slip in calling Tabor the highest mountain in Galilee.

A correspondent of THE EXPOSITORY TIMES writes to know what I regard as Emmaus. In accord with my incidental closing sentence, I answer that on the spot I felt satisfied that Urtâs, near Solomon's Pools,—not a very great distance beyond Bethlehem, and about 60 stadia from Jerusalem (St. Luke xxiv. 13),—was the site. See an admirable paper giving this identification in the Palestine Exploration Quarterly Statement for 1883, pp. 53, 64.

ALEXANDER B. GROSART.

Dublin.

At the Literary Table.

THE BOOKS OF THE MONTH.

I.

THE CHRISTIAN DOCTRINE OF IMMORTALITY. By STEWART D. F. SALMOND, M.A., D.D. (*T. & T. Clark.* 8vo, pp. x, 703. 14s.) It is just possible—Professor Salmond himself recognises the possibility—that the title of this book may mislead. The title seems to cover only a part of Biblical Eschatology; the book covers the whole. It is the first scientific account of the Eschatology of the Bible which has been written in English.

Now to say this is to say a great deal. For there is no portion of divine revelation (is there any department of human speculation?) that has been more written about. And some of the writing deserves to be called both scholarship and literature. But much of it has sprung into existence in the midst of controversy, and then it has been panic-stricken and prejudiced; or else it has missed the mark through simple lack of knowledge. Fortunately for Dr. Salmond the periodical wave of excitement over the question of eternal punishment is not at present upon us; and fortunately for us Dr. Salmond has made himself master of his subject. To attempt so difficult a subject demanded courage, to cover it all demanded patient endurance. Professor Salmond has both. And he has given us a book that is now and will long remain the final court of appeal.

The volume is a large one. It is divided into six books. The first sketches the Ethnic preparation. This covers 150 pages, and to the student of comparative religion will be a pleasant surprise; for Dr. Salmond has not before revealed his familiarity with that branch of study. The second book is, however, more attractive to the student of revelation, is probably the most original part of the volume, and has cost the author most. It is the Old Testament preparation. Then follow the Teaching of Christ; the general Apostolic Doctrine; and the special Pauline Doctrine. The sixth book is entitled 'Conclusions.' An Appendix and an Index close the volume.

The value of the work, as already indicated, lies in its detachment from partisanship and in the range and accuracy of its knowledge. It is not his own or any other man's doctrine of Immor-

tality that Dr. Salmond has set himself to describe; it is the doctrine of the Bible. In such a subject one knows not what charges of unfairness may hastily be hurled; but if one is calm oneself it does not seem possible to accuse Dr. Salmond of heat. Nor does it seem possible to get behind his scholarship. There will be those who will deny the 'Conclusions' at which Dr. Salmond arrives; but there seems only one way of doing so successfully, by denying the authority of the Old and New Testaments.

THE CHRISTIAN PICTORIAL. (*Alexander & Shepheard.* 4to, pp. 332.) The *Christian Pictorial* has passed all its rocks and weathered all its storms, and now sails easily first of the illustrated religious weeklies of the day.

THE NEW TESTAMENT AND ITS WRITERS. By the Rev. J. A. M'Clymont, D.D. (*Black.* Crown 8vo, pp. xi, 206. 1s. 6d. net.) Dr. M'Clymont has revised his book for this new uniform edition, and rewritten some of it. In especial he has rewritten the chapter on Galatia, and now at last accepts the South-Galatian theory, giving the best résumé of reasons for it we have seen.

THE UNIVERSE. By F. A. Pouchet, M.D. (*Blackie.* Post 8vo, pp. xvi, 584. 7s. 6d.) Messrs. Blackie have made Pouchet's *Universe* one of the most popular books in the Science of Common Things in the language. And now they are resolved to make it more popular still. For this edition is much cheaper than any edition before it, and yet it has the same abundance of illustration, the same clear type, and the same attractive binding. Indeed, the binding seems more attractive than ever it was. It is a charming book in every part.

THE GOOD GOVERNESS. By Maria Edgeworth. NORTHANGER ABBEY. By Jane Austen. (*Blackie.* Crown 8vo, pp. 224, 223. 1s. 4d. each.) After an interval to let us have a holiday, Messrs. Blackie are here with their 'School and Home Library' again. They are old favourites this month, and it is worth taking notice of that Jane Austen and Maria Edgeworth are still read at home and in the school.

THE SAVIOUR IN THE NEWER LIGHT. By Alexander Robinson, B.D. (*Blackwood.* Post 8vo, pp. xx, 386. 7s. 6d. net.) Mr. Robinson has misnamed his book. It tells us nothing about the Saviour, and it gives us very little light. Of 'a man that is called Jesus,' we hear something. But He is quite unable to save His people from their sins. He is even unable to heal His people's diseases. Some knowledge of medicine He may have had. For when He was young, 'He studied to considerable purpose the ways of relieving suffering.' And though 'the remedies He knew were no doubt few and simple,' the people came to believe that He was able to cure any of the ills that flesh is heir to, even the disease of death itself. But that was their delusion. He could not heal disease.

And if He could not minister to a body, still less could He minister to a mind diseased. How could He give peace and rest who had it not Himself? In the hidden thirty years of His life in Nazareth, He may have been at peace. But during the time of His ministry neither peace nor rest was His. It is true that 'in the midst of His public ministry (there is good reason,' says Mr. Robinson parenthetically, 'to accept the record of this fact) He said to all, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." And at the end of His ministry (there is good reason,' says Mr. Robinson again, in a kindly parenthesis, 'to accept the record of this fact) He said to His disciples, "Peace I leave with you, My peace I give unto you."' But when He made these promises, He had neither rest nor peace to give; He had neither rest nor peace Himself; He had at best only the memory, which most men have, of a rest and peace in childhood and early youth.

Now, being a good man, and Mr. Robinson thinks He was a good man, it must have been distressing to Him that the people should believe Him able to heal their diseases when He was not. It must have distressed Him more that He should be compelled to offer a peace and rest of which He had none to give. It must have distressed Him most of all that they should believe He was able to save His people from their sins, when He was just as able as we are. And since we have all along been under a mistake in thinking that unto us was born in the city of David a Saviour, Mr. Robinson is right to tell the parishioners of Kil-

mun in Argyllshire so; but he ought not to have called his book *The Saviour in the Newer Light.*

PHILOSOPHY OF THEISM. By Alexander Campbell Fraser, LL.D., D.C.L. (*Blackwood.* Post 8vo, pp. 303. 7s. 6d. net.) Within the range of what is called the 'Gifford Lectures,' there is probably more diversity of operation than is covered by any other lectureship in English; more than is covered even by the 'Bampton' with its 120 years of existence. To make good the statement, one has to bring together the last two courses in Edinburgh and go no farther afield. Between Pfleiderer and Campbell Fraser, what a critical and theological distance! They say that Dr. Campbell Fraser's Gifford Lectures drew less than half the audience that assembled to hear Professor Pfleiderer. But they are not of less consequence on that account. And they are not less in accordance with the mind of the founder. For whatever Lord Gifford meant to do with his money, it is agreed that he did not mean to send us away from God, nor God away from us. He meant, it seems clear enough, to give us the opportunity of proving whether by searching we can find out God, not of proving how successfully searching can escape Him. It is in the spirit of the founder's intention, therefore, that Professor Campbell Fraser has shown us that by searching we can find out God now, since we have the Bible now to search in.

DANIEL IN THE CRITICS' DEN. By Robert Anderson, LL.D. (*Blackwood.* Crown 8vo, pp. ix, 126. 3s. 6d.) The title is not the most felicitous, but the meaning is plain. Yet it is not the critics, but a critic. Dr. Anderson has no hard words to speak of Professor Driver, for example, whose scholarship he admires and whose attitude he describes as 'conspicuously moderate and fair.' Against one critic only and one book he directs his vigorous blows, against Dr. Farrar's *Daniel* in the *Expositor's Bible.* And perhaps the simplest criticism is that Dr. Farrar said the worst that is ever likely to be said of Daniel, Dr. Anderson says the worst that is ever likely to be said of Farrar.

TEXTS AND STUDIES. THE FOURTH BOOK OF EZRA. By the late Professor Bensly and M. R. James, Litt.D.; and EUTHALIANA. By J. Armitage Robinson, B.D. (Cambridge: *At the University Press.* 8vo, pp. xc, 107, and x, 120.) These are the second and third parts, completing the third volume. Professor Bensly's *Fourth Ezra* is, of course, the more significant of the two works. For not only has Professor Bensly given us a fine piece of modern scholarship doing work that will not need to be done again,—Professor Armitage Robinson has done that also,—but he has a happy discovery to incorporate in his work, a discovery of the utmost importance. For the new revised edition of the Apocrypha, which has just appeared, has this distinction that it is able to give us the missing fragment (vii. 36–105) of 2 Esdras, as it calls the book, and it owes that fragment to the late Professor Bensly. Twenty years ago it was found and published, but only now is the Latin version of the book on which Professor Bensly spent so much patience completed and in our hands.

The title, *Euthaliana*, covers (1) Some Studies of Euthalius, whence the title; (2) Notes on Codex H of the Pauline Epistles; and (3) The Armenian Version and its supposed relation to Euthalius; together with an Appendix containing a Collation of the Eton MS. of the Pseudo-Athanasian Synopsis. In each portion a distinct contribution is made to the study of the subject in hand; that on Euthalius being the largest and most complete.

THE EPISTLES TO TIMOTHY AND TITUS. Edited by the Rev. A. E. Humphreys, M.A. (Cambridge: *At the University Press.* Fcap. 8vo, pp. 271.) With Mr. Humphreys' long-expected edition of the Pastoral Epistles, the New Testament Series of the *Cambridge Bible for Schools and Colleges* is complete. So, now that it is complete, we are able to say that we have no Commentary covering the whole New Testament so competent and so convenient. The volumes vary, but the average accomplishment is high, and there is no unscrupulous work in it. Mr. Humphreys is rather above the average, and thoroughly justifies the choice that gave him so difficult a share in the undertaking.

THE HERSCHELS AND MODERN ASTRONOMY. By Agnes M. Clerke. (*Cassells.* Crown 8vo, pp. 224. 3s. 6d.) This is one of the volumes of what Messrs. Cassell call their 'Century Science Series.' The Series is designed to gather the leading facts and

principles of some great science round the names of its greatest discoverers. It thus catches the interest of biography while it teaches the truths of science. Much depends on the choice of writers. In this instance it is most happy. Miss Clerke's reputation guarantees the latest and best information, and she writes with ease. These are the books to place in our young people's hand, ere yet the days draw nigh when they shall say that they have no pleasure in them.

A HISTORY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA. By Charles C. Tiffany, D.D. (*Christian Literature Co.* 8vo, pp. xxiv, 593. $3.) Dr. Tiffany has been permitted to tell his story at greater length than any of the other writers in the American Church History Series, and the gain is wholly ours. Was not this the fault we found with more than one of his predecessors, almost the only fault we could find, that the bones protruded? But Dr. Tiffany has covered his with flesh, and there is warmth and colour and the rounded beauty of proportion. Moreover, Dr. Tiffany has a defter pen. He turns things to better account. He persuades as well as informs us, and carries our interest on without a pause. Take him for all in all, he seems to have made the most effective use of his materials (though his materials are not to be compared in natural effectiveness with those which other historians had), and given us a living history.

HANDBOOKS FOR BIBLE CLASSES. THE EPISTLE OF PAUL TO THE EPHESIANS. By James S. Candlish, D.D. (*T. & T. Clark.* Crown 8vo, pp. 132. 1s. 6d.) Although Professor Candlish's reputation as a theologian is, in Scotland at least, without a peer, he is not yet well known as a commentator. This new volume will therefore be read with interest, and the more it is read the more interest will be found in it. For it defies the dictum that the systematic theologian cannot be an expositor. It seems to proclaim the opposite. There is in every other paragraph here both independence and catholicity, the marks of a mind that can think its own thoughts and yet never go astray. The editors did a very wise thing when they placed this supremely difficult epistle into the hands of Professor Candlish.

THE INSPIRATION AND AUTHORITY OF THE BIBLE. By John Clifford, D.D. (*Clarke & Co.* Crown 8vo, pp. 252.) This is a second edition of Dr. Clifford's best known book. He has gone through it from end to end, revising it, rewriting it, enlarging it, and bringing it up to date in all particulars; but not altering its attitude in any particular at all. And perhaps we owe it partly to the book itself that its attitude is not so startling now as when it first appeared. There will be more readiness now to recognise the essential loyalty to the Word beneath the seeming rebellion.

A HISTORY OF ROME, 202–133 B.C. By A. H. Allcroft, M.A., and W. F. Masom, M.A. (*Clive.* Fcap. 8vo, pp. viii, 152. 4s. 6d.) Some one has been complaining of the bias of the histories of England in the University Tutorial Series. We have not seen them. But there is no bias here. The authors are sufficiently in touch with their subject to give their story life; but they do not pervert it to party purposes. Then they have the tutor's eye for 'passes'—and say the right thing rightly. They say it, and are done.

THE METAPHYSICAL BASIS OF PLATO'S ETHICS. By A. B. Cook, M.A. (Cambridge: *Deighton Bell & Co.* Crown 8vo, pp. xv, 160.) Mr. Cook desires to show, as against some eminent 'Platonists' we could name, that there is an intimate connexion between the Metaphysics and the Ethics of Plato. He is able to do this, first, because he has a keen appreciation of Plato's artistic sensibility; and secondly, because he accepts Dr. Jackson's chronological arrangement of the Dialogues. The one makes him sure that Plato's system is an artistic whole, not broken pieces of masonry; the other enables him to show that seeming inconsistencies are but tide-marks of a progressive development. In the end he is able to place even the Theology in its right position, and to prove its necessity to the finished structure. It is an original, much-daring, and much-accomplishing study of a subject some had foolishly believed to be studied done.

SWEETHEART TRAVELLERS. By S. R. Crockett. (*Wells Gardner.* Large crown 8vo, pp. 310. 6s.) Let others say their say; this is the Crockett we like best. Nay; this is the real Crockett. He who writes *The Men of the Moss Hags* is only making fun. He who writes *Sweetheart Travellers* is in earnest. And how very delightful his earnestness is, and also the earnestness of his sweetheart. You may wish you had such a little girl to make a sweetheart of; but are there not some little girls who wish they had such a father? The book is illustrated by Mr. Gordon Browne, and one other; and these artists have both seen Sweetheart Travellers set out into the woods, and caught them paddling in the burn, for they never drew these pictures from their own imagination.

A PRINCESS OF THE GUTTER. By L. T. Meade. (*Wells Gardner.* Crown 8vo, pp. 307. 6s.) This is a very fine ship that Mrs. Meade has painted, and it is a very fine ocean she has set it on—even though it is the ocean that casts up mire and dirt. But after all, both ship and ocean are painted. It is not the *purpose* that prevents the persuasion of reality. No book has any business to be written that lacks a purpose, and probably no book ever was so written. But the purpose is too early disclosed and too mercilessly persisted in. The heroine is not so moving as she ought to be. Only Anne really 'catches on,' as the dramatic people say. The materials of a very fine volume are here; they will be used by the same author again, and next time we think she will not miss.

NATIONAL RHYMES OF THE NURSERY. (*Wells Gardner.* Large crown 8vo, pp. 314. 6s.) Professor Saintsbury writes the Introduction, and Mr. Gordon Browne makes the drawings, but who made the Collection is nowhere told. Well, never mind; it is the best collection you have any chance to see. And Mr. Gordon Browne's illustrations are inimitable. This is the work, and this is the man for it. And it is not so undignified either. Nay, it demands a very patient skill and a very rare simplicity, and these gifts are always at the highest market value. It is altogether a charming book, and most timely in its appearance.

FIRST TYPES OF THE CHRISTIAN LIFE. By the Rev. R. H. Lovell. *Hodder Brothers.* Crown 8vo, pp. 309.) If it is true that sermons are mostly read by preachers, this volume should have a good circulation. For it is a preacher's book. Other people may read it, and find it eminently readable. Indeed, it has clever sayings, as this: 'Men are like verbs, irregular and defective;' and beautiful snatches of poetry, which will delight the least professional reader. Any one may read it; but the preacher may preach it; and that is better far. In truth, if the preacher reads it, he will be unable to resist preaching it; for Mr. Lovell has a sunny way of saying things, and a sovereign way of finding things to say, that makes his method irresistible.

MODERN SCIENCE IN BIBLE LANDS. By Sir J. William Dawson, C.M.G., LL.D. (*Hodder & Stoughton.* Crown 8vo, pp. xiv, 400. 6s.) In the Preface which Sir William Dawson contributes to the new (third) edition of his *Modern Science in Bible Lands,* he is able to claim, not without satisfaction, that whatever recent discoveries have been made touching his great theory of the Flood, they have tended towards its confirmation. And we are all ready to rejoice with him. For his theory is the biblical theory in its most natural explanation, and in its utmost integrity. Otherwise, the new edition is unchanged. The book is simply set forth to make more converts and delight more readers.

A HISTORY OF THE UNIVERSITY OF ABERDEEN. By J. M. Bullock, M.A. (*Hodder & Stoughton.* Crown 8vo, pp. 220. 4s. 6d.) The history of the University of Aberdeen is of more than local interest, and Mr. Bullock is more than a local historian. Both have the qualities that make history memorable. For Aberdeen University was part of a European movement in education and in politics when it was founded, and has never ceased to make its mark in education and in politics since. And Mr. Bullock has dealt with his subject in a comprehensive and quite catholic manner.

THE EPISTLE OF JAMES, AND OTHER DISCOURSES. By R. W. Dale, LL.D. (*Hodder & Stoughton.* Crown 8vo, pp. x, 315. 6s.) The first part of this welcome book consists

of an exposition of the Epistle of St. James up to the sixth verse of the fourth chapter. The second part contains ten miscellaneous sermons. The sermons are good, but the exposition is better. In consecutive exposition Dr. Dale was always at his best, and most natural. Not that in any sermon he ever published did he leave the written Word, or forget that his business was to preach the Word. But when he preached the Word in large spaces and in order, then he rose to a height that made men say he is a prince of preachers.

Did he not even set an example in expository preaching? How hard it is to read the 'Lectures,' as they called them, that were published before his began to appear. How far apart from life they seem to be. But now men find that when their lectures are most modern and most alive, then are they most faithful to the Word itself. And it was Dr. Dale that set the example.

ORIGINES JUDAICAE. By W. F. Cobb. (*A. D. Innes & Co.* 8vo, pp. xxix, 283. 12s.) Whether we believe or disbelieve Professor Sayce when he tells us that it would have been a miracle if Moses had *not* written the Pentateuch, we must believe that the writer or writers used older materials in writing it. On that point archæology and criticism are at one. But if Moses or any other used older materials, and if it can be shown that these materials are the common property of all the Semitic and perhaps non-Semitic nations, what part can they have in the revelation of God's will to Israel? That is the question Mr. Cobb sets out to answer. He could not have chosen a more important or pressing subject. And it is matter for much thankfulness that he manifests not only requisite knowledge of the subject, but a reverent spirit in handling it. He gathers together a great store of material common to the ancient nations of the East; he candidly confesses it was not given first to Moses nor to any other Hebrew; and then he argues that inspiration is not once touched by the confession. For *inspiration* is not in the materials you use, but in the *spirit* with which you use them.

Mr. Cobb, whose only weakness is a clumsy English style, is bold enough to offer a new word to the English language. He believes that we do not appreciate the real temptation that assailed the early Israelites from their contact with the Caananites that were left in the land. It was not their gross idolatry that tempted them. It was their *menotheism*. Now, menotheism is not monotheism or the worship of one God; and it is not pantheism or the worship of everything as God; it is the conception that God is immanent in everything—ὁ Θεὸς μένει. Well, smaller men than Mr. Cobb have given us English words to keep, and it may be that this will make its home among us. But the word may go, and the worth of the scholarly, capable book remain.

TEMPTATION AND TOIL. By W. Hay M. H. Aitken, M.A. (*Isbister.* Crown 8vo, pp. 304 3s. 6d.) Some men's sermons come to an end every five minutes and begin again. You may go to sleep several times and waken up to catch the meaning at the first sentence you hear. Mr. Aitken's sermons demand the attention of every wakeful faculty. And even when the sermon is ended, the subject is not. It passes into the next. So that to gain the meaning you must attend all the hours of service and many Sundays in succession. In this volume there are just two subjects—Temptation and Toil. But then something is really said on both.

THE GREAT CHARTER OF CHRIST. By the Right Rev. W. Boyd Carpenter, D.D., D.C.L. (*Isbister.* Crown 8vo, pp. 300. 5s.) The Bishop of Ripon is a preacher, the most acceptable on the Bench. He is a preacher for the people. Others may be pioneers in scholarship or make startling discoveries in exegesis; Dr. Carpenter is content to bring forth out of his treasure things that are chiefly old. And do we not feel as we read his wholesome words, or listen to his musical sentences, that the old is better? What new interpretation of the Sermon on the Mount, Tolstoian or any other, is like to this? If we would but live it now! It is commended so earnestly and yet so graciously; if we would but live it now.

FROM FAITH TO FAITH. By J. H. Bernard, D.D. (*Isbister.* Crown 8vo, pp. 288. 3s. 6d.) Dr. Bernard does not trifle with his audience. If they come to him, they do not come for delectation. He has business in hand, the most pressing business, and he takes it for granted they mean to help him in carrying it through. There is the great question, What is Truth? to

answer. Never was it harder to answer; never did it press so for an answer. Hence we have one sermon on the Knowledge of God, one on the Touchstone of Truth, one on Christ the Truth. No doubt we find also a sermon on Nicodemus and another on the Character of St. Thomas. But you are mistaken if you suppose that Dr. Bernard is merely interested in these men, and is merely content to say happy things about them.

PILGRIM STEPS. (*Jarrold.* 12mo, pp. 213. 2s.) To cut up Bunyan's Pilgrim into Daily Readings was a hazardous undertaking, and could only be half successful. For there is argument in the Pilgrim as well as aphorism; and you cannot serve an argument up in daily morsels. Yet this is a possible way of taking the *Pilgrim's Progress*, and may suit some digestions better than a larger meal. Besides, the Scripture passages are given in full, conveniently; and there are illustrations, bold and original, which give a wholly new conception of 'Christian.'

DON'T WORRY! By the Rev. Frederick Hastings. (*Jarrold.* Crown 8vo, pp. 246. 2s. 6d.) It is easier said than done. But at least you will not worry while you read this book. And more than that, when you are ready to begin to worry, some laughable illustration or ludicrous incident you found in it will be sure to return to memory. It doeth good like a medicine.

A MANUAL OF MODERN CHURCH HISTORY. By W. F. Slater, M.A. (*Kelly.* Fcap. 8vo, pp. x, 221. 2s. 6d.) 'The editor hopes to include in the series of "Books for Bible Students" three or four volumes designed to give a sketch of the history and development of the Christian Church from the age of the apostles to the present day. These Manuals are not intended to set forth any denominational view of ecclesiastical history or organisation, and will be written by members of different branches of the Church.' So says the Prefatory Note. Now this first volume is as audacious as any volume is likely to be, and as successful. For in 221 small pages it assays to give the history of the Christian Church all the world over during the last two centuries, and actually does it.

INTRODUCTION TO THE STUDY OF NEW TESTAMENT GREEK. By J. H. Moulton, M.A. (*Kelly.* Fcap. 8vo, pp. xx, 252. 3s.) Mr. Moulton's *Introduction* has appeared in the company of three or four other Introductions to New Testament Greek. And that is an advantage. For thereby attention is forced to the subject; and men come to believe that that must be worth doing which so many are trying to do. It is an advantage in this respect also, that it has proved, what a single writer could not have proved, that New Testament Greek may be learned by one who has not already learned to read profane Greek. We know that some deny that; and they will deny it still. But these writers are all Greek scholars. Mr. Moulton, for example, is a most accurate and accomplished Greek scholar, and they are all of opinion that the thing can be accomplished satisfactorily.

Now the proof of a text-book is the teaching of it, and we have ere now been disappointed when the test was applied. But it seems extremely probable that Mr. Moulton's book will stand it. He is himself a successful teacher; he has been trained by one of the most successful teachers of our day, and his book bears all the signs of the perfection that comes with practice. We feel confident in saying that any person who knows no Greek to-day will be able to read the Greek New Testament slowly but intelligently if by this time next year he has gone thoroughly through this book.

OXFORD HIGH ANGLICANISM. By the Rev. James Rigg, D.D. (*Kelly.* 8vo, pp. xi, 348. 7s. 6d.) If the Oxford High Anglican leaders were with us still, they would see themselves as others see them. They would at least see themselves as some others see them. For Dr. Rigg does not disguise the fact that his view is the view of the minority now, and he does not the less believe in it. Well, if this is High Anglicanism, it is a sorry affair to be so successful. And if this is High Anglicanism, it must some day come to naught, though it may be confessed that the day is not just at hand. But what is it that gave this movement its strength, and set it on its feet? Dr. Rigg says it was the piety of the men. They were mistaken exceedingly, but they were of saintly life. Pusey was the theologian of the movement, and Dr. Rigg thinks there never was a religious movement that rose on a more perverse and

ignorant theology; but Pusey was a good man. So, if this movement is to be brought to naught, it will be when its opponents make it manifest that they have more knowledge and as much goodness.

JOSEPH THE DREAMER. By Robert Bird. (*Longmans.* Crown 8vo, pp. xi, 387.) Mr. Bird has now stepped out of hiding and acknowledged the authorship of *Jesus the Carpenter of Nazareth*, and of *A Child's Religion*. Now, of these works the first has had a wide circulation, and its characteristics are well understood. This is like it. This has the same simple style, the same eye for colour, the same unreserve in its application. Joseph may not have been Mr. Bird's Joseph; but Mr. Bird's Joseph is very lifelike and real.

Short Studies in the Psalter.

By the Rev. W. E. Barnes, B.D., Fellow of Peterhouse, Cambridge.

(A) Psalm cxix.

To many people Psalm cxix. is perhaps the least interesting of the Psalms. It contains, it is true, some well-known and striking texts, but many thoughts are repeated over and over again in it, and the whole psalm is very long. Yet, if we study it and think of the circumstances under which it was written, we shall find, I am sure, that it contains many a lesson for us, and that, like all things which really concern us, this psalm can be deeply interesting to us all.[1]

The children of Israel when they returned to their own land from the Babylonian captivity found their fields and gardens either lying waste and overgrown, or else occupied by intruding foreign neighbours, who came in as soon as the rightful owners had been dragged away. They also found Jerusalem lying in ruins with its great wall broken down in many places, so that they could neither live there nor find shelter there from the attacks of their enemies.

But these enemies might on conditions be appeased. If the Israelites would only consent to a compromise in matters of religion, then they might settle down among their heathen neighbours, intermarry with them, and share their prosperity. These neighbours did not say to Israel, 'Give up the worship of Jehovah'; they said only, 'Join us occasionally in our worship. Cannot you worship our gods and your own too? Why must you worship one God only?'

Now to some Israelites this must have seemed a tempting compromise, in which little was given up in religion and much was gained in worldly advantage. They had only to combine some respect for their neighbours' gods with the worship of Jehovah, and then the heathen and semi-heathen would abstain from annoying and injuring them, and would even, to an extent, make room for them. 'Become a little like us,' said the heathen, 'and then share and share with us.'

But if Israel refused, what then? An unequal and bitter contest lay before them. You may have noticed that in this psalm the enemy is frequently called the 'proud' (ZÊDIM). Of course they were proud. All the advantage lay with them. They were in possession, and had been in possession for many years; they were the stronger for Israel's fall. Even on the religious side they seemed to have the advantage. Israel came back with the brand of punishment upon him; Israel's neighbours, on the contrary, were strong in self-righteousness because they had escaped Israel's fate. The conditions then were offered by the stronger to the weaker. Israel's answer is given in this psalm.

The Psalmist, though he says 'I' and 'me' and 'my,' not 'we' and 'us' and 'our,' speaks in the name of Israel. The 'I' of Psalm cxix., like the 'I' of the apostles' creed, is the 'I' of the Church, not of the individual. The congregation of Israel, as they sang this song, proclaimed their faith,

[1] The circumstances described in the following paragraphs lasted under various modifications for more than a century after the First Return (B.C. 536). I therefore do not attempt to *date* this psalm more definitely than by saying that it was probably written within two centuries after the irst Return.

and gave an answer to the offer of their heathen neighbours.

The tone of the answer is full of humility and sadness. Israel sings as a *stranger* (GÊR, ver. 19) in his own land, a *child* (NA'AR, ver. 9), *small and despised* (ÇA'ÎR VNIBHZEH, ver. 141). There is a monotony in the psalm, as though it contained the thoughts of a prisoner or of a person shut up in a sickroom and getting few fresh thoughts—

> The sad mechanic exercise,
> Like dull narcotics, numbing pain.

But though the song is pitched so low, aye rather because the writer realises so fully the low estate of his people, it is a hero's song. It is a stout refusal to buy peace and ease at the price of a wounded conscience. Israel, turning to God, protests: 'I esteem all Thy precepts concerning all things to be right; and I hate every false way' ver. 128, R.V.). God had said: 'Thou shalt not bow down to other gods, nor worship them,' and Israel in obedience refuses to join in the worship of the heathen. The Psalmist will have no compromise; he teaches his people to sing: 'I hate them that are of a double mind' (ṢÊ"PHÎM, ver. 113, R.V.).

The question now arises, What was it which nerved Israel to choose the enmity of powerful neighbours and to refuse to share their prosperity? The refusal was made in the very spirit of the martyrs; Israel chose to suffer affliction for God. What was the moving cause?

Surely it was the knowledge of words of God given in the Pentateuch which braced the people up to this great deed. The discourses of the Book of Deuteronomy probably supplied the fuel which kept burning the steady fire of Israel's faithfulness. It is a faithfulness to the spirit and not to the letter only. God's words appear to Israel in a twofold aspect, as *commands* guiding man in the path of right, as *promises* revealing the marvellous loving-kindness of God. 'I will keep Thy statutes,' the Psalmist cries (ver. 8); and again (ver. 166), 'I have hoped for thy salvation.' God's words, be they command, or be they promise, are in themselves a delight to him. They are dearer to him than worldly prosperity, for his spiritual senses are keen, his spiritual affections are stirred. On sacrifices and Levitical ordinances he bestows hardly a thought (vers. 62, 108, 164). The divine words are his wonders and treasures. He meditates on them and finds them sweet, he examines them and finds them endless in significance ('exceeding broad,' ver. 96). Finally, when these words forbid him to make the compromise with the heathen which would ensure quiet and perhaps prosperity, he resolutely makes his choice: 'The law of Thy mouth is better unto me than thousands of gold and silver' (ver. 72). He chooses to be poor and weak for God's sake (vers. 14, 36).

The enemy had a cruel retort in his power. He could say to Israel, 'Your God, whose commandments you choose and prize, has done you evil and not good, for He allowed you to be carried away from your own land into captivity in a far country.'

The writer of the psalm is provided with an answer. His grievous affliction was, he says, for *good*: 'Before I was troubled I went wrong, but now have I kept Thy word' (ver. 67, *Prayer-Book Version*); 'I know, O Lord, that Thy judgments are righteous, and that in faithfulness Thou hast afflicted me' (ver. 75). In these words Israel confesses the justice of his punishment, and claims that the punishment wrought amendment.

It will be noticed that all through the psalm Israel's answer to the offer of his heathen neighbours is addressed not to them, but to God. The temptation to be unfaithful to Jehovah calls forth an earnest protest of devotion to Him. But the Psalmist is too wise to content himself with protestations. He remembers, as some of God's saints have not remembered, that the flesh is weak; and so all through the psalm we find most touching petitions that God would uphold Israel, in whose name the Psalmist speaks, that they might keep His law: 'Let my heart be sound in Thy statutes, that I be not ashamed [by a fall at the last]' (ver. 80).

There is one dark spot on the picture of heroism which the psalm presents. Some Israelites did fall and accept their neighbours' compromise between idols and Jehovah, falsehood and truth. 'Hot indignation (ZAL'ÂPHÂH) hath taken hold upon me,' cries the Psalmist, 'because of the wicked that *forsake Thy law*' (ver. 53); 'I hate them that are of a double mind' (ver. 113); 'Thou hast rebuked the proud (*or* presumptuous), [and made them] accursed,[1] even them that wander from Thy commandments.' This is a psalm pre-eminently of love; but love of good must bring with it hatred of evil. Indignation at apostasy is inseparable

[1] So I translate a difficult verse.

from such devotion as Israel declares in this psalm.

The sight of apostasy has a further effect on the Psalmist. The psalm is full of expressions of patience and faith. Poverty can be borne, so can the oppression of the enemy. But the desertion of friends moves Israel to one cry of impatience: 'It is time for Jehovah to work, for they have made void thy law.' Certainly the severest trial of faith is that caused by the desertion of God's cause by those who once upheld it, and our admiration for the faith breathed in Psalm cxix. is but little dimmed by the single cry to God which it contains to hasten His work.

(B) Psalm cxxxvii.

Perhaps no book of the Bible varies more in the character of its contents than the Book of Psalms. There is, however, one distinction above all others which ought to be taken account of in the Christian Church, namely, the distinction between *personal* Psalms and *impersonal*. The character of the Psalter is in part impersonal; *i.e.* prayers and praises are to be found in it which suit all persons and all times. Every religious man can join in them, and feel that they express some of his highest feelings and aspirations. Who was the author of such prayers and praises matters as little to us as the authorship of a favourite hymn or paraphrase. Whosoever was the hand which wrote them, the thoughts which they utter are those of the Church of all time. Thus may we speak of the Psalms I have called *impersonal*.

But there are also *personal* Psalms, Psalms in which the question, Who was the author? or at least, What were his circumstances? becomes all-important. Such a psalm is often rather a revelation of the spiritual struggles of an individual than a hymn of the universal Church. The experiences which are half unconsciously revealed in it may furnish us either with warning or with encouragement. In either case it is 'for our learning.' If it be not a hymn to stir our devotion, it may be a poetic monologue, a fragment of the history of a soul, written to instruct other souls which may pass through the same experiences.

Such a monologue telling unconsciously *the story of a soul sorely tried, and for the time defeated*, is Psalm cxxxvii. The author's name we shall never know, but his person and his circumstances rise up vividly before us, while he bares his inmost soul as if unconscious of bystanders like ourselves. The story he tells is that of his own downfall, love for his country and a mistaken zeal for his God ending in a hell of vengeful passions.

The psalm opens with words of which the melancholy sweetness blinds us from seeing the evil tendencies which lie hid in them: 'By the waters of Babylon, there we sat down, and wept, when we remembered Zion.' Are the words so sweet? Is there not suppressed bitterness in them? What right had these exiles to *sit down and weep*, when it was God who had brought them to Babylon? What right had they to fold their hands and hang up their harps when God had told them, by his prophet Jeremiah, to build houses, and seek the peace of the city to which they were led captive? (Jer. xxix. 5–7).

God sends trouble to make men look forward, not backward. Living back in an irrevocable past is worse than mere waste of time: brooding brings danger with it. So it proved with the captives by the waters of Babylon. They thought upon the wrongs, but not upon the wrongful dealing, of Zion. Zedekiah's broken oath to the king of Babylon (Ezek. xvii. 16) and their own intrigues with the enemies of Nebuchadnezzar were forgotten; the destruction of Jerusalem and the joy of their neighbours on the day of destruction were remembered too well. In this brooding spirit Psalm cxxxvii. was written; we shall presently see to what it leads.

God's cure for sorrow is not reflexion, but work and hope. When grief overtakes us and seems all-important, God lifts the curtain of our self-engrossment and shows us the world outside, working, struggling, thinking, feeling, rejoicing. He calls us by this sight to return to the duties which lie nearest to us. Such return may seem hard, but it is possible when God commands it.

No doubt the exiles by the waters of Babylon thought God's message by Jeremiah a hard one to obey: 'Thus saith the Lord, Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands . . . . And seek ye the peace of the city whither I have caused you to be led away captives, and *pray unto the Lord for it*: for in the peace thereof shall ye have peace.'

Here is God's remedy for sorrow, here His

revelation of duty to the captives by the waters of Babylon. They were to labour, to make their new land their home, to pray for their new home, and —I dare to say—to sing the Lord's song in a strange land as a testimony to the heathen. But the author of Psalm cxxxvii. would have none of this. He would nurse his sorrow, measuring in thought the long weary distance between the old land and the new. He would recall his last look at Zion, the savage slaughter in which not even infants were spared, and the eager malice of the neighbouring Edomites who shouted for the utter destruction of the walls of the city. On such thoughts the Psalmist chose to dwell. No little child growing up at his knee in a new home in a new land should turn him from thoughts like these. He turned away from the new life God had appointed, *and fell.*

What can brooding thoughts lead to but to a desire for revenge, or to impotent hatred of some one whom we rightly or wrongly connect with our sorrow? The most repulsive wish or curse in the whole Psalter comes from the mouth of the man whose persistent grief we sometimes think to be so beautiful and touching. The psalm which begins with a grief which looks almost noble, ends with the devilish cry: 'Blessed shall he be, that taketh thy little ones and throweth them against the rock.'

Not without the providence of God has this strange passionate psalm been included in the Psalter. The warning it gives is clear. The savage cry with which it closes is no accident; it follows naturally from the brooding grief with which it opens. From beginning to end the psalm is written in one spirit, an evil spirit placarded before our eyes for our warning. The Psalmist's gaze is fixed on the past with vain regret; his attitude is the exact opposite of St. Paul's: 'Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal' (Phil. iii. 13).

Entre Nous.

No one is likely to miss Professor Davidson's comment on Moore's *Judges* in this issue. Another volume of the series is nearly ready—Professor Gould's *St. Mark*; and a volume of the International Theological Library is also just at hand. It is Professor Fisher's *History of Doctrine.*

Professor Slater's article on Professor Loofs of Halle will be welcome to those who have followed the first lectures which Dr. Sanday has delivered in Oxford as Lady Margaret Professor. In newspaper phraseology, Dr. Sanday may almost claim to be the discoverer of Professor Loofs; for it is said that even in the distinguished audience he had before him there were not a few who had never heard the name.

Well, we also have made a discovery. And lest any one should snatch it, let us hasten to make it known. We have discovered a great explorer, a devoted missionary, and a charming writer, and these three are one. His name is George Leslie Mackay. His book is *From Far Formosa.* It has just come in, and cannot be touched in the solemn review columns, for they are out of hand. But it is a delight to be able to catch a corner of this page, and hurriedly make known our discovery. For this is the missionary book we shall be reading and rejoicing in when the longest nights are on us. Its publishers are Messrs. Oliphant Anderson & Ferrier. Its price is 7s. 6d.; and this is a very moderate price for so richly illustrated, artistically bound, and altogether excellent a volume.

Dr. Salmond's *Christian Doctrine of Immortality* has had a reception that is perhaps unparalleled for so big a book and so knotty a subject. But men have felt that it was a big book that was

needed now, a book that would not nibble at the subject, but cover it, and cover it dispassionately.

An amusing discussion is going on at the present moment in the *Guardian* about the advisability of authorizing the Revised Version. The topic has come up again through the issue this month of the Revised Version of the Apocrypha (which we shall touch upon in our next). There is still much variety of experience and of opinion, not merely on the authorizing of the Revised Version, but on the Revised Version itself. One writer complains that he does not know what to make of nephelim and rephaim and azazel and athanim and asherah and kaheb in suphah (it is evident from his spelling, if it is his, that he has not made much of them yet), and he sympathises with 'the old woman' who lamented that they have taken away the giants out of the Bible.

Another tells of a clerical club in Kent, two of whose members, when the Revised Version came out, 'expressed themselves in general terms strongly against the novelty.' They were E. J. Selwyn of Pluckley and Dr. Welldon of Tunbridge Grammar School. 'We agreed at one of our meetings to go through the Pastoral Epistles and compare the two versions, and I have my copy still, with annotations made on the spot. And they were nearly all to this effect, "Well, that is a great improvement, certainly."' The volume which our two friends denounced in the lump they blessed altogether in detail.

The Song of Songs.

By the Rev. J. E. Fox, M.A., Canon of Waiapu, New Zealand.

ACT II.

Scene 1.

(Chap. iii. 6–11.)

[Enter Inhabitants of Jerusalem, singing.]

What perfumed cloud is this?
The monarch's bride, I wis!
See the pillared incense rising from the train.
The litter of the King!
And round it in a ring
Royal guards are marching, threescore men of main.
Each has his trusty arms
Because of night alarms.
See they are guarding the palanquin
Solomon built for a favoured queen;
Fashioned of cedar from Lebanon,
Pillars of silver 'tis borne upon,
Golden its base, with a purple seat,
Love is inlaid in its deep retreat:—
Over all the daughters of Jerusalem!
Cry we loud and summon them;—
Zion's daughters, as is meet,
Come ye forth your king to greet,
Royal Solomon!
See he comes in radiance great,
Crowned as when in bridal state
Joyously he shone,
When his mother crowned his head,
In the day that he was wed.

Scene 2.

(Chaps. iv. 1–vi. 4.)

Enter KING SOLOMON (who addresses the Maiden).

O love, thou art fair! hail, fair one, hail;
Thine eyes are as doves' behind thy veil;
Thy hair, as a herd of fleecy goats
On Gilead's mountain—wide it floats;
Thy teeth, like a flock of sheep new-shorn,
Snow-white from the washing, none forlorn,
For each one its pearly twins hath borne;
Thy lips like a line of scarlet thread,
And comely thy mouth is fashioned;
Rose-white are thy temples 'neath thy veil,
A piece of pomegranate, pink and pale;
Thy neck is as David's tower to me,
The armoury famed for symmetry;

A thousand of warrior-shields hang there,
And thine is bedecked with jewels rare;
Thy breasts are as fawns of one white roe,
Twins feeding amid the lilies' snow.

THE MAIDEN (*again entranced*).

To the spicy mountains I will hie away,
Till the shadows lengthen, till the cool of day.

SOLOMON (*tries again*).

O love, thou'rt fair, all fair and spotless too,
All service, sweet, is rendered here to you;
Of mountains wert thou dreaming? At thy will!
From snowy Lebanon we'll gaze our fill;
Amana, Senir, Hermon we will scale,
The lions' dens, the leopards' haunts assail;
For thou my heart hast ravished, queenly bride!
Wish but one look, one neck-chain of thy pride;
How fair thy love, O better far than wine,
Thy ointments pass all perfumes, lady mine!
Thy lips drop honey, ay, and milk express;
As Lebanon's cedars scented is thy dress;
A fencèd garden is my queenly bride,
A close-sealed fountain in her maiden pride;
A paradise she is of precious fruits,
Of crowned pomegranates and all fair, young shoots;
There henna blooms, and trees of frankincense
In fullest tale breathe out their fragrance hence:
Myrrh, spikenard, cinnamon, and calamus;
A fount of gardens art thou, sweet, for us;
A well of living waters, streams that flow
From lofty Lebanon in gleam and glow.

THE MAIDEN.

Awake, O north wind; south wind, wake!
The spices in *my* garden shake.
Let my belovèd enter there,
Enjoy the fruit and fragrance rare!

SOLOMON (*choosing to apply her words to himself*).

I am come to my garden, my queenly bride;
I am come to my garden, friends by my side;
I have gathered my myrrh and my spice in store,
I have feasted on honey and wine and more:
Eat your fill, O my friends that have come with me;
Drink ye also, my friends, O abundantly!

THE MAIDEN (*entranced*).

I slept, it seemed, but my heart still waked;
What dream the while had my longing slaked!
My love stood knocking—I heard him call:—
'Unbar, my tender dove, spotless all;
My hair is dank with the dew of night,
My mantle is doffed and my feet washed white,
Wouldst send me out to the mire anew?
Nay, now, belovèd; I call on you.'
O deeply stirred was my heart for him—
I rose to open, my eyes were dim,
My fingers dripping with liquid myrrh,
My love's sweet token upon the door;
I flung it wide—but my love was gone!
I called, but there came no answer, none!
My heart had failed me e'en when he spake,
I sought him vainly, in sleep awake;
The watchmen keeping the city guard,
They found me straying, and followed hard;
They seized me, smote me, they wounded sore,
My veil away from my face they tore.
I do adjure you, O maidens dear!
If you should find my beloved elsewhere,
I'm sick of love, ye shall tell him there.

THE CHORUS (*interested at last*).

How shall we know him, maid most fair?
Why is he more than another rare,
Thou shouldst adjure us thus in prayer?

THE MAIDEN.

My love is white and is ruddy too,
He's chief of thousands ye ever knew;
His head the finest of gold to view,
Yet rich and black is his raven hair;
His eyes like doves' by their water-lair,
So soft and liquid and melting clear;
His cheeks are spices, a sweet-herb bed;
His lips as lilies with myrrh o'erspread;
His hands, gold rings with bright jewels set;
His body, ivory—gemmed and fret;
His legs, as columns of marble mould,
Are set in sockets of brightest gold;
In aspect stately to look upon
As are the cedars of Lebanon;
His mouth most sweet; so by these ye'll know
My friend, my love, wheresoe'er he go.
Yea, altogether he's lovely. This
Is my belovèd, O maids, I wis!

THE CHORUS.

Fairest of women, where is he now?
How shall we seek him? Say to us, how.

THE MAIDEN.

Seek in his garden—each spicy bed;
Gathering lilies, his flock he's fed;
I for my love, as is he for me,
Feeding 'mid lilies my love you'll see.

SCENE 3.

(Chaps. vi. 4-viii. 5.)

SOLOMON (*addresses her again*).

As Tirzah lovely, or Jerusalem—
The fairest; I will liken thee to them;
But as a host that waving banners bear,
Dismaying is thy cold and haughty air.
O turn thou those conquering eyes away
For I am subdued, those glances slay.
Thy hair, like a herd of fleecy goats
On Gilead's mountain—wide it floats;
Thy teeth, like a flock of sheep new-shorn,
Snow-white from the washing, none forlorn,
For each one its pearly twins hath borne;
Rose-white are thy temples 'neath thy veil,
A piece of pomegranate, pink and pale.
In my royal household many women live,
Threescore queens and maidens—all for thee I'd give;
Now but *one* belovèd, spotless as the snow,
Choice and prized and priceless, one henceforth I know;
At her fair perfections jealousy is dumb,
Praising her in concert queens and maidens come.

[The Song of the Queens and Concubines.]

Who is this with a face like the morning,
Bright and pure and our palace adorning,
Fair as the moon can be,
Clear as the sun is she,
Who her flaunting banners waves?
Dauntlessly the king she braves.

THE MAIDEN (*entranced*).

To see the nut-grove I am gone,
Green shoots to feast my eyes upon,
To note what buds are bursting out,
Pomegranates, and the vines about—
Ah! what is this? the royal household bands!
Haste, haste, if I would 'scape their robber hands.

[She springs up in her trance, and her feet move to escape as if in a dance.]

THE CHORUS.

Come back, come back, O maiden all-complete![1]
Come back, come back, our longing eyes to greet!

THE MAIDEN.

Why would ye see your 'maiden all-complete'?

THE CHORUS.

Her struggling feet angelic measures tread,
A Mahanaim vision, fancy-fed.
How beautiful those feet, O princely maid,
In broidered sandals, faultlessly arrayed?
Thy rounded limbs like jewels fair and bright,
By skilful artists polished to the sight;
And half-revealed the beauties of thy form
Compel our praise and take their meed by storm.
Thy neck a tower of ivory white and smooth;
Thine eyes, like gleaming waters, cheer and soothe;
Such are the pools which near Bath-rabbim's gate
In smiling beauty Heshbon's sons await;
A tower there is in Lebanon fair to see,
Thy every feature shows such symmetry.
Thy noble head, as bosky Carmel fair;
Like Tyrian purple is thy rich dark hair;
And in that wealth of wavy tresses long
Entangled lies King Solomon the strong.

SOLOMON (*taking it up*).

How fair indeed, my love, and full of all
Delights; thy stature as a palm-tree tall;
Thy breasts as clusters that the vines let fall.

[1] 'All-complete,' a rendering of 'Shulammite.' It comes from a root meaning 'to be healthy, whole,' and thence 'perfect' or 'complete.' 'Solomon' is from the same root. 'Shulammite' is the feminine form corresponding to Solomon.

I said, 'Myself I'll climb upon the tree,
And grasp the branches that hang there for me;
The clusters of the vine shall be my own,
The scented breath shall breathe on me alone;
And from thy lips I'll draw the finest wine
That gently flows'—

THE MAIDEN (*interrupting*).

For my beloved, for mine!—
For him alone; the whole his right I deem,
And o'er our lips it glides the while I dream.
Once more I'm his, and all his thought 's for me;—
To the sweet fields belovèd! I with thee;
And from our village-lodging we will fare
At early dawn to breathe the fresh, sweet air;
To watch the coming of the gladsome spring;—
O there our wedding cymbals sweet shall ring!
And there I've stored all dainties of the fields,
For thee, belovèd, all that fair earth yields.
What dream is this? scarce fitting maiden-mind!
O that thou wert my *brother*! then I'd find
Thee in the streets, and blameless bring thee in,
And kiss thee, sweet, my mother's house within;
And thou shouldst teach me of all pleasant lore,
And I would minister and bring thee store
Of sweet spiced wine, pomegranate-juice refined,
While none would flout of the hard world unkind!
Ah me, the vision! in his arms I lie
And nestle there in sweetest phantasy!—
O maidens, I adjure you!
Why should I not dream on?
Why wake up Love a moment
Before all must be gone!

THE EXILE (*soliloquising*).

What is this 'Shulammite'? The prophets taught
It is the counterpart of 'Solomon';
The self-same letters, but in feminine.
And hence the meaning, 'perfect' or 'complete.'
She is, they said, the ideal Church of God,
And He the Lover, who by pastures green
And quiet waters ever led His flock,
Till in their wantonness they asked a king.
The palace-ladies—Israel of the flesh,
Now dazzled by the pomp of royalty.
And even she was led astray awhile
By that fair bait of earthly monarchy.
And so she yielded to the king her land.
This is the vineyard which she did not keep.
Wherefore in wrath her prophet-brothers laid
This doom on her—to tend the alien vines,
To keep the foreign conquests of the king
By military service burdensome.
This toil had marred her, yet she still was fair.
Awhile the splendours of that brilliant reign
Had captured her and bound her to the king;
Yet was she pure and faithful at the core,
Though practised on by the disloyal crowd.
Then in her bondage many dreams would come
Of Him, her Lover on the hills of heaven,
The spice-hills where His people's praise and prayer
Are incense sweet; her Perfect One; unseen,
Yet in the visions of the faithful soul
Most real, lost and found. Who would not dream
That dream? ay, were it but a vision of this night.
Nay, nay, from such illusion wake us not!
And so from that vain-glory still she turned
To the true glory of the Love Divine.
My harp must sound again, my master signs.
In generous mood the king has sent her home
To her betrothed. Now greet the bridal pair.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

John i. 14.

'And the Word became flesh and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth' (R.V.).

Exposition.

The construction of the verse is somewhat irregular. It consists of a main clause, which describes the fact and the character of the Incarnation ('The Word became flesh and tabernacled among us, full of grace and truth'), broken by a parenthesis ('and we beheld His glory . . . from the Father'), which records the observation of the fact, so that it presents in succession the Incarnation, the witness to the Incarnation, the character of the Incarnate Word.—Westcott.

'*And the Word became flesh.*'—The conjunction carries the reader back to ver. 1, with which this verse is closely connected by this repetition of the title, the Word, which is now at length resumed. All that has intervened is in one sense parenthetical. The Incarnation presupposes and interprets the Creation and the later history of man, and of man's relation to God. Thus the thoughts run on in perfect sequence: '*In the beginning was the Word . . . and the Word was God. And the Word became flesh.*' This connexion is far more natural than that which has been supposed to exist between ver. 14 and ver. 9 or ver. 11.—Westcott.

'*Became flesh.*'—Owing to the inherent imperfection of human language as applied to the mystery of the Incarnation, both these words are liable to misinterpretation. The word *became* must not be so understood as to support the belief that the Word ceased to be what He was before; and the word *flesh* must not be taken to exclude the rational soul of man.—Westcott.

Flesh is the term used to denote the whole of humanity, with prominent reference to that part of it which is the region of sensibility and visibility. —Reynolds.

'*Dwelt among us.*'—The word strictly signifies 'tabernacled' or 'pitched his tent'; a word peculiar to John, who uses it four times in the Revelation—and in every case in the sense, not of a temporary sojourn, as might be supposed, but of a permanent stay: Rev. vii. 15, 'Therefore are they before the throne of God, and serve Him day and night in His temple, and He that sitteth upon the throne shall *dwell* among them'; and chap. xxi. 3, 'And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and He will *dwell* with them.' (So Rev. xii. 12, xiii. 6.) Thus, then, is He wedded for ever to our flesh; He has entered this tabernacle to go no more out.—Brown.

'*We beheld.*'—The word is more emphatic than the simple 'saw.' 'This glory,' the evangelist would say, 'was revealed to our gaze; yet not to *sense*, which saw in Him only "the carpenter"—no, it was spiritually discerned' (1 Cor. ii. 14). Hence it was that Peter's noble testimony is ascribed, by Him who knew its source, to divine teaching (Matt. xvi. 16, 17).—Brown.

'*His glory.*'—The 'glory of the Lord' is a comprehensive term for all the visible signs which attended His self-revelation, proving Him to be great, and infinitely exalted above created things. In one sense God's glory is simply His own Being, that He is what He is. In another sense it is the manifestation of Himself in sensible tokens, which He has been pleased to make from time to time to men. So that we might say, God's glory is all the greatness and goodness which are in God—displayed.— Reith.

'*Glory as of.*'—Such as only He could have; therefore, *such as the Father Himself has.* He had the glory before coming here (xvii. 5), and is to have it again: a glory *just like* Himself; the appearance corresponding to the reality, and at last fully adequate to the purpose of God (2 Cor. iv. 6; Heb. i. 1 ff.).—Reith.

'*The only begotten.*'—Applied to Christ, this term is peculiar to John (iv. 18, iii. 16, 18, and 1 John iv. 9). It is used in Luke of an only child (vii. 12,

viii. 42, ix. 38; cp. Heb. xi. 17). It is the rendering in the LXX for 'my darling' (Ps. xxii. 20, xxxiv. 17: Heb. = my only one); and for 'desolate' (Ps. xxv. 17); cp. the parallel expression in the Synoptics, 'This is [Thou art] My Beloved Son' (Matt. iii. 17, xvii. 15, etc.; see also Ps. ii. 7 and lxxxix. 27). That Christ is so called because He is the dearest object of divine affection is evident; but that a relationship to the Father, which is perfectly unique, and existing before His coming into the world, is also to be understood, goes without saying. He is as if God's one Son; all the other sons (ver. 12) are constituted so only because He gives them the power and right.—REITH.

'*Full of grace and truth.*'—These words 'grace and truth'—or in the Old Testament phraseology, 'mercy and truth'—are the great keynotes of the Bible. By 'grace' is meant 'the whole riches of God's redeeming love to sinners of mankind in Christ.' Up to the period of the Incarnation this was, strictly speaking, only in *promise*; but in the fulness of time it was turned into *performance* or 'truth'—that is fulfilment.—BROWN.

METHODS OF TREATMENT.

I.

By the Right Rev. B. F. Westcott, D.D.

The Incarnation which has been touched up in ver. 11 in its relation to the whole course of revelation is now presented in its essential character. In the former place the Advent was considered in reference to particular promises (He comes) and to a chosen people: now it is revealed in its connexion with humanity. Thus there is no retrogression, or repetition, but a distinct progress in the development of thought. The special aspect of Messiah's coming, followed by the national failure to recognise His coming, prepares the way for the universal aspect of it.

The general scope of the whole verse may be briefly summed up under four heads—

1. The nature of the Incarnation. *The Word became flesh.*

2. The historical life of the Incarnate Word. *He tabernacled among us.*

3. The personal apostolic witness to the character of that human-divine Life. *We beheld His glory.*

4. The character of the Incarnate Word as the Revealer of God. *Full of grace and truth.*

II.

HIS GLORY.

By the Rev. D. J. Burrell, D.D.

'We beheld His glory.' What was the glory that John saw? What is the glory that gives an unchallenged pre-eminence to the Carpenter of Nazareth over all the earth to-day?

1. *It was not the glory of an illustrious birth.* He was a child of the people. He learned the trade of a carpenter, and at even wiped the sweat of honest toil from His brow.

2. *It was not the glory of any natural endowment.* He did possess extraordinary wisdom. He taught with authority. They said, 'Never man spake like this man.' Yet this was not the glory which John saw.

3. *Nor was it the glory of power.* He could say, 'Peace be still,' and nature, astonished, obeyed. He went to the marriage at Cana—

> The unconscious water, touched by grace divine,
> Confessed its Lord, and blushed itself to wine.

To men He simply said, 'Follow Me,' and they followed Him. He said to the unclean spirit, 'Come forth,' and he came forth with a cry. He said to the sinner, 'Thy sins are forgiven thee.' 'All power is given unto Me,' were His own words. Yet this was not the glory which John saw.

4. Was it, then, His goodness? Here, indeed, He stood alone. David said, 'Cleanse me from my sin'; and Isaiah cried, 'Woe is me, for I am a man of unclean lips'; but Jesus asked, 'Which of you convinceth Me of sin?' And His was not merely negative goodness. His biography was written in the words, 'He went about doing good.' Yet the glory which the apostle saw was more than this.

5. *It was the glory as of the only begotten of the Father.* He was God manifest in the flesh. The voice out of the excellent glory said, 'This is my beloved Son.' He had the glory of Godhood while He was on earth; and He has it still. It was He who at Pentecost 'shed forth this which

ye now see and hear.' It was He who healed the lame man at the Gate Beautiful. It is He who all through the ages still performs innumerable miracles of grace, opening blind eyes, driving forth evil spirits, raising the dead.

Illustrations.

I AM thinking of a word. Do you know what it is? No, not until I have told you. But as soon as I say 'John,' then you know the word I was thinking of. You know it now because the word was made sound, and you caught it. Were I to write it, you would know it, because the word would be made ink and you see it. Something like that is what our text means. We could not tell what God's thoughts about us were until He showed us them in a way we could understand. And He let us know them by sending Jesus Christ into the world. He took a body like ours in order that we might know God's thoughts about us; and the more we know Jesus, the more we know of God's mind. He is the Word; God's thought made flesh. But then we might see and hear a word, and yet not understand it. Did you ever see a Hebrew book? The letters are little, thick, squarish things, with dots all over them, as if the pen had been spluttering when it was writing! Now you could see these words, but you could not understand them by yourself. How then do we come to know Hebrew? We get some person who knows Hebrew, but who also knows English, and he teaches us. He knows the Hebrew word, and he tells us in English what it means, and so we come to learn. It is the same with the Word made flesh with Jesus. We may see Him, may read about Him, but before we can know Him, we must get help from some one who knows Jesus Christ and also knows us. Who is that Teacher? He is the Holy Spirit. Till He teaches us, we cannot know God's thoughts about us; we might see the words in the Bible, might see the Word made flesh, but yet not be able to understand their true meaning, any more than we could understand a foreign book, till some one had taught us the language.—T. R. HOWAT.

ONE of the secrets of Victor Hugo's power over the French people was their memory of the following: When the disasters of the Franco-German war were falling thickly, and the iron band was closing round Paris, word came that Victor Hugo was coming to the city. He came at the very moment that the investment was complete, with the last train, the last breath of free air. On the way he had seen the Bavarians, seen villages burned with petroleum, and he came to imprison himself in Paris. A memorable ovation was given him by the people, and they never forgot his voluntary sharing of their sufferings.—H. O. MACKAY.

THREE sorts of men are described in the Bible as living in tents: shepherds, sojourners, and soldiers. The phrase here used has reference to the calling of all these three, and it points to Christ's life on earth being that of a shepherd, a traveller, and a soldier.—A. ARROWSMITH.

To be full of grace and truth was indeed a glory. It was the meeting of two things which in the souls of men are antagonistic to one another. There are souls which easily bestow grace, which find it not hard to forgive, but they have often a dim perception of the majesty of that truth which has been violated. There are souls which have a clear perception of the majesty of truth, and a deep sense of the sin that swerves from it, but they are often inexorable in their justice and unable to pardon; they have more truth than grace. Here there is a perfect blending of extremes—fulness of grace united to fulness of truth.—G. MATHESON.

O MEAN may seem this house of clay,
Yet 'twas the Lord's abode;
Our feet may mourn this thorny way,
Yet here Emanuel trod.

This robe of flesh the Lord did wear;
This watch the Lord did keep;
These burdens sore the Lord did bear;
These tears the Lord did weep.

Our very frailty brings us near
Unto the Lord of heaven;
To every grief, to every tear,
Such glory strange is given.

But not this fleshly robe alone
Shall link us, Lord, to Thee;
Not only in the tear and groan
Shall the dear kindred be.

Our own will be Thy Life Divine,
Thine image we shall bear;
With Thine own glory we shall shine,
In thine own bliss shall share.

O mighty grace! our life to live,
To make our earth divine!
O mighty grace! Thy heaven to give,
And lift our life to Thine.

T. H. GILL.

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The Sign of Jonah.

By Professor the Rev. R. R. Lloyd, A.M., Pacific Theological Seminary, California.

Jesus in this context is answering the request for a sign made by His hearers. There is, therefore, no necessity for discussing the authenticity or genuineness of the Book of Jonah. Such questions were not discussed outside of the Rabbinic schools. Jesus, as far as our records inform us, never discussed these topics in public or private. We have no evidence that He gave His apostles any instruction upon them. In view of this, the stress laid upon the allusion to Jonah is certainly unfair, if not unscholarly.

This paper will discuss this passage from the following view-points:—(1) The relations of the thought of this passage to the Book of Jonah; (2) its relation to the other teachings of this Gospel; (3) to the record of this same discourse in Luke's narrative; (4) to the teaching of the other New Testament books.

1. Expositors agree in believing that the 'fish-experience' of Jonah is his sign, and that '*the burial*' of Jesus is the sign of the Son of Man. If this be correct, then there is a significant contrast between the teaching of Matt. xii. 40 and the Book of Jonah. The latter never designates the 'fish-experience' of the prophet as 'the,' or 'a,' sign of Jonah. We have no evidence that Jonah ever related his experience to the Ninevites, or that they ever heard of it from any other source. This being so, we have no reason for believing that the preservation of the prophet was a sign to

the heathen who heard him speak. The Book of Jonah gives us no grounds for believing that he gave them, in connexion with his preaching, any kind of sign.[1] The *preservation*, or deliverance, of Jonah could not be *the sign*, which *he* gave to the Ninevites; for no one seems to have been a witness of either the swallowing or of the outthrowing of the prophet; and the incident occurred some time before he started on his journey towards Nineveh, and a very long distance from this city. His experience was not designed to accomplish the spectacular purpose which the verse in Matthew seems to imply. Nowhere outside of this verse (xii. 40) is this unique experience of the prophet regarded as his sign. The *recital* of his experience, as Broadus suggests, would not be a *sign*, in the Synoptic sense, to his hearers. The preceding facts show us that Matt. xii. 40 is not in harmony with the teaching of the Book of Jonah.

2. The teaching of this verse seems to be in conflict with the statements of the Gospel of Matthew, touching the time which Jesus remained in the tomb. This verse seems to teach that He arose on the fourth day after His burial; while the other statements of the Gospel teach that He arose on the third day (Matt. xvi. 21, xvii. 23, xx. 19, xxvii. 63, 64, cf. xxvi. 61, xxvii. 40). It seems almost impossible to make this expression ('three days and three nights') equal thirty-six hours. This number of hours cannot by any shortening process be made into less than *one full* day, and *two partial* days and nights. 1 Sam. xxx. 12, 13 are used to show that 'three days and three nights' were equivalent to three days, or to parts of three days. But these verses do not seem to teach this; for ver. 13 says that 'the Egyptian fell sick on the third day.' This does not necessarily support the teaching based upon it. Shorten the time apparently implied in the expression—'three days,' etc.—so as to make it equal thirty-six hours, and the process seems both irrational and incredible. Dr. Broadus thinks that the critics find fault with Matt. xii. 40 'because the miracle of the great fish does not please the critics.' This may apply to others, but not to the present writer; for I believe in the miraculous. The real ground for questioning this verse is partially taught by Professor Broadus when he says, 'There is then apparent conflict between these seven statements (see above) and Matt. xii. 40.'

It should be observed that the word 'was' (ἦν, xii. 40) is not *conclusive* evidence that Jesus regarded the miraculous deliverance of Jonah as an historical fact (cf. Luke xvi. 1, 19–31 with Matt. xii. 40); although I believe that He and His disciples accepted its historicity.

Another source of difficulty is the fact that the *burial* of Jesus (or His resurrection, or both) is here regarded as 'the sign of Jesus to His generation.' Neither of these is so considered in any other part of Matthew's Gospel. The resurrection could not be a 'sign' in the Synoptic sense of the term; for none of these (enemies) hearers witnessed either the burial or the resurrection (Acts x. 40, 41). Furthermore, the sign of Jesus must denote, in view of the request in the context (Matt. xii. 38, 39), the sign which Jesus would give.

3. We pass now to consider the relations of the verse under consideration to the passage in Luke's Gospel.

There are no grounds for doubting that Luke xi. 30 is a record of the same discourse which is reported in Matthew. When these two reports are compared, we see that Luke makes no reference to the great sea-monster or to the burial of Jesus. Jonah himself 'became,' or 'was a sign,' to the Ninevites. Jesus Himself was to be a sign to His generation. These differences between the two reports, even if we accept the traditional explanation of the three days and three nights, cannot be easily, if at all, harmonised. We have already observed that the narrative of Matthew (xii. 40) does not agree with the Book of Jonah. Does Luke's report accord with the narrative of the Book of Jonah? Yes, in every detail. We read in the latter that God sent Jonah to preach to the Ninevites. No sign was given to him for the purpose of showing it to them. He was not instructed to give them any sign whatever. No record is given that they demanded a sign from the prophet, or received from him any visible token. His presence, a Jewish prophet, among the Gentiles and the proclamation of his message were the only evidences given to the Ninevites. Jesus, likewise, was sent to preach repentance to His hearers. We ought to remember that there is in Luke's Gospel no evidence

[1] I use the term 'sign' of a 'visible portent or token' (Matt. xxiv. 3, 24, 30, xxvi. 48, etc.); for this is its only signification in the Synoptics.

that Jesus gave, after this time, any sign to these hearers. This fact agrees with the statement of Luke xi. 29: 'And no sign shall be given to it, except the sign of Jonah,' etc. (cf. Mark viii. 12; Matt. xvi. 4). It is true that after this He healed the infirm woman (Luke xiii. 10–17), and gave sight to Bartimæus (Luke xviii. 35–43). But neither of these was performed *for the purpose* of granting a sign to his hearers. The former was wrought as a work of necessity ('ought not'). The latter was the answer of Jesus to the earnest entreaty of the blind man. In harmony with the conception of Jonah and Jesus as 'signs,' to their respective listeners we find the narrative respecting Gabriel, who regarded his presence and message as a sufficient sign to Zacharias (Luke i. 8–20.)

We have now seen that the record of Luke is in harmony with itself and the Book of Jonah, while it differs from Matt. xii. 40; consequently, we are led to question this verse.

4. When we consider the relations of Matt. xii. 40 to the other New Testament books, we find that none of them refer to either the preservation of Jonah or the burial of Jesus as the 'signs' respectively of these persons. They agree with Luke respecting the time spent by Jesus in the tomb much better than with Matt. xii. 40. Since these things are so, I must confess that this verse seems to me as an interpolation.

At the Literary Table.

THE BOOKS OF THE MONTH.

II.

THE SONGS OF THE HOLY NATIVITY. By T. D. Bernard, M.A. (*Macmillan.* Crown 8vo, pp. x, 164. 5s.) Canon Bernard of Wells recently published an expository study of the Great Conversation in St. John. We may hope that he means to continue the excellent practice of thus selecting a central portion for separate treatment. For here are the Songs of the Nativity chosen and handled in the same way. It is not exposition alone. There is no criticism, certainly, in the present sense of that term; but there is searching and sifting of words and phrases that the meaning may be securely ascertained. And then there is that inner application, which we call devotional, to distinguish it from the plain exposition of the Word. Perhaps this title would describe the volume best: A Scholar's Devotional Guide to the understanding of the Songs of the Nativity.

SIX LECTURES ON THE ANTE-NICENE FATHERS. By F. J. A. Hort, D.D. (*Macmillan.* Crown 8vo, pp. viii, 138. 3s. 6d.) These are 'short studies on great subjects.' But the study that was given to the subjects was not short. Though popular in form, and extremely pleasant to follow, they rest upon independent research, painstaking and conscientious. Dr. Hort's work, so far as it has been published, strains our attention to the utmost; this is a pleasant variety, and no doubt it will have a much larger circulation.

THE ECCLESIASTICAL EXPANSION OF ENGLAND. By Alfred Barry, D.D., D.C.L. (*Macmillan.* Crown 8vo, pp. xi, 387. 6s.) Under this title Bishop Barry has published the Hulsean Lectures for 1894–95. Rather under the full title of: 'The Ecclesiastical Expansion of England in the Growth of the Anglican Communion.' And that is more informing. Thus the field is narrower and more manageable. And Dr. Barry manages it well. He has not only heard with his ears, he has seen with his eyes the ecclesiastical expansion of the Anglican communion. And with leisure to study, he brings a unique personality to this great subject. The book is written in a calm, dignified style, for Dr. Barry is singularly free from puerile ambitions and from sectarian jealousies. Perhaps the most valuable contribution to the subject is the chapter entitled 'The Growth of the Colonial Churches'; and that is as we should have expected it to be.

HISTORICAL ESSAYS. By the late J. B. Lightfoot, D.D., D.C.L., LL.D. (*Macmillan.* Globe 8vo, pp. xii, 245. 5s.) To those who love a good book and love it good-looking, Messrs. Macmillan's 'Eversley Series' is universally pleasing. There is no doubt of it that to publish Lightfoot in this series is to make even Lightfoot more attractive to us. The volume contains five papers: 1. Christian Life in the Second and Third Centuries; 2. Comparative Progress of Ancient and Modern Missions; 3. England during the Latter Half of the Thirteenth Century; 4. The Chapel of St. Peter and the Manor House of Auckland; and 5. Donne, the Poet-Preacher. They were all written before Dr. Lightfoot was called to the See of Durham; and, as the present Bishop of Durham modestly says, 'they present his character and reading under a somewhat different aspect from that which is known in his writings that have been already published.'

PASCAL AND OTHER SERMONS. By the late R. W. Church, D.C.L. (*Macmillan.* Crown 8vo, pp. xi, 351. 6s.) 'When these Church of England men are good,' said a church agnostic recently, 'then they are very good.' He did not tell us whom he considered 'good,' but without doubt he would have named the late Dean of St. Paul's as one. Yes, Dr. Church was both good and very good. And his goodness was of the mind as well as of the emotions. We read these sermons as they are published, volume after volume, we read them, and cry for more, and we know not whether the understanding or the heart gave most to the sum of goodness in the man, of greatness in the sermons. This volume opens with three that are biographical—Pascal, Butler, Andrewes; and then, like the eyes of the Lord they run to and fro throughout the whole earth and always show themselves strong in behalf of truth and righteousness.

A SHORT STUDY OF ETHICS. By Charles F. D'Arcy, B.D. (*Macmillan.* Crown 8vo, pp. xx, 278.) This is not the first short study of ethics we have had in recent years, and Mr. D'Arcy knows it. He has made himself familiar with Professor Dewey's *Outlines of Ethics*, with Mr. Muirhead's *Elements of Ethics*, and with Mr. Mackenzie's *Manual of Ethics*, and he admits that they all 'present what is substantially the same general view as that taken in these pages.' *But all three build without a foundation.* And therefore this is the reason for the existence of Mr. D'Arcy's own book, that it has a foundation and builds upon it.

That foundation is Christ. And we heartily agree with our author that in ethics you must have a foundation as in everything else, and that even in ethics other foundation can no man lay than that is laid, which is Jesus Christ. But do not dream that thereupon Mr. D'Arcy has written not on ethics, but on theology. Most strictly has he kept to his proper subject, and most lucidly has he drawn forth the great lines of it.

This is as severely accurate a Manual of Ethics as any examiner could desire: its distinction is that it is not a mere formula, but, as Carlyle would say, a formula that will walk. He tells us what morality is, and he tells us how to do it.

THE TRUTH AND THE WITNESS. By M. B. Williamson, M.A. (*Macmillan.* Crown 8vo, pp. xv, 158. 4s. 6d.) 'When St. Peter recommended us to be ready to give an answer to *every* man of the hope that is in us, did he think of the many different minds of men, each demanding a different answer? How varied, in our day at least, has become the forms of unbelief; how varied the apologetic that must meet them. In some colleges the Professor of Apologetic is professor of other things besides; instead of that we have need of several professors of apologetic.

Mr. Williamson has written a Manual of Apologetic here. And few could have written it but he. For he chooses a single thought and works his whole argument round it. In St. John's Gospel we find three pairs of ideas—witness and truth, glory and light, judgment and life. Mr. Williamson takes the first pair. And after he has told us Who is the Truth, he summons the different Witnesses to bear their testimony. First, there is the Witness of the Father and of the Son; next, the Witness of Works; then the Witness of the Prophets; the Witness of the Scriptures; the Witness of the Disciples; and lastly, the Witness of the Holy Spirit. And when he has reached the end, you are able, if his special appeal has touched you, to answer Pilate's question, What is truth? and say, *He* is the Truth.

SOME THOUGHTS ON CHRISTIAN REUNION. By W. Boyd Carpenter, D.D., D.C.L. (*Macmillan.* Crown 8vo, pp. 222. 3s. 6d. net.) It is easy to discuss reunion, but who has anything to say that will bring it about? The Bishop of Ripon confesses that he has nothing. Yet he makes an actually useful and workable contribution to the discussion. For he shows with great clearness and point what has always been the cause of disunion. He says that schisms have arisen, either when the Church insisted on adding something to its creed which was not fundamental, and then the Church was to blame for the schism; or when the Church refused to add something to its creed which certain zealots considered fundamental, and then the zealots were the cause of the schism. And that is no doubt true (though we must be careful in its application), and a real contribution to the discussion. But beyond that, Dr. Boyd Carpenter confesses he can do and say little. The Roman Church bars the way, and the Roman Church will bate no jot of its pretensions.

ROBERT AND LOUISA STEWART. By Mary E. Watson. (*Marshall Brothers.* Crown 8vo, pp. x, 242. With Map and Illustrations.) The Biography of Mr. and Mrs. Stewart (whose life was so suddenly snatched at Hwasang, near Kucheng, last August) has not been told by a professional biographer. Professional biographers more than one offered their services, but were turned away. Mrs. Stewart's sister has written it. And she had no higher ambition than to print some letters and 'supply a few details of the earlier times.' Well, we have read the professional biography, and now we have read this, and we like this best. If there is less art, there is more homeliness here. If we are told less about the pedigree and performances of these two, we are told more about their heart of love. It is just such a book as you may read in the family circle, at the mothers' meeting, at the sick bedside. There is a very great blessing in it.

THE WORSHIP OF THE ROMANS. By Frank Granger, D.Lit. (*Methuen.* Crown 8vo, pp. 313. 6s.) The Romans may have had less distinction in their religious worship than other great nations of antiquity, but the religious worship of the Romans deserves more study than it has yet received. The religion of the Romans was less discussed in the market-place and less caricatured in the theatre; but it was not less tenaciously held by the Roman people, or exercised less influence over them. Happy the nation that has no annals; happy also, that has no religious philosophy. It is true that most of the worship of which Professor Granger has to speak is a miserable superstition. But it may be fairly argued that a lower worship which is heartily practised does more for a nation than a nobler creed that is only played with. In any case this was the religious worship of a great nation, and we ought to know its features. Professor Granger has given it the study of a specialist. He has found it full of points of interest. And though he writes for the general reader rather than for the special scholar, his book will be found of considerable value as a storehouse of fact in the comparative history of religion.

COLLEGE SERMONS. By the late Benjamin Jowett, M.A. (*Murray.* Crown 8vo, pp. xvi, 348.) When Luther contemned the Apostle James, he contemned the Master of Balliol. When he described the Epistle of James as an epistle of straw, he described these *College Sermons.* For this is St. James in the nineteenth century. The psalm-singing and the sick-anointing St. James is not here—he belonged to the first century. But here is the St. James who said, 'Show me thy faith without thy works, and I will shew thee my faith by my works.' We do not censure St. James for saying so, and we do not censure Mr. Jowett. St. James said so rightly and not without the directing grace of inspiration, for he placed faith first and made not light of it. Mr. Jowett said so rightly also, and placed faith first, we need not doubt, though it was not so great faith as was found in the apostle. But the point is that both the apostle and the Master of Balliol practically say, Take care of Works, and Faith will take care of itself.

The Master of Balliol defended himself in preaching works, and his biographer defends him. You cannot preach anything else, they say, to college undergraduates. They may not *do* this, but at least they understand it, and they would not even understand the other. Especially, they argue, you touch only the hundredth lad by preaching faith (and he is touched already), the

ninety and nine you leave in the wilderness of their own unregenerate wills.

THE STORY OF THE EARTH IN PAST AGES. By H. G. Seeley, F.R.S. (*Newnes.* Fcap. 8vo, pp. 196. 1s.) Under this popular title Mr. Seeley has written a very popular book on Geology, and Mr. Newnes has published it at a most popular price. All needless technicalities are omitted, and it is wonderful how few technicalities are really needed even in a strictly scientific work. The style is direct and unconscious. And there are some good illustrations that speak clearer things than even the writing itself.

HEARTY COUNSELS. By John Edwin Brigg. (*Nisbet.* Fcap. 8vo, pp. 124. 2s.) If all the publishers have their special line, Messrs. Nisbet's is an enviable one. They issue those books that lead us to the closer walk with God. They issue Mr. Andrew Murray's, Mr. George Everard's, Dr. Macduff's, Frances Ridley Havergal's. And this little book is in the same direction. It is exceedingly simple, it is absorbingly evangelical, it is heartily human and helpful.

LANCELOT ANDREWES AND HIS PRIVATE DEVOTIONS. By Alexander Whyte, D.D. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. viii, 232. 3s. 6d.) 'We have the confessions of Augustine, the prayers and soliloquies of Anselm, the unfinished Holy Week and other great prayers of Jacob Behmen, the Golden Grove of Jeremy Taylor, the Private Devotions of Lancelot Andrewes, and William Laud, and Thomas Wilson, and many other such-like precious possessions. But, for its peculiar purpose and for its special use, Andrewes' Private Devotions stands out at the head of them all. There is nothing in the whole range of devotional literature to be set beside Andrewes' incomparable Devotions.'

Thus speaks Dr. Whyte, and no man speaks with more authority. And so he has prepared an edition of Andrewes' Private Devotions which is as incomparable with other editions as the Devotions are incomparable with other books of Devotion. First, there is a Biography of thirty well-stocked pages; next, there is an Interpretation of thirty pages more; and then the Devotions run to the end of the volume. And the volume is itself most artistically appropriate.

SUCCESSWARD. By Edward W. Bok. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. 184. 2s. 6d.) Success—it is a subject we mostly finger far too gingerly. When Thomas Binney wrote his book and called it *How to make the Best of Both Worlds*, we all held up our hands in horror. But he spoke the truth, and it was not less true that he spoke it boldly. It is just in Dr. Binney's way and Mr. Bok's way, in the way of the Cross of Jesus, that you make the best of this world—and can let the next take care of itself. Since Binney's book, we have not seen the subject so deftly presented as it is here. There is no juggling with the word success, there is no hypocritical riddling of it till it has dropped all that makes it attractive. Success is success,—influence, power, wealth, comfort,—and yet it is made most manifest that there is no way of reaching it but by the one living and true Way.

WORDSWORTH'S POETICAL WORKS. Edited by Thomas Hutchinson, M.A. (Oxford: *At the University Press.* Crown 8vo, pp. 1008. 3s. 6d. Also in Five Diminutive Volumes, on Oxford India paper, and enclosed in a case. 16s.) In outward appearance the single volumes of the Oxford edition of the Poets is not so attractive as other editions we have seen. You may call it an academic severity, this plainness of binding, but it is a severity we would escape from when we have passed all our examinations and have taken to reading poetry. The inside, however, is perfect. And on the whole the inside of a book is the most important side. Collating and editing and paper-making and printing have all reached their highest attainment; and the price is a modern miracle.

The miniature edition is as perfect without as within. Nothing more dainty, chaste, or pleasing can be produced.

A HEBREW AND ENGLISH LEXICON OF THE OLD TESTAMENT. By Francis Brown, D.D. (Oxford: *At the Clarendon Press.* Part V. חַרְבוֹנָה־תִּירוֹשׁ 4to, pp. 353–440. 2s. 6d.) Readers will rub their eyes when they read upon the cover חַרְבוֹנָה־תִּירוֹשׁ, for that means a leap indeed. But it is a false expectation. The words

are given philologically. It is only to יְרֵשׁ that this Part really comes. But is it not marvellous amount for the money? The labour of it, and the abiding value of it, and only two and sixpence!

WORDS OF CHEER FOR DAILY LIFE, AND WORDS OF WARNING FOR DAILY LIFE. By C. H. Spurgeon. (*Passmore & Alabaster.* Crown 8vo, pp. 155, 153. 2s. each.) By these books (and their like) Spurgeon will be longest known. Not by one volume, but by the two combined. For he himself combined optimism and pessimism in his person, he preached the law and the gospel in his pulpit. These are greater than his ordinary sermons. They have more carrying weight. Yet they arrest us quite as rapidly and hold us quite as fixedly.

THE CLUE OF THE MAZE. By C. H. Spurgeon. (*Passmore & Alabaster.* Crown 8vo, pp. 92. 1s.) We have heard much of 'honest doubt' for many a year: Spurgeon here puts in a plea for 'Honest Faith.' And he dares to spell it with a capital letter. He even dares to spell its adjective with another. For to Spurgeon, as to Bunyan, Faith was a proper name with power to attract its adjective up to its own dignity. This is a large print edition of a precious book of apologetic.

SPURGEON'S ALMANACKS. (*Passmore & Alabaster.*) There are two, the wall Almanack and the hand Almanack, and they are prepared this year with as much care as formerly.

A PRIMER OF HEBREW ANTIQUITIES. By Owen C. Whitehouse, M.A. (*R.T.S.* Fcap. 8vo, pp. 159. 1s.) The editor of the Present-Day Primers is choosing his writers well. He could not have made a better choice than he has made this time. For Principal Whitehouse knows Hebrew Antiquities intimately, and writes with charming clearness. This subject is not so popular yet as some that are of less utility. But let this delightful little book have free course, and it will alter that.

RUSSIA AND THE ENGLISH CHURCH. By W. J. Birkbeck, M.A., F.S.A. (*Rivington, Percival, & Co.* Crown 8vo, pp. lviii, 230. 7s. 6d.) This volume, which is the first of two whose general title will be *Russia and the English Church during the last Fifty Years*, contains a series of letters which passed between Mr. William Palmer, Fellow of Magdalen College, Oxford, and M. Khomiakoff in the years 1844–1854. Its interest is manifold. It introduces us to two remarkable men, liberal in all the best senses of the word, and well worthy of our intimate acquaintance. It gathers for our use much theological and historical Christian knowledge, not easily accessible. And above all, it carries the present discussion on Church Union into an unfamiliar but not unhopeful region. It is in the interest of Church Unity that the volume is published. For it is issued in behalf of the Eastern Church Association. Now the object of that Association is to cultivate friendly relations with the Orthodox Church in Russia; and this volume will serve its object, for it makes the Orthodox Church in Russia more commendable to ourselves.

A BRIEF DECLARATION OF THE LORD'S SUPPER. Written by Nicholas Ridley. Edited by H. C. G. Moule, D.D. (*Seeley.* Crown 8vo, pp. xvi, 314. With Portrait and Illustrations.) To give us a worthy edition of Ridley's *Brief Declaration* was a worthy ambition, and right worthily has Dr. Moule accomplished it. He had all the advantages. He was on the spot, he had the requisite knowledge, he had the needful love. It is hard to think of anything he has omitted or done amiss. There is a biography in front, which is wholly sympathetic towards the great martyr, and yet truly historical; then comes the *Declaration* itself; it is immediately followed by 'Additional Notes'; and the whole is closed by an Appendix of six essays that are of considerable historical and doctrinal value, and a brief but useful Addenda. Altogether it is a fine piece of editing, and the pleasantest possible introduction to Ridley and his work.

THE CHRIST HAS COME. By E. Hampden. Cook, M.A. (*Simpkin.* Crown 8vo, pp. xxiv, 180. 1s. 6d.) And come again; for that is the point before us. The second coming is past also; nay, rather, is present. He is with us now, and we spend our days foolishly gazing up into heaven. It is no mean scholarship that holds this theory, and it is gathering strength. Mr. Hampden-Cook's

volume in its new enlarged edition is the most convenient summary of it.

THE LAW OF CIVILISATION AND DECAY. By Brooks Adams. (*Sonnenschein.* 8vo, pp. x, 302.) Since Buckle overshot himself, we have been suspicious of theories of historical progress and decay. Perhaps we have been too suspicious. There are signs that Buckle will get his own again. But the danger is very great of framing a theory first and fitting the facts into it. For history, like statistics (of which it is mainly made up), can be fitted into anything.

So much by way of caution. Now Mr. Brooks Adams has a theory which sounds well, and if the facts have been fitted into it, they have been marvellously complaisant. Moreover, there *is* a law of Civilisation and Decay, as there is a law of all things else. Why, then, should not Mr. Brooks Adams be its discoverer? And if he is the discoverer, it behoves the statesmen of our day, and their masters the common people, to know the law and lay it well to heart. They will at least find a most pleasant companion and friend for an easy evening by the fireside.

BABYLONIA. By the late George Smith. (*S.P.C.K.* Fcap. 8vo, pp. 183. 2s.) Professor Sayce has edited George Smith's *Babylonia*, and brought the little book up to date. This is a real service to scholarship. The S.P.C.K. Series, entitled 'Ancient History from the Monuments,' did much to give Assyriology its popularity in our midst; and if they will keep the various volumes up to date, the service will be doubled.

FOUR FOUNDATION TRUTHS. (*Stock.* Crown 8vo, pp. 104.) The Four Foundation Truths are the Church and the Bible, the Church View of Baptism, the Lord's Supper, the Prayer-Book and Absolution. If they do not seem Foundation Truths to you, neither do they seem so to the writers here. For the writers are the Rev. Walter Abbott, the Rev. A. E. Barnes-Lawrence, Canon R. B. Girdlestone, and the Rev. E. A. Eardley-Wilmot. And these men take no exaggerated attitude on the place and power of the Sacraments. It is a word against exaggeration that they speak, a word in favour of a true biblical interpretation.

THE CHURCH SUNDAY SCHOOL MAGAZINE. Vol. XXXI. 1895. (*S.S. Institute.* 8vo, pp. 808.) Within these ample boards will be found a complete and competent training in the work of the Sunday school. No department is forgotten; no variety of method or management is overlooked. But perhaps the most profitable, as it is certainly the most interesting, feature of the volume is the series of notes on teaching by the help of models and objects. Alas, they abruptly end before the volume is half finished, through the unexpected death of their author, the Rev. J. G. Kitchin.

INMATES OF MY HOUSE AND GARDEN. By Mrs. Brightwen. (*Unwin.* Crown 8vo, pp. 277. 3s. 6d.) This is Mrs. Brightwen's third volume, and it is quite as charming as the others, the same invaluable lesson of kindness to animals is told in the same irresistibly pleasant language; and while we or our little ones learn the lesson, we all gather much useful information about our friends the lower creatures.

TOXIN. By Ouida. (*Fisher Unwin.* $7 \times 3\frac{1}{2}$, pp. 184. With Illustrations. 1s. 6d.) Ouida's new novel may not do all for anti-vivisection that Mrs. Beecher Stowe's did for anti-slavery; but it will do more than many arguments and much declamation.

A SINNER'S SERMONS. (*Williams & Norgate.* Crown 8vo, pp. 167.) There is an old book, of which this 'sinner' has a poor opinion, but it hits the mark at times. When it finds a sinner who is not ashamed, it plainly calls him a 'fool,' and then it says that he that begetteth a fool doeth it to his sorrow. And if the reference seem too hard, read what this 'sinner' says about his father.

Sermonettes on the Golden Texts.

By the Rev. R. C. Ford, M.A., Grimsby.

A Child of Hope.

'Thou shalt go before the face of the Lord to make ready His ways.'—Luke i. 76.

Zacharias was an old man before the lot fell on him to perform the services in the temple. This, therefore, was the crisis of his life. The huge congregation of worshippers is assembled in the various courts as he enters, with an attendant, into the Holy Place. Having placed the hot coals on the altar, the attendant retires, leaving him alone in the awful solitude before the curtain which screens the Holy of Holies from his gaze. As the incense rises, he kneels in prayer, and becomes conscious of a mysterious Presence. It is the angel Gabriel, come to assure him that his prayer is heard, and that a son to be born to him shall be the forerunner of the Messiah. But because of his unbelief, he is struck dumb until the promise shall have been fulfilled. When his lips are opened at the naming of the child, he breaks out into a song, in which the aspirations of the priest, the patriot, and the father are mingled. Though too old to share the blessings foretold himself, it is his to train the child who shall usher in the glorious day.

I. The Reason for the Hope.—The conviction was widespread amongst the Jews that the coming of Messiah could not much longer be delayed. The fascination of this great hope became the most sacred passion of their hearts. The national bondage only intensified the hope. Zacharias, being one of the most religious and susceptible souls, would feel this more than most. The need for the Messiah's immediate appearance made them hope that He was at the door.

Also the Jew felt that there was greatness for everyone of his nation, if only he should prove worthy of it. He was right, for God has a plan for each child, and the only reason we have not achieved more is that we have been timid in trusting Him. We have shirked the greatness God has offered us. But the children have a whole chance yet; they have not refused tasks nor declined responsibilities. They may still usher in a better day for the Christian Church.

Zacharias also had the definite promise that his prayers should be answered. In the children, especially those who have praying parents and teachers, we have a real Band of Hope.

II. The Forecast of the Life.—To a Jew no greatness seemed worth possessing which did not mean Jewish greatness. Accordingly, to Zacharias, the view of his child's future had for its background revived glories of the nation. To say that Messiah was coming was the same thing as saying that all the Jews' hopes were about to be realised. After many disappointments, Zacharias now knew that Messiah was indeed coming, and that though he might not see the day, his son would.

Christian workers are making the discovery that little is to be expected from the older generation. Not many elders are won for Christ. Past associations are too strong for these, and they have fallen into a rut from which it seems impossible for us to extricate them. Yet there is the stirring of new life in the air, and a presage of future blessings for the Church. The children will live in those glorious days. They bring into the Church a capability of heroism from which older ones shrink, an enthusiasm without selfishness, a self-abandonment without fear; and they will receive the Lord into His temple.

III. The Forecast corrected by the History.—Here prophecy and fulfilment lie side by side in the same book. We can, accordingly, correct the forecast by the history. The freedom Zacharias anticipated was political, and had respect to the Roman garrison which overlooked the temple court. But John's work was to be spiritual, not political. It was a call to repentance, not to national war. There is danger lest our ideas of the future awaiting the Church should be too material. It assuredly means greater holiness, greater spirituality, greater usefulness.

And what will be the character of the children who shall bring in this day? Unworldliness will be prominent, if John is the true type of a pioneer. Like him, they will have a contempt for the comforts, conventions, and shams of modern life. They will also have more boldness in rebuking sin than their elders have. And what blazes out as indignation at one time will show itself in

glowing appeals for holiness at another. These will see sin in many things which we excuse in ourselves. They will lay aside weights as well as sins. God help us to do our duty to the children, that they may be ready to usher in the glorious day!

The Growth of the Boy Jesus.

'And Jesus advanced in wisdom and stature, and in favour with God and men.'—LUKE ii. 52.

THE boyhood of Jesus is like an enclosed garden into which we obtain but few glimpses. Stalker speaks of the incident in the lesson as the single flower which has been flung over the wall to tell us something of the beauty of the whole garden. We know but little of the boyhood of Jesus, but that little is significant.

I. JESUS GREW.—As a boy He was not recognised as the Christ. His name, Jesus, did not distinguish Him from many boys who played in the streets of Nazareth. He passed through the same stages as other children. He learned to smile into His mother's face, He became old enough to be sent to school, He learned to help His father, Joseph, in the carpenter's shop. All this tells us that Jesus was a real boy, with a boy's difficulties, sin only excepted. He was not a prodigy, though other writers, not inspired, speak of Him as such. The ancients believed of one of their goddesses, Pallas Athene, that at her birth she sprang full-grown and ready armed from the brow of her father, Zeus. Let us not make the same mistake about Jesus. He was a natural boy, sin excepted.

II. THE GROWTH OF JESUS WAS SYMMETRICAL.—Jesus grew in stature. He grew up into perfectness of bodily health and form and feature. Otherwise He could not have endured the fatigue and exhaustion which He suffered in after years. But He also advanced in wisdom. The mind did not suffer that the body might be perfect. He was not like some athlete, with muscles like whipcord, and perfect as a racehorse is perfect. He was diligent in the cultivation of His mind. Especially was He well acquainted with the Scriptures, of which He made such good use in His after life. He enjoyed the beauties of the uplands of Nazareth with an appreciation which proceeded from the healthiness of both body and mind. Nor was His spiritual life neglected. He often knelt on the heather and thyme in prayer to God, until the light faded, and only the patient stars looked down upon Him. Yet he was not a solitary recluse shunning the innocent joys of men.

Thus every grace and virtue was perfect in its degree, and also in its relationship to the rest. No virtue overbalanced another. Nor was His growth unequal in point of time. His life did not burst forth like some uncertain volcano, but He was every day alike, except that He was steadily advancing in all parts of His nature.

III. THE GRACE OF GOD WAS THE SECRET OF JESUS' SYMMETRICAL GROWTH.—His growth was so harmonious and perfect, because His was a yielded life. Everything in it is to be attributed to the Holy Spirit which John saw abiding upon Him, and which He claimed to have when He stood up in the synagogue of Nazareth. The river Ganges seems godlike to the natives of India, because it flows with refreshing streams through dry and parched plains. There is nothing in the surrounding country to account for it. The life of Christ is perfect, and yet nothing in His surroundings can account for it. The home in Nazareth does not explain it. We trace the Ganges to the eternal snows of the Himalayas, and find there its explanation. We follow up Christ's life beyond the earthly home, and find its origin and explanation in the eternal home up in heaven. And whatever blessing we may impart to others is due to the gracious influences of the same Holy Spirit.

IV. IT WAS THE SYMMETRY OF JESUS' LIFE WHICH MADE HIS PERSON SO ATTRACTIVE.—There are many Christians about whose goodness we have no doubt, and yet they do not attract us. The reason probably is that they are one-sided in their development. Their sense of justice has outgrown their sympathy. They have the perfectness of marble without the warmth of life. Or their sympathy is stronger than their justice, and so it becomes querulous weakness. Or their love of knowledge is so overgrown as to become obstinacy of opinion and pride of intellect. But with Christ, sympathy was restrained by knowledge, and holy indignation was not allowed to degenerate into revenge. In His friendships there was no selfishness, and in His sympathy no weakness. Even His desire to do good was not perverted, as ours often is, by impatience and impetuosity.

In Christ, the grace of God produced graces of character which won the admiration of the world, and made Him the pattern of all true growth, and the goal of all attainment in the spiritual life.

The Sacrificial Victim.

'Behold, the Lamb of God, which taketh away the sin of the world!'—JOHN i. 29.

THIS is one of the great and grand texts of the gospel, and if the history of its influence could be told it would be a wonderful one. It is marvellous that such words should be spoken by one who had seen so little, and who knew so little, of Christ's life. They are more wonderful when we remember the misconceptions John subsequently entertained about Christ. His mind was evidently steeped in Old Testament prophecy.

I. THE SIN.—John's great work was the arousing of a sense of sin in the people. His message everywhere was 'Repent.' Repentance was necessary before the people would be ready to accept a Messiah who should be a Saviour from sin. John speaks of sin, not of sins, as though it were a gigantic living thing. It was the spirit of rebellion with which men were infected. Separate sins are but symptoms and manifestations of what was vaster and more dreadful. Moreover, all are partakers. Into the ears of God there ascends perpetually the awful sounds of universal sin.

II. THE VICTIM.—John's language is full of terror for the sinner, yet an undertone of hope breaks in like soft music. Had he only summoned men to flee from the wrath to come, he would have driven them to despair. Had he left them to their own unaided efforts in the attainment of holiness, he would have mocked them. He gave meaning to his warnings and appeals by directing them to the coming Deliverer. When they were penitent they did not long for a Messiah wielding a sword. In the Lamb of God they saw One who was gentle and pitying. The phrase shows us that John recognised in Jesus the features of the Suffering Servant of Isaiah. It reminds us of the manifest innocence of Jesus which often struck men with awe, and of the attractiveness of that love which drew sinners to Him. It tells of His gentleness and patience.

III. THE SACRIFICE.—A Jew would notice all these features in Christ, but the most prominent thought brought to His mind would be that this Lamb was for sacrifice. These qualities only made Him more perfect and acceptable as a sacrificial victim. Annas had made the price of victims very high, so that the poorer people could scarce offer the dove which their poverty allowed them to substitute for the required lamb. But here was a Lamb provided as a free gift of God, an offering for the sin of the whole world. There is much which is beautiful in the life of Christ, but that which concerns us most is His sacrificial death. Stephen's death was much like Christ's, but he did not die for us. Christ died as a sacrifice for our sins.

IV. THE DELIVERANCE.—Christ delivers from greater evils than if He merely took away sorrow, pain, disappointment. He takes away sin. The consciousness of guilt is an awful experience, but Christ takes it away. John Bunyan says that the consciousness that God and his soul were made friends by the blood of Christ made him so happy that he could have told the very crows that sat on the ploughed lands. The sacrifice of this Lamb not only delivers us from conscious guilt, but also from the power of sin. After running over a fearful catalogue of criminals, Paul tells the members of the Corinthian Church, 'Such were some of you; but now ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus.' Their filthy lives had been cleansed.

V. THE APPEAL.—John stood before the generation which was looking for Christ and proclaimed, like another Moses, 'Behold Him! This is He.' It is the office of every Christian to point out Christ. Behold the beauty of His character, the gentleness of His disposition, His patience in suffering; but above all, see in Him that One over whose head the penal waters have rolled which would otherwise have overwhelmed us. A time will come when every eye shall see Him, and with unutterable remorse they shall look on Him they have pierced, and shall know the meaning of that other phrase, the wrath of the Lamb. Behold Him now as the Lamb of God, that taketh away the sin of the world!

The Surprises of Christ's Teaching.

'And they were astonished at His teaching; for His word was with authority.'—LUKE iv. 32.

WORDS are but the expressions of the inner man. Christ was Himself the Truth, and when He

spoke His words were never *mere* words, but were perfect utterances and manifestations of truth. Our words often fail to express our meaning to our own satisfaction. Christ's words are true expressions of His meaning, though for want of capacity we may fail to apprehend them. As our capacity grows, so much the deeper and the more surprising do His words appear. New meanings which we had not hitherto suspected continually surprise us.

I. Christ's Teaching always Produced Wonder.—It was never stale and unprofitable like that of the Rabbis. Sometimes it delighted those who heard it, so that multitudes followed Him into the desert places; sometimes it filled them with hatred, so that they sought to take His life. But in every case His speech fell on men's ears, filling them with surprise. It was always the unexpected which He uttered. Those who came to Him merely that they might have their opinions confirmed, discovered that His standpoint and theirs were as far asunder as the poles.

II. Christ's Teaching was unlike that of any other Master.—The people who listened to Christ were especially struck with the vast difference between His teaching and that of the scribes and Pharisees, both as regards its matter and its manner. While they discussed endlessly about trifling details of ritual, He spoke of matters pertaining to the kingdom of God and the highest good for man. Matters concerning ritual, property, or taxes He always turned into conversation about the deep things of the relationship between God and man.

We naturally compare His teaching with that of the great sages. Think, *e.g.*, of the great difference between His teaching and that of Socrates. Socrates was for ever asking questions. Christ for ever giving answers. Socrates always professed to be extremely ignorant, and thirsting for knowledge. Christ always knew and professed Himself ready to impart. Or we may compare Him with the prophets. When they had a burning truth to utter, and wished to declare it with all the emphasis of which they were capable, they confirmed it with a 'Thus saith the Lord.' Christ never needed any such external authority. Or again compare His teaching with that of the greatest apostles. Paul always speaks with certainty, and so does Peter; but both quote Christ as their authority. No Christian teacher to-day speaks with authority except when he is quoting the words of Christ. Thus all earlier ages speak with authority when they have a message from God. Christ spoke His own words, and His message was His own. All subsequent ages draw their certainty from His.

III. Christ Uttered the Deepest Truths on His own Authority.—He calmly superseded Moses, reminding them, 'it hath been said by them of old time . . . but I say unto you.' He never hesitated for a reply, nor was He ever entangled in His words. His only justification was a calm 'I say unto you.' As Paul says, 'In Him was Yea.' Unlike most religious teachers, Christ was never harassed with weary doubt. He spoke as though the unseen world were as familiar to Him as the hills of Nazareth or the streets of Jerusalem. Nor does He speak as one would of a vision in which one profoundly believed, but as simple fact which admits of no possibility of doubt. The prophet depends on his visions, the priest on the Urim and Thummim; but Christ never goes beyond Himself. In thinking His own thoughts He is thinking the thoughts of God. In uttering them He proves Himself to be the Incarnate Word. This is not the confidence of the boaster or the charlatan, there is too little display in it; nor that of the misguided fanatic, there is too much quietness in it.

IV. Christ's Authority is Confirmed by the Effects it Produced.—The same word which occasioned such surprise among the multitude also healed the demoniac. The signs following confirmed the word. With us the word itself is the more wonderful. It is easy for us to believe that words so marvellous were also powerful in healing the sick and raising the dead. And wherever Christ's words are earnestly read, signs and wonders are still wrought. As a tree is known by its fruits, so Christ's words are known by their power in awaking the conscience, softening the heart, and renewing the life.

A Short Survey of the Season's Gift-Books.

In the matter of gift-books, the one difficulty is the choice. Those who must have them are there, and the books are there—both in plenty; but how is the right person to be conducted to the right book? Reviews are useless. The very idea of a solemn review of a boys' story-book is absurd; the inevitable sameness of even a column of such reviews is bewildering and fruitless. There are two persons who must be considered—the person who gives and the person who gets. The former may do all the consideration, but he must consider both: himself as to price and tone, the person who is to get it as to age and attainment. In the following list these things are borne in mind. Not only are the books arranged according to price, but volumes at the same price are arranged according to merit—character, interest, and outward appearance being carefully weighed together.

Book published at 16s.

WORDSWORTH—*Frowde.* (With Introduction and Notes. In five volumes.)

Books published at 7s. 6d.

W. WRIGHT—Palmyra and Zenobia.—*Nelson.*
A. HEBER-PERCY—Bashan and Argob.—*R.T.S.*
F. A. POUCHET—The Universe.—*Blackie.*

Book published at 4s.

BURNS—Songs and Poems.—*Walter Scott.* (In two volumes.)

Books published at 3s. 6d.

MARY WATSON—Robert and Louisa Stewart.—*Marshall.*
ALEXANDER WHYTE—Lancelot Andrewes.—*Oliphant.*
WORDSWORTH—Poetical Works.—*Frowde.*
J. R. MILLER—Life's Byways and Waysides.—*Nelson.*
Biblical Character Sketches.—*Nisbet.*
MRS. BRYSON—Roberts of Tientsin.—*Allenson.*
J. R. MILLER—Family Prayers.—*Nelson.*

Books published at 2s. 6d.

A. ARMSTRONG—In a Mule Litter to the Tomb of Confucius.—*Nisbet.*
E. W. BOK—Successward.—*Oliphant.*
THOMAS À KEMPIS—Imitation of Christ.—*Nelson.*
LUNDIE—Alexander Balfour.—*Oliphant.*
F. M. HOLMES—Great Works by Great Men.—*Partridge.*

Books published at 1s.

CHARLOTTE SKINNER—The Master's Messages to Women.—*Partridge.*
JOHN MITCHELL—Guide Posts.—*Stoneman.*

Book published at 6d.

J. R. MILLER—For a Busy Day.—*Nelson.*

FOR THE YOUNG.

Books published at 6s.

S. R. CROCKETT—Sweetheart Travellers.—*Gardner & Co.*
RUDYARD KIPLING—The Second Jungle Book.—*Macmillan.*
National Rhymes of the Nursery.—*Gardner.*
C. STEWART—The Quest of a Heart.—*Oliphant.*
FARRAR—Julian Home.—*Black.*
L. T. MEADE—A Princess of the Gutter.—*Gardner & Co.*

Books published at 5s.

ADELINE SERGEANT—No Ambition.—*Oliphant.*
E. EVERETT-GREEN—Olive Roscoe.—*Nelson.*

Books published at 3s. 6d.

E. R. RAND—A Salt-Water Hero.—*Nisbet.*
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Contributions and Comments.

The New Commentary on Judges.[1]

DR. MOORE'S *Commentary on Judges*, a book of twenty-one prose chapters, runs to near 500 pages. If the other writers in the International Commentary Series, who have books like Jeremiah and Isaiah to comment on, work on the same scale, they will produce every one as his quota three volumes of 500 pages each. Then will be fulfilled the saying of the apostle, 'Even the world itself will not contain the books that shall be written.' Dr. Moore fills the space which he occupies with matter which it would be difficult to call anywhere irrelevant. His Commentary is learned and exhaustive. The student will not consult it in vain on any subject connected with Judges. For thoroughness and completeness it has no equal on that book. Everything is investigated fundamentally, the meaning of proper names, the geographical situation of places and their identification, the language and syntax, and above all, the literary analysis or criticism of the original sources. And the author's conclusions are paralleled or confirmed by an array of learned references to authorities, or at least to authors, which bears ample testimony to the extent of his reading and the conscientiousness of his work. One feels that names are occasionally multiplied needlessly where one or two typical examples would have been sufficient; but as such references are usually thrown to the foot of the page, they do not disturb the reader. Of course a great many references are to works quite inaccessible to most people, and to the general reader they will be of little service; but if one be investigating any special question, they will put him on the track of useful literature. In the case of sources which private persons have difficulty in seeing, such as periodicals, it might have sometimes been useful to give briefly the view or contents of the passage referred to. Thus Dr. Moore, in denying that Canaan means 'lowland,' says (p. 81), 'see my note, *PAOS*, 1890, pp. 67–70.' Now *PAOS* is as inaccessible to us as the uncreated exemplar of the Koran which is in heaven; and we should have liked greatly, as Dr. Moore has given his view, to have had in brief also his arguments. There is another and worse method of reference, in which we do not say that Dr. Moore often offends, the method of giving a quotation in a neutral way without expressing adherence to it or dissent from it. On p. 425 Dr. Moore quotes, without any judgment of his own, Wellhausen's assertion that האשה הנרצחת, 'the murdered woman' (Judg. xx. 4), is völlig unhebräisch. This statement

[1] *The Book of Judges.* By Rev. Geo. F. Moore, D.D., Professor of Hebrew, Andover. Edinburgh: T. & T. Clark, 1895.

is a very puzzling one. What is unhebrew about the phrase? It cannot be the use of the verb, nor of the Niphal, which may be uncommon but is not unhebrew, nor the use of the Article with the participle even though passive, which is good Hebrew and occurs elsewhere in this book (ch. vi. 28), as well as in the Moabite Stone. Dr. Moore himself seems to be uncertain where the point of Wellhausen's remark lies, as he refers to an example of the participle with the Article. Wellhausen does not usually speak at random; and if his incisiveness sometimes lands him on the borders of paradox, it enables him to say in a sentence what others would need a page to. Neither does his half irreverent humour succeed in concealing from his readers how truly he understands the deepest religious feelings of men, in witness whereof may be cited his latest work, *The History of Israel and Judah*, in which the five or six pages devoted to Jeremiah seem to us, in depth and sympathy, worth all that has hitherto been written on that prophet. All this makes his charge of 'totally unhebrew' the more perplexing. No explanation should be sought for it. Wellhausen himself has assured us that 'Jahwe has unaccountable moods,' and no doubt his servant in Göttingen is subject to the same infirmity.

'Every poet his own Aristotle' has long ago become the rule, and now it is, Every commentator the author of his own Bible. Former commentators accepted their text and went faithfully through it, giving possible or impossible explanations of it. Victorious analysis has altered all that. If a passage contains inharmonious statements or appears not homogeneous, it is concluded that it has been put together out of different elements, all of which the editor desired to preserve, or that it has been worked over by different hands and at periods of some distance from one another, when modes of religious thought were somewhat divergent. Dr. Moore has carried through the task of unravelling the sources with indefatigable painstaking and minuteness. The precision with which he and others can assign this or that fragment to this or that writer, or this or that editor in this or that age, does occasionally remind us of the preternatural diagnostic genius of Dr. Hornbook. But we should be thankful for such gifts to men. In his general conclusions Dr. Moore agrees with Budde, considering that the two chief elements in Judges are to be ascribed to the same writers (or schools) J and E, to whom the oldest part of the Pentateuch is assigned. These writers did not pause in their work at the settlement of Israel in Canaan, but carried the history down to probably near their own time. For all this, however, the author's work must be referred to. Though Dr. Moore has not the same delight in detecting grammatical niceties and subtle shades of language as Dr. Driver, he everywhere shows the linguistic tact which only familiarity with the principles of general Shemitic grammar can give. His work is worthy to stand beside the very best contributions to Old Testament learning, whether of the old world or the new.

A. B. Davidson.

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Malachi i. 11.

I.

Professor Marshall's objection (in The Expository Times for November) to the Authorized Version 'shall be' three times in this verse, and his support of the Revised Version 'is,' seem to me not so certainly correct as he asserts.

1. Some insertion, either 'was,' 'is,' or 'shall be,' must be made here in an English version, as in many other passages. The context, or our knowledge from other sources, can alone tell us which tense to use.

2. In (*e.g.*) the first ten chapters of Isaiah similar ellipses occur in ii. 12, iii. 10, iv. 5, ix. 7 (Heb. ix. 6). In all four cases both Authorized Version and Revised Version have the future. How then can 'the insertion of the future auxiliary' in Malachi be 'unwarranted'?

3. The Revised Version, by inserting the Authorized Version in the margin, admits that there is something to be said for the *future*.

4. The Rev. W. H. Lowe (in Ellicott's *Commentary*) is strongly against the Eucharistic reference (he even allows himself an unfortunate sneer at Dr. Pusey). But he adheres to the future 'shall be,' and 'understands both expressions in a spiritual sense.'

5. I fail to see that the Persian monotheistic worship prevailed 'in every place.'

I must admit that the LXX (δεδόξασται, προσά-

γεται or προσάγετε) and the Vulgate (est, sacrificatur, offertur, est) support the Authorized Version. Dr. Schultz's opinion that the Dispersion is referred to, is merely that of the Rabbins who had the controversy with Christians in view. It is fully discussed by Pococke, who gives references. I may add that the Assyrian and Chaldean captivities did not disperse Israelites 'in every part of the then known world.' This belonged to the Grecian period.

GEORGE FARMER.

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II.

Notwithstanding the five counts in Mr. Farmer's indictment against me, it seems to me that the difference between us can be narrowed down to very small dimensions. He admits that the LXX and Latin Vulgate favour my translation (for assuredly the word 'Authorized,' is a *lapsus calami* for 'Revised'), and he agrees with me in dissenting from Dr. Schultz's interpretation. Of course he does not think that the Revised margin, even *plus* the Rev. W. H. Lowe in Ellicott's *Commentary*, is of equal weight with the Revised Text, but still he thinks I ought not to have said that 'the insertion of the *future* auxiliary is unwarranted.' The only argument that Mr. Farmer adduces that calls for reply, is the four passages from Isaiah; and of them I can only say that they are all irrelevant. If Mr. Farmer will cite instances in which the copula is omitted in Hebrew between an adjective and its noun, and in which the *future* auxiliary can be legitimately inserted, then I shall be willing—yes, more than willing—to adopt Mr. Lowe's interpretation. It is the conviction that such instances cannot be found that led me to pronounce the rendering of the Authorized Version: 'My name (shall be) great,' etc., unwarranted.

J. T. MARSHALL.

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Matthew xxvi. 45, 46.

τὸ λοιπόν and λοιπόν.

THE suggestions made last month demand further attention. First of all, a transcript of Jebb's note in his Appendix to Vincent and Dickson's *Modern Greek*, p. 338, will be of use to readers to whom the book is not accessible. 'Instead of οὖν, Modern Greek uses λοιπόν (ceterum, du reste). Already in Plato an almost illative use of τὸ λοιπόν may be seen: Gorg. 458 D: αἰσχρὸν δὴ τὸ λοιπόν γίγνεται . . . ἐμέ γε μὴ ἐθέλειν. For the Hellenistic use, which often differs little from the modern, see Acts xxvii. 20: μήτε δὲ ἡλίου, μήτε ἄστρων ἐπιφαινόντων, κτλ . . . λοιπὸν ("then," "accordingly"), περιῃρεῖτο πᾶσα ἐλπὶς. Comp. 2 Cor. xiii. 11. In 1 Thess. iv. 1 it is *combined with* οὖν.'

In the *Modern Greek Dictionary*, by Jannaris, I find as the equivalent for 'why then,' διατί λοιπόν; for 'so then' (καὶ) λοιπόν; for 'now then,' καὶ λοιπόν; and for 'now' (in argument), λοιπόν.

Once the suggestion of 'an almost illative use is made it is seen to be appropriate not only to the passage particularly referred to, Mark xiv. 41 and Matt. xxvi. 45, and to Acts xxvii. 20, 2 Cor. xiii. 11, and 2 Tim. iv. 8, but to other passages also. In 1 Thess. iv. 1 we may read: 'So then, brethren, we beseech and exhort you.' 2 Thess. iii. 1: 'Then, brethren, pray for us.' 1 Cor. iv. 2: 'Here, accordingly, it is required.' Eph. vi. 10: 'Then be strong in the Lord.' Phil. iii. 1: 'Then, my brethren, rejoice in the Lord.' Phil. iv. 8: 'Then, brethren, whatsoever things are true.' 1 Cor. vii. 29: 'The time is shortened; so that both those,' etc. Heb. x. 13: 'So then expecting,' etc.

Thayer's Grimm (*in loc.*) is not very far from the suggested illative use. 'C. τὸ λοιπόν dropping the notion of time . . . forming a transition to other things to which the attention of the hearer or reader is directed.' In the margin I shall now insert a reference to THE EXPOSITORY TIMES, vol. iii. p. 451, vol. vii. p. 104, and add 'by an illative use.'

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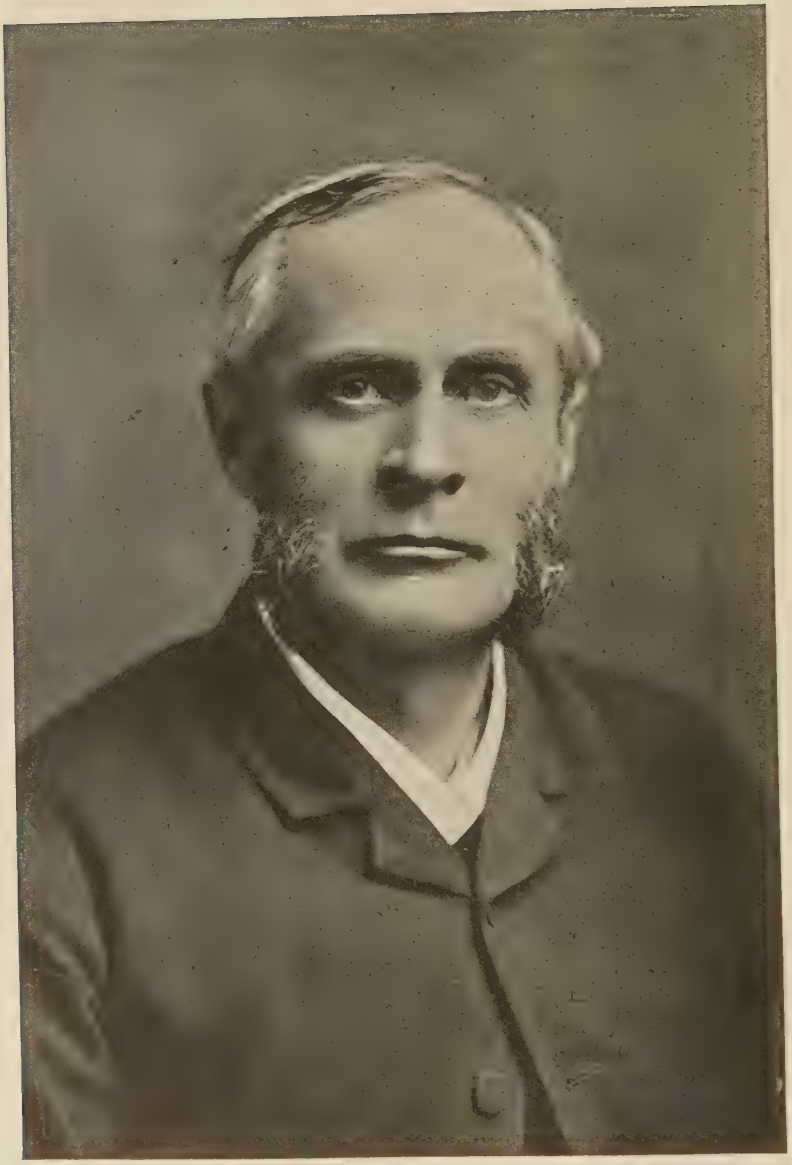

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PROFESSOR W. SANDAY, D.D., LL.D.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

In the announcement that is made on another page of the forthcoming Dictionary of the Bible, there is probably no item that will give more general satisfaction than this, that Professor Gwatkin has undertaken to handle the whole subject of the Organization of the Early Church. For it is doubtful if there is any man living whose judgment on the many unsolved and thorny questions that remain will be so widely accepted.

Is the identity of the Bishop (ἐπίσκοπος) and Elder (πρεσβύτερος) one of the questions that are still unsettled? It does not seem so. In his new book, *St. Paul the Traveller*, Professor Ramsay discusses it, and dismisses it in a paragraph. He dismisses it indeed in part of a sentence: 'it is plain from Titus i. 5–7 that they are synonymous.' And Canon Gore dismisses it now almost as briefly. 'It seems to me,' he says in a letter to the *Guardian* of November 27, 'that if Titus i. 5–7 was written by St. Paul, and Acts xx. 17 and 28 really represent his meaning or phraseology, the idea of a difference between the two titles in early Christian use can be allowed to go but very little way.'

Nevertheless, Canon Gore holds that these titles differ in their origin, and hence, though they are applied to the same person, they actually differ in meaning. The term *presbyter*, he says, is both vaguer and more inclusive than the term *episcopos*. As a title both of honour and of office, *presbyter* can be used of an apostle, and *episcopos* can not. 'Thus, in a somewhat vague sense, St. Peter calls himself a presbyter (1 Pet. v. 1), and St. Paul reckons himself in the "presbytery" which presided at Timothy's ordination (1 Tim. iv. 14 compared with 2 Tim. i. 6). For the Christian "presbytery" is the governing body of the local Church, and as such includes the apostle when he takes part with them, and exercises his apostolic function with their assistance.'

Canon Gore traces this difference of application from a difference of origin. In a subsequent issue, the Rev. W. S. Wood, M.A., Rector of Ufford, traces the difference of origin. The *presbyter*, he says, will be of Jewish origin, being in fact the Jewish 'elder of the people' transferred to the Christian Church. *Episcopos* is a Gentile title, and is used by contemporary Gentile writers (Arrian, Dionysius of Halicarnassus, and others) to designate any officer or functionary in charge of a region, town, division of an army, or the like. 'Hence it is evident that *presbyter* is a title of station or dignity, *episcopos* of office or charge,

and they answer to our "priest" and "rector," which are both applied to the same individual from different points of view.'

Mr. Reader Harris—whose name it is never safe to mention without adding that he is not Professor Rendel Harris of Cambridge—Mr. Reader Harris, Q.C., lately offered a reward of one hundred pounds 'to the first Keswick speaker who forwards a passage of Scripture which, read with the context, positively affirms the necessity of sin in the spirit-filled believer.'

Principal Waller of Highbury is not a 'Keswick speaker,' but he answers Mr. Harris in the *Record* of December 6. He answers Mr. Harris, and he says that his hundred pounds is very safe, and Mr. Harris knows it. For who is to interpret the text of Scripture, and who is to judge of its context? There is a verse in the First Epistle of St. John which reads: 'If we say that we have no sin, we deceive ourselves, and the truth is not in us;' but because the apostle adds in the next verse, 'These things write I unto you, that ye sin not,' Mr. Harris counts the plain statement of the previous verse cancelled. So if Mr. Harris is himself to be judge and he names no other, the cause is settled already.

To Principal Waller there seem to be many passages which positively affirm the necessity of sin in—well, no, not in the *spirit-filled* believer. For what a phrase is that, and how cunningly selected! The *spirit-filled* believer?—it is the flesh, not the spirit, that is the sphere of sin. And the presence of sin in the believer arises from the fact that he is not, its necessity from the fact that he cannot be, *filled* with the Spirit. There are many passages which seem to Dr. Waller to positively affirm the *presence* of sin in the believer. There is our Lord's teaching in the prayer He taught His disciples: 'Forgive us our debts, as we forgive our debtors.' There is His warning to St. Peter: 'If I wash thee not, thou hast no part with Me;' where the feet-washing of him who has been already bathed must mean the forgiveness of the believer's sin. And there is at least one striking passage which seems to affirm the *necessity* of sin in the believer; for St. Paul says that 'the carnal mind is not subject to the law of God, *neither indeed can be*.'

As for the passages which Mr. Harris may bring forward from the other side, Dr. Waller hints that he brings them forward because he is an indifferent exegete. Take Rom. vi. 6, for example. We are told that 'our old man was crucified with Him, that the body of sin might be *destroyed*, that henceforth we should not *serve* sin.' Does this passage teach the necessity of sinlessness? Does it teach its possibility? Neither, if you watch its words. For *destroyed* is no fair equivalent of the Greek word used, which indeed cannot be rendered into English by any single word. The apostle's word (καταργέω) means to put a thing out of gear. The purpose of crucifixion is to cripple or paralyse the body of sin, to put it out of gear, that henceforth we should not be in bondage to (δουλεύειν, not merely *serve*) sin.

But Principal Waller, though not given to gambling, is prepared to offer a higher stake than a hundred pounds, he will offer one hundred thousand pounds to Mr. Harris 'for the first living Christian man whom he can show to be sinless.' For suppose the man were found, suppose Mr. Harris were to come himself and claim the hundred thousand, who is to prove it? Dr. Waller thinks he could tell if any man were sinful; but if a man were sinless, he could not tell. For he does not know what sinless means. To pronounce a man sinless, one must be at least on a level with him, and as sinless as he. Dr. Waller knows that one Man was sinless. But he does not know it because he has judged Him. He knows it by revelation. He knows that Jesus was sinless, because there came that voice from the excellent glory, 'This is My beloved Son, in Whom I am well pleased.'

And Dr. Waller thinks that men like Mr. Harris would never claim sinlessness for themselves, or any other, if it were not that they do not know what sin is. Their capital error is that they define sin *positively*. But the Bible defines sin negatively. 'All have sinned, and *are short* (ὑστεροῦνται) of the glory of God' (Rom. iii. 23). 'To him that knoweth to do good, and *doeth it not*, to him it is sin' (James iv. 17). 'Whatsoever *is not of faith* is sin' (Rom. xiv. 23). 'All *un*righteousness is sin' (1 John v. 17). Sin is law*less*ness (ἀνομία)—non-fulfilment of law, negative when the law is positive, as 'Thou shalt love'; positive only when the law is negative, as 'Thou shalt not kill.'

In the December issue of a monthly magazine which describes itself, somewhat disjointedly, as *The Monthly Messenger and Gospel in China*, we have discovered an article of quite exceptional value on 'The Permanent Worth of the Psalms as an Aid to Devotion.' The author of the article is Professor John Skinner of the Presbyterian College, London.

The article is fairly large, but the subject is larger, and Professor Skinner confines himself to 'one or two points of view which seem to me absolutely unassailable by critical investigation, and which at the same time are of some value for a just appreciation of the character and use of the Psalm Book.' The first point concerns the special function of the Psalms in the system of divine revelation. And here Dr. Skinner brings out the distinction—the distinction in function—between psalm and prophecy with admirable clearness. The prophet is conscious that the thoughts which form the substance of his message are not his own thoughts. It is Another who speaks to him, and through him. The prophetic 'I' is not the 'I' of the prophet, but of the God whose words fill his mind. With the Psalmist it is all the other way. It belongs to the very essence of psalmody that the thoughts and the feelings which the Psalmist expresses should be his own thoughts and his own feelings. Jeremiah was both a prophet and a psalmist. Now he speaks the Word of God as by an overmastering power not himself, speaking when he would be silent, uttering things that divert the current of his life from its natural channels. Again he is a psalmist, giving vent to his own personal emotion, the sternness of the prophet dissolved in a flood of tears, as he dwells with infinite pathos and compassion on the sad lot of his people.

Thus the Psalter is the believing soul's response to God's prophetic message. It is not less inspired that it is human, it is not less a means of revelation. It is a reflected revelation, if you will; but it is none the less real and divinely given. 'For the Word of God is never a mere formula, summing up in abstract terms what God is, and what He requires us to be. It is a living power, a seed sown in human life, springing up, and creating the kingdom of God upon earth. In order to realise what it is, we must see it leavening and moulding and guiding the thoughts of the individual and the mind of the community, blossoming into hope and aspiration and penitence and prayer and thanksgiving, producing in due order all the flowers and fruits of the spiritual life.'

But if the psalm is the believer's heart-response to the prophetic Word of God, does it not follow that the prophetic voice will be earlier and the Psalmist's answer later? Professor Skinner does not think that this should be used as an argument in favour of the later date of the Psalter. But if the later date of the Psalter should ever become matter of demonstration and acceptance, then he for one will be ready to hold that the religious mind is in no degree impoverished thereby.

The second feature of the Psalms on which Professor Skinner touches, is what he calls their 'churchly consciousness.' Who or what is the oft-recurring 'I' of the Psalter? Does the Psalmist speak in his own person, and with his own aspirations; or does he speak in the name of the

community, and express the faith of the Congregation of Israel? Dr. Skinner will not say that the 'I' of the Psalter is always congregational, but 'the idea has certainly a wider range of application than most of us are apt to suppose; and even those psalms which at first sight seem to bear the unmistakable impress of individual emotion will frequently be found to gain greatly in significance when we realise that under the form of personal utterance there are portrayed the character and experiences of the idealised people of God.'

In particular, this view may do something to settle the vexed question of the imprecatory psalms. 'No interpretation quite relieves these utterances of the imperfections incident to an elementary stage of religion, and to curse sinners can never be a legitimate act of devotion in the Church. Still, it makes an immense difference to our appreciation of the spirit of the Psalms when we observe that these imprecations are never the outcome of private enmity, but express the resentment of a feeble minority, harassed and hunted to death for its fidelity to the religious interests committed to its charge.'

But let that pass. The emphatic thing is that from beginning to end the Psalms are pervaded by an intense consciousness of religious fellowship. Whereupon we have a test, easily applied and singularly searching, of the hymnody of our modern Church Service. Do all our favourite hymns (as they ought to do) strengthen within us the sense of belonging to the company of believers who in all ages have raised their voices in praise to Him who is the eternal dwelling-place of our spirits? Do not some of them rather accentuate individuality? Are they not sometimes strained in their spirituality, or subtle in their thought? Does it not require an effort of the imagination even to realise the situation in which they could have originated?

But the last point comes. It is the poetical character of the Psalms. Why are the Psalms in poetry? Simply because poetry is the most natural expression of the emotions the Psalms are meant to convey. But there is one memorable difference between the poetry of the Psalter and the poetry of the nations that know not God. The poetry of the Psalter is not poetry for its own sake, but for the sake of God. Its appeal is to the heart rather than to the cultivated imagination or the musical ear. Its images, certainly, are often of unrivalled sublimity and force, but they are never elaborated for their own sake. They serve their end when they convey the poet's mood to his hearers' heart. And herein lies the meaning of Luther's saying, that 'to an ungodly man they have no savour.'

In the year 1878, Messrs. Trübner published in their 'English and Foreign Philosophical Library' a book entitled *A Candid Examination of Theism.* No author's name was given, and men could only guess from the pseudonym of 'Physicus' and the tone of the book that the author was a student of science. But no one read the book without interest. For the style was lucid, the reasoning acute, the sincerity most unmistakable. And the interest became painful in its intensity as these closing words were reached: 'I am not ashamed to confess that with this virtual negation of God the universe to me has lost its soul of loveliness; and although from henceforth the precept to "work while it is day" will doubtless but gain an intensified force from the terribly intensified meaning of the words that "the night cometh when no man can work," yet when at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence as now I find it,—at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible.'

With those touching words the *Candid Examination* ended. The book ran speedily out of print. The author had fulfilled his purpose, he would not have it reprinted, and by and by it

passed out of memory. Meantime men became familiar with the name of Professor George Romanes, the ardent champion of Darwinism, the editor of *Nature*. And when he died, and Canon Gore in 1894 edited and issued his posthumous *Thoughts on Religion*, it was with the utmost surprise, for the secret had been perfectly kept, that men discovered that George Romanes and 'Physicus' were one and the same.

Nor was this the only or the greatest surprise the new book brought us. The writing of *A Candid Examination of Theism* was found to be but one episode in a mental history of the highest religious significance. He who in 1873 gained the Burney Prize at Cambridge for a strong argument in favour of the efficacy of prayer, in 1876, or earlier, wrote *A Candid Examination of Theism*; and he who in 1876 by the merciless method of *A Candid Examination* cut his mooring lines and drifted out into the world without God and without hope, died in 1894 a happy believer in the revelation that is in Christ Jesus.

And now this very month, the last and most welcome chapter of that eventful history is in our hands. It is not found in *Thoughts on Religion*. The eighth edition of that work, with the date 1896, lies before us, but it is not there. The hero of it, for he is a hero, is not once mentioned in that book. It is found in the present issue of the *Bibliotheca Sacra* of America.

The first surmise of those who catch only the outstanding incidents of the mental history of Professor Romanes is that his mind must have wanted ballast. To read the *Thoughts on Religion* is to scatter that surmise. Rapidly as the change seems at first to have come from faith in the efficacy of prayer to absolute unbelief in the existence of God, the return was slow and painful enough to satisfy the most ardent admirer of consistency. Between the *Candid Examination* and the *Thoughts* there lie twenty years of incessant thinking and abundant reading in things religious. And more than that, there lies the friendship with a man whose scientific attainments, along the very lines on which Professor Romanes' own successes lay, were equalled only by his firm faith in God.

In April 10, 1890, Professor Romanes published in *Nature* a scientific article by John Gulick, and as he published it he wrote: 'I cannot allow the present communication to appear in these columns without again recording my conviction that the writer is the most profound of living thinkers upon Darwinian topics, and that the generalisations which have been reached by his twenty years of thought are of more importance to the theory of evolution than any that have been published during the post-Darwinian period.'

Who was this John Gulick? He was and is a missionary in Japan. He was born in 1832 in the Sandwich Islands; he was sent to America to study, first Arts, and then Divinity, in Williams College and in Union Theological Seminary; he was ordained to preach the gospel in Canton, China, in 1864; he was set for the defence of the gospel in Kalgan, North China, from 1865 to 1871; he was transferred to Japan in 1875, and he is labouring there to-day.

But Mr. Gulick is a student of nature as well as of nature's God. As early as 1872 he published a paper entitled 'The Variation of Species as related to their Geographical Distribution, illustrated by the Achatinellinæ.' In 1887 a work of his was presented to the Linnæan Society by Mr. Wallace; another in 1889 by Mr. Percy Sladen, and both were published in the *Linnæan Journal*. In April 1890, as already noted, an article appeared from his pen in *Nature*. Nine months later, Professor Romanes, the editor of *Nature*, wrote a letter to Mr. Gulick and received a reply, which we now see was an important factor in the welcome change which the coming years revealed.

This is Professor Romanes' letter—its date is December 25, 1890:—

'For a long time past I have been meditating upon the possibility of putting to you a question which I have feared you might deem unpardonably impertinent, and this in both senses of the word. But on this Christmas Day I cannot avoid the "cumulative" temptation. My only excuse is the twofold statement that the question is not put from any merely idle curiosity, and that it is put on account of the great value which I attach to the extraordinary analytical powers of your thought.

'The question which — for my own benefit alone—I want to ask is, How is it that you have retained your Christian belief? Looking to your life, I know that you must have done so conscientiously; and, looking to your logic, I equally know that you cannot have done so without due consideration. On what lines of evidence, therefore, do you mainly rely? Years ago my own belief was shattered—and all the worth of life destroyed—by what has ever since appeared to me overpowering assaults from the side of rationality; and yours is the only mind I have met with which, while greatly superior to mine in the latter respect, appears to have reached an opposite conclusion. Therefore I should like to know, in a general way, how you view the matter as a whole; but if you think the question is one that I ought not to have asked, I hope you will neither trouble to answer it, nor refuse to accept in advance my apology for putting it.'

Mr. Gulick's reply has never, so far as we know, been made public until now. Its significance lies in this, that Mr. Gulick was when he wrote the reply, and is now, a hearty believer in and distinguished supporter of, not merely evolution, but that particular explanation of evolution which we call Darwinism. We know what Darwinism did for the religion of Darwin himself. We know its effect upon Professor Tyndall, upon Professor Huxley, upon Professor Romanes. The last mentioned tells us that he can name only one man who was able to stand firmly both upon Darwinism and the Rock of Ages. The significance of Mr. Gulick's reply lies in this, that he was that man.

But how hard it is to give an account of Mr. Gulick's reply without giving it all. First, he says that he discovers by the use of his reason that this universe is constructed according to reason. That is to say, he finds order in it, he discovers law throughout it, he finds unity binding it together. This, indeed, is the very foundation of science, in the faith of which it pushes into unexplored regions of the universe, knowing that it shall find order, law, unity there also. But rationality includes, not only the adjusting of means, but the weighing and choosing of ends; that is to say, not only intelligence, but morality; not only knowledge, but love guiding in the use of knowledge.

Now the immediate application of this principle to any individual man is this, that he finds himself part of a social system in which the more regard he has for the good of all, the more order he brings out of confusion. In short, the more faithfully and the more intelligently a man works in harmony with the law that rules the universe, the law of love guiding knowledge, the higher he advances in happiness and dignity. Well, mark the men who do so. They are mostly Christians. For while other systems are often able to show man the ideal he ought to reach, none but Christianity enables him to reach it. 'No power outside of Christianity seems able to take man as he is, in any and every land, and set him on a new course.'

And what gives Christianity this unique power? Is it its insistence on the brotherhood of man? Yes, assuredly; but not that first. Before the idea of the brotherhood of man will work, the idea of the Fatherhood of God must be apprehended. 'Indeed, judging from my own experience, and what I have observed in China and Japan, it seems as if a strong hold of the brotherhood of man, such as will awaken the enthusiasm of humanity, is attained only by those who are filled with the thought of the Fatherhood of God.' But when the latter idea

is held the former must be made to work, for 'a strong sense of God's love does not remain with the man who refuses to love his neighbour,' and it is only Christianity that insists upon both these things, and insists upon them in their order.

'But the great power of Christianity,'—and with this paragraph, quoted as it stands, we bring our imperfect account of Mr. Gulick's reply to an end, —'the great power of Christianity lies in the direct effects of the character of Christ. His influence on the world is due not only to his elevated conception of the Fatherhood of God, but to the new aspirations awakened by his realisation of the most exalted life, and his promises to lead others to the attainment of a similar life, in their devotion to him and to the kingdom of God which he establishes on earth. This kingdom of God is a kingdom of love, which he assures us is to spread its influence into all lands; for "the meek shall inherit the earth." Not only has Christ become a leading factor in the evolution of society, but, in the survival of the meek and the righteous, He has opened to us the philosophy of this higher evolution, and the truth of the philosophy is sustained by the gradual fulfilment of the predictions based on the philosophy.'

A few days after her husband's death, Mrs. Romanes wrote to Mr. Gulick and said: 'His unselfishness and patience during these two years was something marvellous; and during the last few months he had seen his way to face many difficulties, and God had given him light and help.'

For many years it has been felt, and the feeling has frequently found expression, that there is no greater need of our day than that of a new Dictionary of the Bible. When the first volume of Smith's *Dictionary* was revised and issued in two parts in 1893, and when it was announced that there was no present intention of revising the remainder of the work, Messrs. T. & T. Clark, who had long looked upon it as probable that they might at some time undertake the publication of a new Dictionary of the Bible, felt that they should now proceed with it, and offered the editor of THE EXPOSITORY TIMES the responsibility of its editorship.

He did not accept the responsibility lightly. He first assured himself that the desire for a new Dictionary was really felt; and then that if he undertook its editorship he would receive the encouragement and support of leading scholars. All this being made sure beyond his utmost expectation, the work was forthwith begun, and at the present moment the subjects are practically all allotted, and the greater part of the first volume is in type.

The new Dictionary will endeavour to cover the whole range of Bible knowledge at the present day, including Biblical Theology, to which considerable space has been assigned. In allotting the various subjects, the editor's aim has been to find the particular scholar who has identified himself most completely with the special subject in hand. Hence many subjects, which it has been customary to give to a single author, will be found divided between two or even three. Thus the article PRIESTS will be written by Professor Driver for the Old Testament, and by Dr. Denney for the New; Professor Margoliouth will write on the Language of the Old Testament and Apocrypha; Professor Thayer on the Language of the New Testament; the Eschatology of the Old Testament will be done by Professor A. B. Davidson, of the Apocrypha by Mr. R. H. Charles, and of the New Testament by Professor Salmond; Professor Strack will contribute the article on the Text of the Old Testament, Mr. J. O. F. Murray the article on the Text of the New. Even subjects like ADAM and ENOCH, being partly historical and partly doctrinal, will be handled each by two or more different writers, so important is it that men should not write on that which they have not made the subject of special study.

Professor Sanday has undertaken the article JESUS CHRIST, and he will be afforded the space

which such a subject demands. Canon Driver, who has given himself so much to criticism of late, will write articles in Biblical Theology only. Professor A. B. Davidson has accepted the great subjects of Angels, Covenants, God, Eschatology, Jeremiah, Hosea, Prophecy. Professor Ramsay will do the whole of the Asia Minor work, and Professor Gwatkin the whole subject of the Organization of the Apostolic Church. But it is as impossible here to name the whole of the hundred and fifty authors who will have a share in the work as to make a selection from their number. For the present, we have said enough.

The Theology of the Psalms.

By Professor the Rev. W. T. Davison, M.A., D.D., Birmingham.

Biblical Theology depends upon biblical criticism. Systematic theology may often be content to discard consideration of the date of a given portion of Scripture, but biblical theology aims at presenting revealed religion in its historical growth and development, and for it a discussion of date and authorship is always important, sometimes absolutely essential. Hence the student of the Psalter who desires to understand its theology, not as a finished product, but as a living reality, not as a collection of dried plants in a herbarium, but as a growing and blossoming tree, inquires, first of all, concerning the dates of the several psalms in our present collection of collections, and the conditions and circumstances of their composition.

Now here, as is well known, direct and assured reply cannot be given him. Many Old Testament questions are bound up with the answer, questions which are only on the way to settlement, and even critics who are agreed about these differ in their views concerning the dates of the Psalms. It would, indeed, be possible to describe the religious thoughts of this wonderful book without troubling ourselves over the controversies of critics. But some general idea should be given by anyone who undertakes to write upon the theology of the Psalter as to where he stands in this matter, and from what point of view the religious development implied in the book is regarded. Briefly, the view of the Psalter on which the following papers will be based is this. The first collection of Psalms was probably made shortly after the Return from Captivity. In it were contained some psalms from David's own pen,—*e.g.* iii., iv., vii., viii., xviii., part of xix., and others, etc.,—while the whole collection was known by his name. Other pre-exilic psalms are to be found in this and in subsequent groups, but those written by David himself are few in number, and of other authors' names and history we know little or nothing. A very large proportion of psalms is to be ascribed to the times of the Exile and shortly afterwards, while the process of collection went on for at least two centuries after the Return. The *terminus ad quem* is not easy to fix. The latest date possible is 150 B.C.—if indeed, in view of the composition of the LXX. Psalter and facts connected therewith, so late a date be considered tenable. Those who have carefully considered the arguments alleged, *e.g.* by Professor Sanday,[1] concerning the processes necessary to be allowed for between the composition of the latest psalm and the features characteristic of the Greek version, will hesitate before allowing that any of the psalms that have come down to us can be assigned to so late a period.

For practical purposes, it may be said that the range of composition extends from the tenth to the second century before Christ. But few psalms are to be assigned to the first two or three of these centuries, and concerning some of these it is not possible to speak very positively. A number may be placed with some confidence in the seventh century before Christ; whilst the great majority date from the sixth and fifth centuries B.C. A few were added later, and some Maccabæan psalms may possibly be included. It will be seen that the view here sketched is 'conservative' in character, as the

[1] Bampton Lectures on *Inspiration*, pp. 270–272, Note A, on 'The Inferior Limit for the Date of the Psalter.'

words conservative and advanced are understood in criticism. But it cannot be considered admissible, in the present state of Old Testament criticism, to build any conclusions of importance upon the Davidic authorship of a large proportion of the Psalms. As a 'pious opinion,' using the name 'David' as generic and representative, it is still possible to speak of a portion of the Psalms as Davidic, but evidence of a more assured kind than any within our reach would be necessary if anyone were to undertake, for example, to build up a theology of the Psalter on the assumption that all the ideas contained in psalms described as 'of David' in the titles were actually current in Israel a thousand years before Christ.

Happily, most of the leading questions of theology may be considered without entering upon debatable ground. No very distinct progress of thought is discernible in the views taken of the character of God during the course of these centuries, or in the nature of human piety and devotion. That there was a progress in spirituality of conception is tolerably certain; but it is one not easy to define and specify very accurately. On some topics, the great question of a theodicy for example,—the vindication of the moral government of God as regards the lot of the righteous and the wicked,—progress is discernible. So in the prevalence of 'universalism' over particularism in Jewish thought, an advance may be clearly traced; though in this respect the tide ebbs somewhat after it has flowed, and the line of progress is by no means evenly sustained. It is in relation to the subject of life beyond the grave that we are most desirous to be able to date our sources with accuracy. A few fixed points—assurance, for example, as to the date of the 16th Psalm—would enable both the expositor and the biblical theologian to speak with much greater confidence. But within certain clearly definable limits it is possible even with our present data to describe the religious life reflected in the Psalter with a near approach to accuracy.

For the Psalter, in the first instance, reflects religion, not theology. The writers are not prophets, moral teachers of Israel, or apostles, writing doctrinal epistles in order to lay the foundations of a church. Some of the psalms are prophetic in character, a few are distinctly didactic; but for the most part they are the outbreathings of pious and often sorely troubled hearts. They are poetical in form, and the biblical theologian must allow for this, and not 'break a butterfly upon the wheel' by demanding the precision of a treatise in the lyrical outpourings of grateful or sorrowing souls. These considerations, however, being allowed for, it will not be difficult to detect the theology which underlies these marvellous effusions of deep and earnest religious feeling. A tree is known by its fruit, it may also be known by its flowers. Theology is present in the Psalter, not in its crude or technical, but in its most highly sublimated, form. In the Psalms we hear Israel's heart beat, and the wise physician can judge of many things from the beating of the pulse. But it is a living theology, not a *caput mortuum* of articles ready to be framed in a creed that we are to look for in the Psalms. The words of the writers must be allowed for, 'inconsistencies' must not be hardly, and therefore unfairly, judged. Pedantry is out of place anywhere in the study of religion; in dealing with the Psalms most of all, it is needful to avoid the charge of being

> a fingering slave,
> One who would peep and botanize
> Upon his mother's grave!

Here, most of all, we put off our shoes from off our feet, for the place whereon we stand is holy ground. Reverence and sympathy should be characteristic of the biblical theologian in all his work, and special manifestations of these qualities are needed in a study of the theology of the Psalter.

After this perhaps too lengthy introduction, we may say that theology in the Psalms, as elsewhere, has for its three central points or generating foci—God, the Soul, and the World. If we can give a tolerably clear answer to these three questions, What kind of God did the Psalmist believe in? How did he regard the relation between God and the individual soul in religion? and, What was his outlook upon the world of the present, and his anticipation concerning its future? we shall have the three chief 'moments' of the theology of the Psalms. Or, more exactly; the character of the Psalmist's God; the chief features of his religious worship, his personal experience and his ethical ideal; the relation between the individual and the religious community, and between that community and the outer world; his mode of dealing with the problems of providence, and the moral government of the world at large; the Messianic hope; and the prospect of immortal life beyond the grave,—these are the cardinal topics with which we shall be

concerned in the present series of articles. As, however, it will be impossible to deal with any of them at length, it will be desirable to treat none of them formally and technically. Instead of attempting a complete enumeration of passages, it will be well to take illustrative extracts, and to make clear a few salient points, instead of attempting to enumerate and group a large number. And first, concerning theology in its innermost sense—the doctrine of God which underlies the devout musings, the prayers and thanksgivings, the agonised cries and the lofty religious imaginings, of the Psalter.

Too much stress must not be laid upon the use of particular names of God in the Psalms. It is always to be remembered, however, that in the Bible a name is more significant than with us; the connotation proper to each has not worn down with the lapse of centuries, and the thoughtless employment of many tongues. In determining this significance, etymology cannot always be trusted, and the origin of the simplest names is most disputed. In many of the Psalms, moreover, it is tolerably certain that the hand of an editor can be traced, among other variations modifying the name of God used in earlier recensions. It is noticeable, however, that in the Psalter as it has come to us the name *Jehovah* —God's personal name, His covenant-name in relation to Israel—occurs 683 times, while *Elohim* —the general term for Deity—is found only 245 times. Though we cannot in every case insist upon the appropriateness of one of these titles rather than the other, we are quite warranted in saying that the predominance of the name Jehovah is no accident. The Psalmist sometimes appeals to the great supernatural Power, who is the God of nature and the supreme object of worship, but for the most part he is holding high fellowship with the personal God of grace, who is to him a Friend as well as a Ruler; with the national God who has revealed Himself in a specially gracious manner to Israel; with the covenant-keeping God, whose promises are at the same time the charter of the nation's privileges and the ground of the individual Israelite's faith and hope. In many verses of the Psalms an interchange of the names Elohim and Jehovah might doubtless be made without loss, for Jehovah is recognised as God over all, and the Psalmist is bold to say of Elohim, He is my God. But in other cases change would be fatal to the deep significance of the passage. It is with meaning that the Psalmist cries, '*Jehovah* is my shepherd, I shall not want;' 'Jehovah is my light and my salvation, whom shall I fear?' 'In Jehovah put I my trust: how say ye to my soul, Flee as a bird to your mountain?' On the other hand, the penitent soul, craving forgiveness, pleads, 'Have mercy upon me, O God, according to Thy lovingkindness;' and the humbly dependent spirit, created for God and restless till it finds rest in Him, cries, 'As the hind panteth after the water-brooks, so panteth my soul after thee, O God.' It is dangerous, however, to press this distinction very far or very often; and over and over again we are reminded in the Psalter that Jehovah and Elohim are one. In the 18th Psalm these names are significantly interchanged, and the ardent and generous-souled Psalmist, who bursts out in the opening of the psalm with 'Fervently do I love Thee, Jehovah, my strength,' says, later on, 'As for God, His way is perfect; the word of Jehovah is tried. For who is Elohim save Jehovah? And who is a rock beside our God?' While in the two parts of the 19th Psalm there is an equally significant conjunction, and in the same breath Israel adoringly sings, 'The heavens declare the glory of God' and 'The law of Jehovah is perfect,' 'O Jehovah, my rock, and my redeemer.'

The secondary titles of God are more generally used in their full original signification. The terms *El* and *Eloah* do not come into this category. The former of these is the most general name of God, and is found about seventy times in the Psalter; while it can hardly be maintained, as is sometimes done, that the latter name specially represents God as an object of reverence and awe. The combination in Ps. l. 1, 'El-Elohim-Jehovah,' is certainly intended to emphasise the majesty of the Being who is about to appear in judgment, but more than this it would not be safe to say; while the use of Eloah in ver. 22, 'Consider this, ye that forget God,' does not appear to have any special significance. With the names *Elyon* and *Shaddai*, it is otherwise. Where these are found, the Psalmist must be understood as emphasising the attributes of God *Most High* and God *Almighty* respectively. The usage of the former of these titles is not yet uniformly acknowledged among scholars. Canon Cheyne inclines to regard it as a mark of late date, but with hardly sufficient reason. The use of the word as predicate in a few places such as xcvii. 9, 'For Thou, Jehovah, art most high (*Elyon*) over all the earth,

Thou art exalted far above all Elohim,' shows that the primary connotation of the word was not lost sight of, whilst the passages in which it is used as a proper name justify our insisting upon the full meaning of the English translation: 'Jehovah thundered in the heavens, and the *Most High* uttered His voice' (xviii. 13); 'They say, how doth God know? and is there knowledge in the *Most High*?' (lxxiii. 11); 'Sacrifice to God thanksgiving, and pay thy vows to the *Most High*' (l. 14). Again, the name *Shaddai* must certainly be credited with its full meaning in lxviii. 14, 'When the *Almighty* scattered kings therein, it was as when it snoweth in Zalmon,' and both words happily unite in xci. 1, 'He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.'

The name *Sabaoth* would repay a closer examination than we can here give it. Its use in the Psalter should be studied in connexion with its occurrence elsewhere in the Old Testament. The full title is, 'Jehovah, God of hosts,' but the name is found in the form 'Jehovah of hosts' and 'Lord of hosts,' whilst the LXX use Σαβαώθ as a proper name, or translate by παντοκράτωρ. The name is not found in the books of the Old Testament from Genesis to Ruth; it is found in Samuel and Kings, but is very rare in Chronicles and Ezekiel, whilst in the Psalms and the prophets it is of very frequent occurrence. Whilst the title is thus undoubtedly to be considered poetical, and especially suitable in lofty and impassioned address, it must be understood to retain its significance as setting forth the glory of the Leader of the armies of heaven and Commander-in-Chief of Israel's armies on earth, the Ruler of the hosts on high, who, when He deigns to intervene on behalf of His people, assures them of certain victory. The full meaning of the title must be maintained in such places as these, 'Jehovah of hosts, He is the king of glory' (xxiv. 10); 'Jehovah of hosts is with us; the God of Jacob is our refuge' (xlvi. 7); and in that great descriptive passage—

> O Jehovah, God of hosts,
> Who is a mighty one, like unto Thee, O JAH?
> Thou rulest the pride of the sea;
> When the waves thereof arise, Thou stillest them.
> Thou hast broken Rahab in pieces, as one that is slain;
> Thou hast scattered Thine enemies with the arm of Thy strength (lxxxix. 8–10).

Instead of lingering longer upon the names and titles of God, which form a study full of interest, but not very fruitful of assured results, we pass on to consider the character of the God in whom the psalmists trust, and whom they address in every variety of tone drawn from their many-stringed lyre. What may be called the implicit character of the Psalmist's God is not less remarkable than His explicit attributes; that which is taken for granted is as noteworthy as that which is expressly declared and enlarged upon. The being and excellence of God is the great tacit postulate of the Psalter. There is no questioning concerning this, no formal proof of that which to the Psalmist is self-evident. He never prays, 'O God, if there be a God, save my soul, if I have a soul.' In his darkest moods—and dark moods are many and sometimes overwhelming in their despondency and gloom—one thing may always be taken for granted: God is, and God is good. We are apt to forget how much this implies, and how fully the Psalmist is persuaded of these fundamental and incontestable premisses of religion. The saddest psalm in the whole volume, one in which no gleam of hope appears to cheer the soul of the sufferer, whose mournful plaint ends in the darkness with which he began, is addressed to 'Jehovah, the God of my salvation' (lxxxviii. 1). In sad, as well as in joyful moods, one incontrovertible axiomatic truth dominates the thought and rules the strains of the inspired singer, 'Jehovah liveth, and blessed be my rock' (xviii. 46). When God has forsaken His servant, 'far from my help, and from the words of my roaring,' He is still 'my God, my God,' who listens to the prayer, 'Be not Thou far off, Jehovah; O Thou my succour, haste Thee to help me' (xxii. 1, 19). A doubt of such fundamental truth is hardly considered possible even amongst the sceptical adversaries of God and His people. The nearest approach to this that is admitted is, that 'The fool hath said in his heart, There is no God,' which may be clumsily paraphrased as meaning, 'The ungodly, in his senseless impiety, tries to persuade himself that no Divine Ruler takes count of his conduct' (xiv. 1). When it is said of the wicked, 'All his thoughts are, There is no God,' the meaning is shown by the parallel clause, 'The wicked, in the pride of his countenance saith, He will not require it' (x. 4). The only atheism which is recognised in the Psalter is the wilful, headstrong, but ineffective self-blinding of the practically godless man, who

contemns, though he dares not deny God, and blasphemously says, though 'in his heart' only, 'Tush, God hath forgotten, He hideth His face, He will never see it' (x. 12, 14).

With this may perhaps be appropriately joined the characteristic *uniqueness* of God as exhibited in the Psalms. The thought that God stands alone in the majesty of His being prevails of course throughout the Old Testament, but in the utterances of personal, experimental religion this article of the Jewish creed is exhibited in a striking form. Two words in the Hebrew, one a preposition, the other a conjunction, set forth from different points of view this attribute whereby God stands supremely alone in the devout thought of the Psalmist, though the English renderings of 'alone' and 'only' do not always correspond to this distinction. A few passages will make the general meaning plain. In iv. 8 we read in A.V., 'Thou, Lord, only makest me dwell in safety,' an ambiguous rendering improved in R.V. by the substitution of 'alone' for 'only.' But the marginal rendering, 'in solitude,' shows that there is an emphasis in the original which English readers are likely to miss. The work of caring for and protecting His faithful ones is the work of God *alone*. The same meaning appears in lxxii. 18, 'Who only doeth wondrous things'; and in cxxxvi. 4, 'To Him who alone doeth great wonders' (cf. the phrase of the Prayer-Book, 'Who alone worketh great marvels'). Even more emphatic is lxxxiii. 18, 'That they may know that Thou ALONE, whose name is Jehovah, art the Most High over all the earth.' Surely a consideration of these passages sheds light upon the sense in which the Psalmist used the phrase so much cavilled at, 'Against Thee, Thee only, have I sinned.' In relation to human sin—not human offences, which may be against a man's neighbour or against the welfare of the community—as in all supreme rule and order, God shares His position with none. Sin is offence against Him alone. So with regard to righteousness, God's exhibition of this quality stands solemnly and gloriously alone (Ps. lxxi. 16).

Space will not permit of our further illustrating this point from the 62nd Psalm, which has been called the 'only' psalm, because within its short compass is repeated six times a particle translated 'only.' The word 'only' by no means renders the suggestive Hebrew אַךְ, which cannot be translated by a single English equivalent. To read the psalm carefully will furnish a better commentary upon our present text than any we could give. 'My soul waiteth *only* upon God; He *only* is my rock, and my salvation.' Whereas the wicked are anxious *only* to thrust down the righteous from his position of deserved honour, the righteous is bidden to wait *only* upon Him, to be silent, that His voice alone may be heard. This is enough for the devout spirit; for if God ALONE be rock and refuge, he who shelters under that sublime protection shall never be moved. If the severe expositor be disposed to say that too much is thus made of a particle, not necessarily implying uniqueness, the reply is ready that the feature of the psalmists' religion now insisted upon does not depend upon the use of a single particle, significant as that is, but is a notable feature of the religious life portrayed in the whole Psalter.

The subject will meet us again in a further study of the characteristics of the psalmists' God, to be undertaken in our next paper.

The Expository Times Guild of Bible Study.

THE new session of 'The Expository Times Guild of Bible Study' is now commenced. We have chosen the Books of Haggai and Malachi for the Old Testament, and the remainder of the Acts of the Apostles (xiii.–xxviii.) for the New. This completes in each case not merely a portion of Scripture, but a period of Sacred History.

The sole condition of membership in 'The Expository Times Guild' is the promise to study one or both of the appointed portions of Scripture between the months of November and June. That promise is made by the sending of the name and address (clearly written, with degrees, etc.) to the Editor of THE EXPOSITORY TIMES, at Kinneff, Bervie, N.B. There is no fee, and the promise does not bind anyone who, through unforeseen circumstances, finds it impossible to carry it out.

The aim of 'The Expository Times Guild' is

the study, as distinguished from the mere reading, of Scripture. Some commentary is therefore recommended as a guide, though the dictionary and concordance will serve. Recent commentaries on Haggai and Malachi are not so numerous as on Zechariah. But Orelli's *Minor Prophets* (10s. 6d.) could scarcely be excelled for more advanced study, while Dods' *Haggai, Zechariah,* and *Malachi* (2s.) is more easily mastered and extremely useful. Archdeacon Perowne has a volume on the same prophets in the *Cambridge Bible for Schools and Colleges* (3s. 6d.), and *Malachi* may be had alone (1s.).

Messrs. T. & T. Clark, Edinburgh, have again kindly agreed to send a copy of Orelli direct to any *Member of The Expository Times Guild* on receipt of six shillings.

For the study of the Acts, nothing new has appeared since last year. We may, therefore, again mention Dr. Lumby's volume in the Cambridge Bible (4s. 6d.), and Professor Lindsay's in the Bible Handbook Series, which is conveniently issued in two parts (Acts i.–xii. and xiii. to end, 1s. 6d. each), and is surprisingly cheap. For those who are ready to work on a Greek text, nothing can surpass Mr. Page's little book (Macmillans, 3s. 6d.).[1]

As the study of these portions of Scripture advances, short expository papers may be sent to the Editor. The best of them will be published in The Expository Times, and the writers, seeing them there, may send to the publishers for the work they select out of a list which will be given.

During the past session fewer papers than usual have been published. This is owing, not to any lack of papers or of ability in them, but to their length. Again and again, papers have had to be rejected which would certainly have appeared had they been half their present length. We must recognise the fact, however, that some subjects cannot be adequately discussed within the limits we have to prescribe. We wish, therefore, this session to offer, in addition to the books sent for published papers, ten volumes for the best unpublished papers received during the session which exceed two columns of The Expository Times in length. And inasmuch as many of the members of the Guild are laymen or ladies, five of the volumes will be reserved for them. The result will be published in the issue for August or September.

[1] A new edition in English at 2s. 6d. is recently published.

The following new members are enrolled this month:—

Rev. Granville Sharp, M.A. (Oxon.), Clifton.
Mrs. Annie T. Sharp, 46 Wellington Park, Clifton.
Rev. William Cowan, M.A., Free Church Manse, Banchory.
Mrs. Cowan, Free Church Manse, Banchory.
Mr. Ernest E. Hoole, 40 Whittaker Lane, Prestwich.
Rev. Edward Hicks, D.D., D.C.L., Vicar of St. Stephen's, Sheffield.
Rev. Thomas Hind, Wesleyan Minister, Epworth Lodge, Rhyl.
Rev. William Reed, M.A. (Cantab.), The Hermitage, Southsea, Hants.
Rev. J. E. Gray, Croft House, Lynton.
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Archaeological Commentary on the Book of Genesis.

By Professor the Rev. A. H. Sayce, LL.D., Oxford.

In the following articles I propose to illustrate and explain the Book of Genesis by means of those archæological discoveries and researches which have been made of late years in Bible lands. Of philological and critical commentaries on the Pentateuch there are more than enough, of archæological commentaries there are still but few. The materials are recent and imperfect, the workers in the archæological field are but a small band, and fresh discoveries are being made in it almost every day. These are the chief reasons which have hitherto made students of the Old Testament reluctant to undertake a systematic treatment of its text from a purely archæological point of view, and they are sufficient to make any exhaustive treatment of it impossible for many years to come. All we can do at present is to see what light is thrown upon the words and narratives of Scripture by such archæological facts as we already know. Anything, therefore, like an exhaustive examination of the Book of Genesis, verse by verse, must not be looked for in the articles that follow: all I can endeavour to do is to select the most salient points, and indicate the passages and statements which have been illustrated or confirmed by Oriental archæology.

Gen. I.–II. 3. The account of the Creation in days, with which the Book of Genesis begins, forms a complete whole. A parallel to it has been discovered among the cuneiform literature of Assyria. George Smith found certain broken tablets from the library of Nineveh which contained part of an epic poem describing the creation of the world. Other tablets belonging to the poem have since been found, and a considerable part of the Assyrian Epic of the Creation is accordingly now in our hands. Like Assyrian literature generally, it had a Babylonian source. In the earliest days of Babylonian history various legends were current to account for the origin of the universe, and the priestly schools had formed out of them more than one cosmological system. Some of these have been preserved to us, at all events in part. The Epic of the Creation combines certain of these legends and philosophic systems into a single whole, and presents us with an account, half mythological, half philosophical, of the way in which the present order of things came into existence. Of the date of the poem we know nothing, except that it must be older than the seventh century B.C., when the copy of it which we possess was made for the library of Nineveh. Most Assyriologists believe that it belongs to the same period as that in which the other great Epics of Babylonia originated—that is to say, to the epoch of Khammurabi in the twenty-third century B.C. At anyrate, the materials and ideas which it embodies go back to a great antiquity.

The poem begins as follows:—

> When on high the heavens were named not,
> (and) earth beneath had received no name,
> then the abyss of waters was in the beginning their generator,
> the chaos of the Deep (Tiamat) was one who bore them all.
> Their waters were embosomed together, and
> the field was uncultivated, the marsh (-plant) ungrown.
> When the gods had not appeared, any one of them,
> no name had they received, no destiny [had they fixed].
> Then were the [great] gods created,
> Lakhmu and Lakhamu issued forth [the first];
> until they grew up [and waxed old],
> when An-sar and Ki-sar (the Upper and Lower Firmament) were created.
> Long were the days [until]
> Anu, [Bel and Ea were created:]
> An-sar [and Ki-sar created them.]

Here the tablet is broken, and as the second

tablet or book is lost it is not until we come to the third tablet that the story is resumed. It would seem that when the gods of light and of the present world came into being they found that all was still chaos and darkness. The deep, personified as the dragon Tiamat, ruled the universe along with her followers, a monstrous brood of evil and disorder. Tiamat and her allies now proceeded to attack the new gods, with the intention of exalting Kingu her husband to the supremacy over them. An-sar accordingly summoned the gods one after the other to oppose her. But they all drew back in terror, until at last Merodach, the son of Ea, and the sun-god of the city of Babylon, declared himself ready to face the foe. The fourth tablet or book of the Epic gives a graphic description of the struggle between Merodach and the powers of darkness, which ended in the complete victory of the god of light, and the acknowledgment of his supremacy by the other gods. Henceforward he became Bel-Merodach, the 'Bel' or 'lord' of the world.

But before he was armed for the combat, it was needful that the gods should receive a sign that he was their destined defender and chief. This sign was the omnipotence of his 'word.' A robe, therefore, was laid in their midst, and he was called upon to cause it to disappear and to return again by the power of his word. 'Open thy mouth,' they said, 'and let the robe perish; say to it, Return! and the robe will be there.' Then 'he spake with his mouth, and the robe perished; he said to it, Return! and the robe appeared again. When the gods his fathers beheld the power of the word that came forth from his mouth they rejoiced, they acknowledged Merodach as king, they bestowed upon him sceptre, throne, and reign, they gave him a weapon unsurpassed, consuming the foe.' The struggle then commenced and ended in the utter defeat of Tiamat and her allies. The body of the dragon was pierced by the sword of the god, who leaving it on the ground pursued the other monsters of evil, enclosing them all in his net. He then flung them into chains and prison, while they filled the universe with their cries. From Kingu, whom Tiamat had endeavoured to exalt to the sovereignty of the world, Merodach took the 'tablets of destiny' and hung them on his own breast, thereby proving that he was indeed Bel, the supreme 'lord.' He then turned back to Tiamat, and standing on her carcase smote her skull in two, at the same time opening her veins so that the winds carried her blood to 'secret places.' Next he split the carcase into two halves, like a 'dried fish,' with one of which he covered the firmament of heaven, setting guardians over it to prevent its waters from overflowing the world, while with the other he made the solid earth encircled by the ocean. Here he created a palace for Ea his father, the future lord of the deep, while in heaven he constructed a corresponding palace for the new gods of the sky.

Here the fourth tablet ends, and the fifth tablet begins with an account of his establishment of the moon and stars to mark the progress of time—

> He designed the mansions of the great gods;
> he fixed the stars that corresponded with them, even the twin-stars.
> He ordained the year, appointing the signs of the Zodiac over it;
> for each of the twelve months he fixed three stars,
> from the day when the year issues forth to its close.
> He founded the mansion of the Sun-god on the ecliptic that they might know their bounds,
> that they might not err, that they might not go astray in any way.
> He established the mansions of Bel and Ea along with him.
> Moreover he opened gates on either side,
> he strengthened the bolts on the right hand and on the left,
> and in the midst of (the heavens) he made the Zenith.
> He illuminated the moon-god that he might be watchman of the night,
> and ordained him to be a luminary of the night that time might be known,
> (saying): Month by month, without break, keep watch in (thy) disk.
> At the beginning of the month, when the evening comes on,
> glitter with thy horns, that the heavens may know.
> On the seventh day halve (thy) disk,
> stand upright on the Sabbath with the first half.

The rest of the tablet is either wholly lost or too much injured to yield any certain translation, and of the sixth, or perhaps the seventh tablet, only the opening lines have been preserved—

> When the gods in their assembly created [the beasts],
> they made perfect the mighty [creatures],
> they caused the living creatures [of the field] to come forth,
> the cattle of the field, [the wild beasts] of the field, and the creeping things [of the field]:
> [they fixed their habitations] for the living creatures of the field.

The rest is mutilated, and a connected translation would consequently have to rest upon conjecture.

George Smith pointed out that the order of creation is the same as that in the first chapter of Genesis, that in both accounts the heavenly bodies are appointed in order to be a measure of time, and that the Babylonian poet seems to divide the work of creation into six distinct acts. Since his death those portions of the poem have been discovered which interpolate the history of the struggle with the great 'dragon' Tiamat between the period of chaos and that of the present creation, and thus render the parallelism between the biblical and Babylonian narratives less close than he believed. The history of the struggle with Tiamat, however, constitutes so considerable a part of the epic as to show that it must have been primarily a hymn in praise of Merodach, declaring him to have been the creator of the world, and explaining how he came to be sovereign over the gods. As Merodach was the divine patron of Babylon, we may conclude that the poet was a native of that city, and that his poem was written for E-Sagila, the great temple of Bel-Merodach, which stood there.

Between the biblical and Babylonian accounts, in spite of the agreement in their fundamental conceptions of the origin of the universe and the order of the creation, there is nevertheless an impassable gulf. While the Babylonian story is polytheistic and mythological, with an element of materialistic philosophy introduced at its commencement, the biblical narrative is uncompromisingly monotheistic. All mythological elements are sternly excluded from it, and though a knowledge of the Babylonian myth is indicated by the fact that תהום, the Hebrew representative of Tiamat, is used in ver. 2 without the article, all reference to the myth is carefully omitted. In place of the struggle between Merodach and Tiamat, we have God creating the firmament by the power of His word.

We are now in a position to examine the biblical narrative, verse by verse.

I. 1. The opposition between the Babylonian and biblical doctrine of the origin of the universe is such as to imply that the Babylonian doctrine was known to the Hebrew writer, and was intentionally contradicted by him. Whereas, according to the Babylonian system of cosmology, there was nothing 'in the beginning' but a self-evolved chaos of waters, the enemy of the gods of light, the Bible begins with the declaration that 'in the beginnning' the heavens and earth, in opposition to chaos, were created by the supreme God. The Hebrew, *rêshîth*, 'beginning,' closely corresponds with the Babylonian *ristû*. In that beginning the Chaldean Epic declares 'the heavens' and 'the earth' had not as yet been named, that is to say, made, the name and existence of a thing being identical according to Babylonian ideas; while the biblical narrative asserts just as explicitly that they were already created by God. The commencement of the Hebrew account is thus a formal contradiction of the commencement of the Babylonian account. And since the mention of the heavens and earth would not naturally precede the mention of chaos, it is difficult not to see in the Hebrew account an intentional contradiction and correction of that of the Babylonians.

The use of the plural Elohim for the singular God has been in part explained by the Tel el-Amarna tablets. In these the Pharaoh is frequently addressed by his Canaanite correspondents as 'my gods.' The application of the plural 'gods' to a single person was therefore current in Canaan before the birth of Moses, and we must regard it as having already become an idiom of that 'language of Canaan' which we call Hebrew. Consequently it is no argument in favour of a development from polytheism into monotheism among the Israelites, though it may point to such a development among the Canaanites before the Israelitish conquest of Canaan.

2. 'Now the earth had been waste and desolate.' The pluperfect tense is used here. The Babylonian Epic implies that the earth was already in existence, otherwise it would not be said that it had as yet received no name; but since name and existence were identical, it must have been a chaotic and not the present earth. *Bohû*, 'desolation,' is probably borrowed from Bau, the name of the primeval goddess among the Babylonians, who seems to have been borrowed by the Semitic Babylonians from Sumerian. At all events, the name is found in Sumerian texts of an early date.

'And darkness was upon the face of the deep.' *Tehôm*, 'the deep,' is the Babylonian Tiamat, which has the feminine suffix *t* like *irzit*, 'earth,' by the side of the Heb. *erez*. The 'deep' is used in a purely physical sense, but the fact that

the article is not prefixed shows that the word had once been current in Hebrew as a mythological name. Here again, therefore, the biblical writer implicitly contradicts the Babylonian story: *tehôm* was not the mythological being Tiamat, but the physical waste of waters. Darkness was the realm of Tiamat and her allies, among whom was to be found 'the serpent of darkness,' who may indeed have been Tiamat herself.

'And the breath of God fluttered over the face of the waters.' There is nothing corresponding to this in the Babylonian Epic. But we have evidence that an allied conception was not unknown in Babylonia. The fragments of Phœnician cosmology which have been preserved by Philo Byblius show that it was based upon that of Babylonia, and among these fragments is one which is as follows:—'The beginning of all things was a dark and condensed windy air, or a breeze of dark air, and a chaos turbid and black as Erebos; and these were unbounded, and for a long series of ages destitute of form. But when this wind became enamoured of its own first principles, and an intimate union took place, that connexion was called Desire; and it was the beginning of the creation of all things.'

5–8. The mutilation of the cuneiform tablet prevents our knowing whether the creation of light was described in the Babylonian Epic. It is, however, probable that it was, since the heavenly bodies are stated in the fifth tablet to have been ordained for the purpose of marking time, not to have been created in order to produce light. Moreover, the gods of light, including Merodach the sun-god, were already in existence. The creation of light, nevertheless, if described in the epic, will have followed the creation—or rather the evolution—of the firmament, instead of preceding it as in Genesis. The firmament, furthermore, is represented under the mythological forms of An-sar and Ki-sar ('the god' and 'the place of the heavenly hosts'), and its appearance is the result of a process of evolution. We have therefore the Gnostic idea of the emanation of æons instead of the biblical creation by the word of God.

The parallel to the word of God is to be found in the legend of the struggle between Merodach and the dragon, the proof that Merodach was destined to overcome the forces of darkness and become the supreme 'lord' of the universe being the power of his 'word' to destroy and re-create.

The legend forms a complete poem in itself, and was, in fact, a hymn in honour of the patron-god of Babylon. In its fundamental point of view it has little in common either with the materialising and philosophic conception of the origin of the universe contained in the first tablet of the Assyrian Epic, or with the view of the creation of things embodied in the tablets which follow it. It is clear that the author of the epic not only combined into a whole more than one current doctrine of the Creation, but that he must also have incorporated into his work an older poem. An analogy to this is found in the Epic of Gilgames, into which an older poem describing the Deluge has similarly been incorporated. The composite character of the Epic of the Creation explains the discrepancy between the statement in the first tablet that the firmament was the result of evolution 'in the beginning,' whereas the story of the struggle with Tiamat makes it the skin of the monster which was stretched by Merodach across the sky.

The biblical writer seems to have been acquainted with this latter legend, since he implicitly contradicts it. According to the Babylonian myth, guardians were appointed to prevent the waters of Tiamat, which were above the firmament, from gushing forth, the firmament itself dividing the waters which were above it from those of the encircling ocean on which the earth floated. In the Bible also we hear of the waters above and below the fiamament, but the firmament is no longer half the divided body of Tiamat: it is the physical heaven which is created by the word of God. With the creation of the firmament the heaven receives a name, and so comes to exist. In this name-giving we may see a reference to the opening words of the Babylonian Epic.

9, 10. According to the Babylonian poem the waters of Tiamat had been 'embosomed' (*ikhiqû*) or 'gathered together in one place' (*istenis*); the Bible tells us that this was done after the creation of the firmament, the waters being those of the present world and not of chaos. It was after the overthrow of Tiamat that the Babylonian story makes Merodach create the earth, setting it 'over against the ocean,' which he measured and placed within bounds, erecting in it a palace for its god like that of heaven. It was after the overthrow of Tiamat, moreover, that the gods 'rejoiced and were glad, and brought peace-offerings' to Bel. In opposition to this, the Book of Genesis declares

that it was God who rejoiced over the completion of His own work. Once more every trace of the polytheism and mythology of the Babylonian legend is uncompromisingly excluded.

11–13. As the Babylonian writer has introduced the legend of the destruction of Tiamat between the work of the first and second days, so the Hebrew writer has inserted the creation of vegetables between the creation of the earth and the appointment of the heavenly bodies, thus making it part of the work of the third day. In this, however, he has followed the order of ideas in the first tablet of the Babylonian Epic, where we read that while the waters of chaos were embosomed together, 'the field was uncultivated, the marsh-plant ungrown.' The appearance of the earth above the waters was the signal for the appearance of the vegetable world. But the Babylonian poet has evidently considered that the growth of plants depends upon the existence of time, and that before the appointment of the heavenly bodies to measure time, times and seasons did not exist. He has consequently postponed the creation of vegetables to a later stage of creative energy.

14–19. The parallelism between the two accounts of the work of the fourth day is very close, since in both the heavenly bodies are said to have been appointed to give light and to measure time; not to have been created. It is assumed in both narratives that they were already in existence. In fact, the creation of the heavens and earth implies at the same time the creation of the sun, moon, and stars. It will be noticed that as the Babylonian poet expressly states that Bel 'illuminated the moon-god,' so in Genesis we read that God ordained that the heavenly bodies should 'give light upon the earth.' In one point, however, the Babylonian version has been modified in accordance with Palestinian ideas. Babylonia was the native land of astronomy, and the moon occupied a more important place in the minds of the inhabitants than the sun. The Babylonian Epic, therefore, mentions the moon first; in the Bible the sun takes precedence of the moon.

20–23. The portion of the epic which described the creation of the denizens of the water and the air has not yet been recovered. The water and air were the realms of the gods Ea and Anu, who shared with Bel, the god of the earth, the government of the world. While, therefore, the work of creation in the realm of Bel would be treated by itself, that in the realms of Ea and Anu would naturally be combined together. It is accordingly probable that the Babylonian account agreed with that of Genesis in coupling the creation of the fish of the sea with that of the fowls of the air.

24. It can hardly be an accident that the two accounts describe the animals of the earth in exactly the same way (in contrast to Gen. ii. 20). In the one we have 'cattle of the field, wild beasts of the field, and creeping things'; in the other, 'cattle, and creeping thing, and beast of the earth.' But whereas these are created by the 'gods' in the Babylonian story, they are the creation of the one God in the Bible.

26. *Adam*, 'man,' is the Babylonian *adamu*, which may have been imported into Canaan in the period of Babylonian influence. It is doubtful whether the root is that which is found in *adamu*, 'red,' or that which we have in *admu*, 'offspring,' and *admânu*, 'a building.' In the latter case, *adamu*, or 'man,' would be 'the built up' or 'created one.'

An old Babylonian legend made Adapa the first man, and the name of Adapa can be read Adama.

The Babylonian gods were represented under the form of men, so that men would have been described as created in their 'image.' A text recently discovered by Mr. Pinches says that 'the man *sagsabbar* is the *zalam*' or 'image of the god Nergal; the man who makes rich is the image of the god Dan; the man *zazakku* is the image of the god Isum.' Isum was called Zagzagga, 'he who strikes the head,' in Sumerian, and *zazakku* seems to be a Semitised form of the Sumerian word.

27. 'Male and female' is the Semitic collocation of words. In the Sumerian texts we find 'female and male,' which the Semitic Babylonian translation invariably renders 'male and female.'

At the Literary Table.

THE BOOKS OF THE MONTH.

I.

THE BOOK OF GENESIS. By G. Woosung Wade, M.A. (*Hodder Brothers.* 8vo, pp. 264. 6s.) The business of the commentator was always a serious one. Those who took it lightly were not commentators. But it never was so exacting as it is to-day. For if a man knew his text and sought the help of the versions in its interpretation, he was accepted once. Now he will not be considered unless he knows the sources of his text as well as his text, the monuments as well as the versions.

Glance at a page of Professor Wade's *Commentary on Genesis*, and you see how the problem has altered. Here is the text in Professor Wade's own rendering, as it ought to be, but in parallel columns down the page, P on the one side and J E (or one of them) on the other. And turning to the Notes, which are gathered at the end of the volume, a reference to something monumental catches the eye in every other line. Nor is it only in the text and the notes that the difference is seen. Throughout the introduction, of some seventy pages, great questions of source or similarity are discussed; and they are not the less important or the less interesting that the discussion sometimes reaches no assured result.

In all respects Professor Wade (though he is described as Professor of *Latin* at St. David's College, Lampeter) has manifestly made himself master of the work he took in hand. It is the first commentary on Genesis we have received in the modern spirit, and with the full modern equipment.

JOHN EDWARD BLAKENEY, D.D. By the Rev. W. Odom. (*Home Words* Publishing Office. 8vo, pp. 306. 7s. 6d. net.) For big men, big biographies. And Archdeacon Blakeney was big, in the meaning of that word on either side the border. A king of men manifestly, but the kingship came not by blood, nor by the will of man, but of God. And he came into his kingdom. How royally he ruled the smoky city of Sheffield, how loyally its grimy citizens obeyed him. For he had the presence and warmth of the sun: he could charm the smoke and the fog away. And when men came very close to him, he was found as royal as ever, leal-hearted and reliable from year to year of the longest, closest intercourse. 'A man greatly beloved' is the motto of this biography: we see the truth of it; we see that greatly means both deeply and widely. When we read this hearty and honest biography, we know it was the man that was great and greatly beloved. It was not the sermons he preached, it was not even the work he did. So the biography was well worth writing. It gives us another friend, that he may abide with us for ever.

CHRIST'S IDEA OF THE SUPERNATURAL. By John H. Denison. (*Houghton.* Crown 8vo, pp. 423. $1.50). Some titles are too grasping, this is too modest. It is the whole matter of the Supernatural, Old Testament preparation, New Testament revelation, scientific conception. Yet Christ's idea is central; for Christ Himself is the centre. And the meaning is that Christ *had* to be supernatural, and do supernatural things. It was not possible that He should be or do otherwise, just as (to take an instance) it was not possible that He should be holden of death. The necessity, moreover, is a scientific necessity. It is logical, demonstrable. It is inevitable *to modern thought*—to modern evolution.

Now this method of making known the grace of our Lord Jesus Christ may seem far removed from the simplicity that is in Christ. But it is more a matter of phraseology than anything else. Master the expression, which is modern and smells of the experiment chamber, and the rest is simple enough. How can it be gainsaid or even doubted that this is often the best and only way to preach the gospel to minds trained in the laboratory of modern scientific thought?

THE RISE AND FALL OF ROME PAPAL. By Robert Fleming. (*Houlston.* Fcap. 8vo, pp. 159.) The whole title is: 'The Rise and Fall of Rome Papal, and the Destination of the Turkish

Empire Predicted, in a Discourse delivered in 1701'; and now the point and pertinency of the little book becomes apparent, if the Turkish Empire would but fall and let the prophecy be fulfilled.

JESUS CHRIST AND THE PRESENT AGE. By James Chapman. (*Kelly*. 8vo, pp. xiv + 175. 2s. 6d.) Mr. Chapman makes apology for the grandeur of the title he has given to the five-and-twentieth Fernley Lecture. But 'Jesus Christ and the Present Age' is a sufficiently definite topic at the present moment, and it urgently presses for treatment. That is to say, the special aspect of the religious problem to-day is not 'the God with Whom we have to do,' but 'the Christ with Whom we have to do.' We know now that they who have seen Him have seen the Father; we must get men to see Him. Mr. Chapman is in touch at every point both with the modern spirit and with Jesus Christ. Truly he has not slept while the Bridegroom was coming to the front in men's thoughts. In the midst of an extensive literature on this subject—German, American, English—Mr. Chapman's Fernley Lecture will hold an honoured place. From its brevity and point it will be read, and finish its work while other books are getting under weigh.

THE PREACHER'S MAGAZINE. Vol. VI. (*Kelly*. 8vo, pp. 580. 5s.) Homiletic is the Bible at work, and it ought to be as broad and deep as the Bible. The older homiletic, with which our preachers fed their flocks, was either evangelically deep when it was found provokingly narrow, or it dared a reasonable breadth which was sure to be childishly shallow. *The Preacher's Magazine* seeks to comprehend both the breadth and the length and the depth and the height of the Bible, and so for the first time its homiletic deserves the name of science.

THE MINISTRY OF THE LORD JESUS. By T. G. Selby. (*Kelly*. Fcap. 8vo, pp. 315. 3s. 6d.) The title is certainly too comprehensive, perhaps altogether misleading. For it is the Teaching of the Lord Jesus, and that alone, that the work attempts to give us. But the title past, the rest is excellent. Mr. Selby seems to have pushed his way behind the four evangelists, certainly behind their English translations, and gives us an interpretation of the Lord's words that is all his own. The phraseology is surprisingly modern, but indeed the whole tone is surprisingly modern. Yet it is not unsuitable. Let us say that a strong mind has sought to gather the Saviour's sayings as if they had never been gathered and written down before, but as if oral tradition had gradually changed their outward form till they seemed to have been spoken for our age immediately.

THE GUIDE FOR 1895. (Glasgow: *Love*. 4to, pp. 236.) We have often been told of late how impossible it is to escape from our environment. Yet here is the *Guide* maintaining the loftiest purity and truth in the midst of the loose and bedraggled writing for which our generation will be infamous. To know that such literature as this finds a ready audience among our young men is more than a crumb of comfort; to help it to a wider audience is a path where duty plainly lies.

OUTLINES OF CHURCH HISTORY. By Rudolf Sohm. Translated by Mary Sinclair. (*Macmillan*. Crown 8vo, pp. xii + 254. 3s. 6d.) 'Short as it is, it is neither a meagre sketch nor a confused mass of facts, but a masterly outline of Church History from the first ages to our own times, combining a lawyer's precision and a historian's insight into the meaning of events, with a philosopher's sense of the unity of history and a Christian's conviction that the Kingdom of God is spiritual.' So says Professor Gwatkin of Cambridge introducing the little book, and who need speak after him? For who knows better, or has a keener sense of the meaning of words?

NEED AND FULNESS. By H. C. G. Moule, B.D. (*Marshall Brothers*. Small 8vo, pp. 112. 1s.) Dr. Moule has an expository gift which is as enviable as it is inimitable. Why does he not find the same things in the familiar passages as men have found before him? No doubt because he himself is different. But on the other hand, is he not different because he finds these things? Well, here are nine studies in the Word after the enviable but inimitable manner of Dr. Moule.

ABSOLUTE SURRENDER. By the Rev. Andrew Murray. (*Marshall Brothers.* Crown 8vo, pp. x + 188. 2s. 6d.) Within this small volume will be found the addresses which Mr. Murray delivered during his recent visit to our land. Thousands heard one or more of them, and as they read the printed page the memory of the living voice will return and raise the dead letters into life. But to those who never heard that surprisingly persuasive voice these addresses will come with life and healing in their wings. They have a clear end in view, clearly they make for that end, and rarely fail. It is, that across the seething sea of selfishness and sin may be heard the 'Peace, be still' of the Master, and the angry waves sink like a little child to sleep.

JOHN HOWE. By R. F. Horton, M.A., D.D. (*Methuen.* Crown 8vo, pp. 237. 3s. 6d.) It is very manifest that Dr. Horton, who has had battles to fight which were forced upon him, not freely chosen, has here for once taken up his task with joy. Was not John Howe so worthy?—'no dark spots to cover, no apologies to be made'—and is not his life still the revelation of 'English Nonconformity, in its origin, its motives, its ideals, and its probable issues'? In short, is it not in John Howe we find the meaning and the majesty of that phrase which Dr. Horton did not invent but will not seek to repudiate—'the Nonconformist Conscience?' So Dr. Horton has written the life of John Howe with his whole soul. And since it has been Messrs. Methuen's method to find men for the various biographies in their 'Leaders of Religion' Series who were in touch with the aims of the 'Leader,' they did wisely to find Dr. Horton for John Howe.

SIR THOMAS MORE. By W. H. Hutton, B.D. (*Methuen.* Crown 8vo, pp. xii + 290. 5s.) The same month that gives us a worthy edition of Sir Thomas More's *Utopia* gives us a worthy record of his life. With much needless apology Mr. Hutton tells why he writes the life anew. This reason he does not give, that we are fitter to receive a new life and a true life of Sir Thomas More than ever men were before. This, at least, our recent controversies have done for us. For they have separated the essential; and now we are not afraid to have men praise and love him and call him martyr, though he did die 'in and for the faith of the Holy Catholic Church.' Catholic or Protestant, however essential these adjectives are in the case of other men, this man was above them both, and we claim him ours as righteously as the Pope does. We should even have had less right and less desire to claim him Protestant, had he called himself so at the time. Mr. Hutton is much to be envied. He has found a great subject heartily congenial to him, and he has done it very great justice.

BISHOP HEBER. By George Smith, C.I.E., LL.D. (*Murray.* Post 8vo, pp. xv + 370. 10s. 6d.) To whom we ought to give the title of the Historian of India, or whether he has yet arisen, may be disputed; but no one can dispute Dr. George Smith's right to be called its biographer. And since he is so undeniably the biographer of the men who have made India,—made it and given it to us, as neither Clive nor Hastings did,—ought we not to cease our search for its Historian, finding the Biographer and the Historian of India to be the same? Assuredly these biographies form the best history of *Christian* India we are likely to receive.

Bishop Heber's life was written already. But, as Dr. Smith puts it, in the two quarto volumes which his widow published 'the most lovable and the most laborious of all English gentlemen and missionaries lies *buried*.' If Bishop Heber is yet alive it is his 'matchless missionary hymn' that has kept him living. So the time is come and we are ready now for a new life. And Dr. Smith has given us that and something more. He has made Bishop Heber the centre of the religious life of his day in India. We have more than a personal biography, we have a brief and orderly history of the period and the place.

THE FAITHFUL DEAD: SHALL WE PRAY FOR THEM? (*Nisbet.* Fcap. 8vo, pp. viii + 130. 2s. 6d.) 'No,' answers this 'Lay Churchman'; and his answer is the best manual on this burning question, as he calls it, that has yet been issued. He is fair in statement and reasonable in argument, and his knowledge of the subject and all its avenues is sufficient.

HYMNS OF THE EARLY CHURCH. By the Rev. John Brownlie. (*Nisbet.* Fcap. 8vo, pp. xxvii + 159.) Many hands have been at the making of this little book. First, there are the authors of the Latin Hymns themselves; next, Mr. Brownlie the translator; then Dr. M'Crie, who has written a Historical Introduction and Biographical Notes; and finally the printer and the publisher. Many hands have been at the making of it, and every hand has done exceeding well. Mr. Brownlie disclaims comparison with the collections of Latin Hymns that have been made in England. As a Scotsman, he writes for Scotsmen and Presbyterians. But the book is worthy of a wider audience. It will work its way into England also and find acceptance.

SERMONS ON OUR LORD'S MIRACLES. By C. H. Spurgeon. (*Passmore & Alabaster.* 8vo, 7s.) Spurgeon's genius was seen in the choice of his texts. He never was afraid that the text would run away with the sermon. He never sought to magnify the sermon by choosing an impossible text, and showing how much he could make of it. Selecting a great fertile text he sheltered his sermon behind it, and his sermon seemed great by the very association. It is therefore no surprise that he made so many of the miracles his texts. Here is a volume of his sermons on the miracles. Another will follow this. They are fine examples of this great preacher's power.

THE GOSPEL FOR THE PEOPLE. By C. H. Spurgeon. (*Passmore & Alabaster.* 8vo. 5s.) Here are sixty short, shrewd sermons by Mr. Spurgeon, chosen by his son from the multitudinous mass, that those who travel by sea and land may be able to enjoy a whole service, sermon and all, though they have carried no preacher with them. Many will read them in their homes also, when by the restraints of providence they are kept from going up into the house of the Lord.

DOWN TO THE SEA. By Thomas Spurgeon. (*Passmore & Alabaster.* Post 8vo, pp. viii + 244, 3s. 6d.) How often have we welcomed Thomas Spurgeon's father, let us welcome Thomas Spurgeon now. Here are sixteen sermons for those who go down to the sea in ships, written, and, as we gather, illustrated also by the young preacher's own hand. And if they tell us little of the sea we did not know before, they may tell us not a little of Him who holds the sea in the hollow of His hand. Let our great shipping companies place copies of this volume in their vessels, that the sermons may be read where sermons so seamanlike and so Christlike cannot always be listened to. Let copies be carried to the cottages of our fishermen also; for there is not a word that the humblest will miss or misunderstand.

TEN YEARS AFTER. By Mrs. C. H. Spurgeon. (*Passmore & Alabaster.* Crown 8vo, pp. 396. 3s. 6d.) It was in 1886 that Mrs. Spurgeon published her history of the working of the 'Book Fund,' calling it *Ten Years of My Life in the Service of the Book Fund.* It showed that the enterprise was not only successful, but by many tokens a veritable preaching of the gospel. Other ten years have passed. The Book Fund has been in operation, and been blessed yet more abundantly. And now Mrs. Spurgeon tells its further history, under the title of *Ten Years After.* The new book has a wider interest and tells a sweeter tale than even the old.

THE EARL'S GRANDDAUGHTER. By 'Brenda.' (*Shaw.* Crown 8vo, pp. 416. 6s.) It is a book for girls; and we placed it in a girl's hands. The report is, 'Just splendid.' And that testimony may be trusted, for it is by a fastidious taster. And then for all the rest—healthy, hearty common sense—we ourselves shall stand witness. Take it for all in all, it is one of the very happiest and wholesomest of the books of the present season.

FOUNDATIONS OF SACRED STUDY. By C. J. Ellicott, D.D. (S.P.C.K. Fcap. 8vo, pp. 228. 2s. 6d.) We make so much of specialisation now that when the scholar who has made his reputation in one field of study ventures into another, we refuse to take him seriously. So prejudice may shut the door in Bishop Ellicott's face, and lose the result of long and capable study of such subjects as Christian Ethics, Biblical Archæology, and Early Church History. The little volume was first given as a series of

addresses within the diocese of Gloucester and Bristol. It is thus as popular and attractive in form as it is undoubtedly able and trustworthy.

PATRIARCHAL PALESTINE. By A. H. Sayce, LL.D. (S.P.C.K. Crown 8vo, pp. xiii + 277. 4s.) *The Higher Criticism and the Monuments* has been so successful that the Committee has lost no time in following it up. The new volume is less polemical in intention and even in fact, and it covers less ground. It goes over that ground more slowly, however, and gathers greater store of grain. Needless to add, the style is charming; who can resist the fascination of it? How great a subject Assyriology has now become, and how numerous those who are interested in it! To all that Dr. Sayce has been the chief contributor. The new volume is at least as welcome as any he has yet given us.

CALLED TO BE SAINTS. By the late Christina G. Rossetti. (S.P.C.K. Crown 8vo, pp. xx + 519. 5s.) *Called to be Saints* is the title; but the meaning is, 'The Minor Festivals Devotionally Studied.' And it is such study and such devotion as Christina Rossetti and no one else could give us. There is the text, and yet it is not the text as it stands, but woven together and made a complete garment of. And to the text are added Biographical Additions regarding every Saint in all the Calendar. These other passages seemed less apt until she brought them forth and laid them side by side together. And, finally, the Saint's own flower, its fragrance fresh as when he plucked it. And poetry? Yes, poetry, though it is very rare. But here is one sweet poem at random—

> Once like a broken bow Mark sprang aside:
> Yet grace recalled him to a worthier course,
> To feeble hands and knees increasing force,
> Till God was magnified.
>
> And now a strong Evangelist, St. Mark
> Hath for his sign a lion in his strength;
> And thro' the stormy water's breadth and length
> He helps to steer God's Ark.
>
> Thus calls he sinners to be penitents,
> He kindles penitents to high desire;
> He mounts before them to the sphere of saints,
> And bids them come up higher.

OBITER DICTA. (*Stock.* Fcap. 8vo, pp. 233. 2s. 6d.) It is a cheap edition, you observe, and not even yet is Mr. Birrell's name put upon the title-page. It is a cheap edition of the first series, that many may be added to the many lovers of *Obiter Dicta*, and demand a cheap edition of the second series also.

GOOD READING ABOUT MANY BOOKS. (*Unwin.* Small 8vo, pp. 294. 1s.) The innumerable multitude that loves to read about authors will find no source of information more accessible or more delightful than this. True, it is an advertisement; but that is no defect. Only Mr. Fisher Unwin has had the genius to advertise this way, making it as profitable to himself as it is pleasant to us.

THE POET'S BIBLE. By W. Garrett Horder. (*Ward, Lock, & Bowden.* Crown 8vo, 2 vols, pp. xxiv + 608, xviii + 504. 3s. 6d. each.) Here are new editions of both volumes of a book that is now well known. To gather the great English poems that have been written on biblical themes in all the ages, and then publish them in full, was Mr. Horder's idea, and he worked it out skilfully. One volume is given to the Old Testament, one to the New. Many more poems might have been quoted in either volume, no one knows that or them better than Mr. Horder, but it was wisely done to take the best, and let the rest severely alone. These poems are really illustrative, and they are really poems. And it was wise to quote them in full. When we use them for our pulpit or platform purposes, we need not quote them fully; but we want them fully here, that we may ourselves choose what we consider best for our purpose. But besides the pulpit or platform use, these volumes are excellent school and home reading—an anthology of English poetry, in fact, that maketh not ashamed.

PARABLES OF OLD NEWLY TOLD. By Blanche H. Rowe. (*Marcus Ward.* 4to, pp. 64. 3s. 6d.) The Parables—it is *the* Parables we speak of—are the most difficult of all Scripture utterances to interpret. Great men cannot agree about them, even about the most essential elements in them. How, then, can children find their meaning? Miss Rowe would help them; does help them not a little, in simple, earnest dialogue.

And the publishers give all the outward allurement of fine printing and beautiful illustration.

THE CRUCIFIXION MYSTERY. By John Vickers. (*Williams & Norgate.* Crown 8vo, pp. xxxii + 187.) Here is the latest and the most thoroughgoing of the innumerable efforts that have been made to rid Christianity of the 'incubus' of the miraculous. Most thoroughgoing, for Mr. Vickers does not believe even in the crucifixion—at least, as the evangelists have recorded it. And therein he is very wise, for it has come to be seen that nibbling away the Gospels does no good; take them away altogether, and then you may make something of Christianity without the miraculous—though you need not call it Christianity any more.

William Sanday.

By J. Vernon Bartlet, M.A., Mansfield College, Oxford.

It sometimes happens that there exists a surprising contrast between a man's standing in the eyes of his own university and of a small circle of readers, and his reputation with the outside public. So was it with the late Dr. Hort, whose unique services in connexion with the text of the New Testament did not avail to make him really known. So, too, has it been until quite recently with Dr. Sanday. It is not as though either had lived as the mere scholar; in both the man has shone out continually, at once radiating and evoking personal sympathy to a rare degree. The reason must be sought rather in the select quality of their workmanship, which, whether in the classic vigour of its method or in its dispassionate passion for truth and nothing else, was ill-adapted to appeal to the common craving for quick and confident conclusions or to the taste for crude and premature apologetics. The fact is that they, as few other English theologians, were a full generation ahead of their time both in perception of the real problems and of the only methods that could secure anything like abiding solutions. Like wise master builders they were building slowly, for they meant to build exceeding sure.

But, happily, the last few years have seen a marked change as regards Professor Sanday's status in the country. Not only has his *Bampton Lecture* (1893) brought his name before a wider circle, but he has been otherwise addressing himself directly to thoughtful Christians at large, notably in his *Oracles of God* (1891) and *Two Present-Day Questions* (1. Biblical Criticism; 2. The Social Movement: 1892). And now the recent publication of his fine contribution to the elucidation of the *Romans*, in Messrs. T. & T. Clark's new series of Biblical Commentaries,[1] will surely be awakening in many more the desire to know something of an author so mature and so fair-minded. To meet this need, and incidentally to promote the spread of the spirit and principles of study which he represents, the following notes have been put together, with no little diffidence, by one who has enjoyed the benefit of his personal instruction and aid.

The bare external events of the scholar's life are seldom of much moment, save as enabling readers to connect his published works with certain stages in his career. I select, then, those which tend most to show the training and spheres of labour through which the subject of this sketch has passed. Born in the vicinity of Nottingham on 1st August 1843, William Sanday received his earlier education at Repton under one whom he held very dear, the late Dr. Pears. On going up to Oxford, he first entered as a commoner at Balliol, in the days when Archdeacon Palmer was tutor there; but ere long migrated as a scholar to Corpus, whence he graduated with a First in Lit. Hum. in 1866. In the same year he became Fellow of Trinity, and soon after was ordained, his earliest charge being a 'lectureship' at St. Nicholas, Abingdon (1871–72). The first traces of his work are to be found in the *Academy* (vols. ii., iii), to which he contributed an able review of Keim's *Jesu von Nazara.* Authorship came very early—but not too early—when in 1872, the year

[1] *The International Critical Commentary: Romans.* By W. Sanday, D.D., Lady Margaret Professor of Divinity, and Canon of Christ Church, Oxford; and Rev. A. C. Headlam, M.A., Fellow of All Souls College, Oxford. Edinburgh, 1895, price 12s.

in which he left Oxford for a country parish, he published a work entitled *The Authorship and Historical Character of the Fourth Gospel, considered in reference to the Contents of the Gospel itself.* The maturity of this first essay is proved by the simple fact that it now commands more than twice its published price. It was followed early in 1876 by *The Gospels in the Second Century, an Examination of the critical part of a work entitled 'Supernatural Religion.'* About the same time he relinquished the charge of Barton-on-the-Heath, in Warwickshire, to become Principal of Bishop Hatfield's Hall, Durham, an office which he held till his return to Oxford as Dean Ireland's Professor of Exegesis in 1883. During this period he was a select preacher at Cambridge (1880), wrote on 'Romans' and 'Galatians' in Bishop Ellicott's *School Commentary*, and had a hand in a Variorum Edition of the New Testament which appeared in several forms. His Inaugural Lecture in 1883, on 'The Study of the New Testament: its Present Position and some of its Problems'—still a most valuable *vade mecum* to serious students—made clear to all how large was his ideal of the academic study of the Bible, and how many-sided were his own qualifications for his new post. Since then, while confining his ordinary professorial lectures to *Romans* taken in relation with its author's general theological position, and to *Textual Criticism* as applied to the New Testament, he has pursued a varied activity second to that of no living theological teacher of our day. A large part of this can never be told, being in fact of the nature of personal advice and encouragement, whether as tutor[1] or friend, to a large number of younger men. Subtract this quiet influence from the theological work done in Oxford during the last decade, and we should indeed be the poorer to a degree which it is hard to measure. But looking at his published works alone, even as recorded in the appended Bibliography, we are justified in saying that in quantity, variety, and above all, quality, they form a contribution to the 'true religion and sound learning' of our day, of which his friends at least may well be as proud as they are thankful. They have ground also for the cheerful assurance that the future will be as the past, only more fruitful in service to the world that lies beyond direct personal contact. For invaluable as have been the years in which Dr. Sanday was, as tutor, shaping men in sound methods of study, still the strain involved was too great to last much longer without grave risk to the teacher and to theology at large. Hence, to many, the change involved in his translation to a chair that now makes his duties less onerous, appears to be most timely. Nor does it mean any abrupt cessation in the education by personal contact, which still continues in the form of weekly *Seminars*, or meetings for co-operative study by advanced students, under the presidency of the new Margaret Professor of Divinity.

But what, it may be asked, are the qualities of Dr. Sanday's works which make them so eagerly welcomed in circles of ever-growing dimensions? And what are the directions in which his further researches may be expected to lie?

In order to answer these questions, we must enter on the delicate task of giving some appreciation of his handiwork as it already lies open to view; and this is a duty which, attractive as it is, the prentice eye cannot but feel hesitation in essaying. Yet strong in the assurance of indulgence beforehand, should the subject of this temerarious inquiry cast his glance over these lines, the present writer must do *pro bono publico* what in him lies, subject only to a 'self-denying ordinance' in the matter of praise, as also of all that befits the inner closet rather than the housetop. As to criticism—well, if one had any worthy the name, it would be just on this that he might most rely for forgiveness at the hands of a benefactor's outraged modesty.

1. A lover of safe paths may here make a judicious start by drawing upon Dr. Sanday's own words under circumstances which form a distant parallel to the present.

In one of those fine estimates of others which reveal so much of his own inmost spirit, Professor Sanday once summed up the features that went to make Bishop Lightfoot's strength. 'I should be disposed,' he writes,[2] 'to say that the place which Bishop Lightfoot holds was due not only to the possession, but to his very remarkable balance and combination, of a number of distinct excellences—exactness of scholarship, width of erudition, scientific method, sobriety of judgment, lucidity of style.' One could hardly wish for

[1] It must be borne in mind that Professor Sanday has, until last term, discharged the double duties of University Professor and of theological Tutor to Exeter and Trinity Colleges.

[2] *Expositor* (third series), vol. iv. 13.

better heads for a discourse on the writer's own rare combination of qualities; and indeed most of the paragraphs in which he expands his heads would be equally applicable to himself. Even the early maturity, 'both in style and matter,' which he notes in Lightfoot's first real literary venture, may be claimed for his own 'firstling,' published ere he had reached his thirtieth year.

To take *scientific method* first. What a strong grasp of the necessity and virtue of rigorous method, as regards all that is literary or historical, is revealed in the preface to that essay, on the Authorship of the Fourth Gospel. 'There is,' he declares, 'no limit to the efficacy of scientific method, if it is but faithfully and persistently applied.' Evidence, no doubt, is not always sufficient to warrant a final judgment. But yet 'a reasonable man will inquire *how far* the record is defective, *what portions* of the problem are insoluble, what conclusions are probable,' etc. While, 'until the facts of history and criticism are accurately determined, speculative systems are but castles in the air.' These are healthy words to-day; but they were yet more timely when they were written nearly twenty-four years ago. Nor must it be thought that years have brought scepticism as to the possibilities of scientific method within its own proper sphere. Writing of so baffling a subject as the 'Synoptic Problem,' he was able only two years ago to say:[1] 'it must not be thought that I despair of a solution. I greatly hope that before very long a sustained and combined effort . . . may be able to grapple at close quarters with the difficulties, and wring from them a better result than has been obtained hitherto.' Of course no one is better aware than our author that there are truths—the fundamental *religious* intuitions, the ultimate objects of 'faith'—such as cannot be brought to the test of scientific method; and that these must inevitably affect our judgments even in the historic sphere within which science proper moves. For 'there is no question that touches, directly or indirectly, on the moral and spiritual nature of man that can be settled by the bare reason'[2]—the scientific intellect. 'But though impartiality, in the strict sense, is not to be had, there is another condition that may be rightly demanded—resolute honesty.' And it is safe to affirm that of all those who have written as Christian believers, no one in our day has more nobly maintained a character for such honesty, the candour that puts truth first, than the author of the words just quoted. He has ever held that criticism may be good, bad, or indifferent; but that, in any case, criticism is to be set right only by a criticism more scientific, *i.e.* more sensitively alive to all the facts of the case.

In what has just been said we have already shown a second of the features noticed in Lightfoot, *sobriety of judgment*, to be equally present in his admirer. But as a practical proof of the same fact it may be affirmed that there is probably no living scholar who has published anything like as much on similar matters of criticism and has had to rue so few false steps. And this is not for the cause which so often operates, namely, that having once taken a step a writer is unable to reconsider the evidence afresh on its own merits. The reason with him is rather that he has thoroughly weighed *all* the available evidence with an open mind to begin with; so that, where another conclusion wins him later on, it is in virtue of a real change in the balance of the pertinent data.

And this leads naturally to a third feature, *width of erudition*. Anyone who reads his Inaugural Lecture, already referred to, will be convinced of this point. But it is only by following his writings as a whole, the fugitive and occasional,[3] as well as his more elaborate essays (such as those in the pages of *Studia Biblica*, the *Expositor*, or the *Guardian*), that one gets any adequate notion of the breadth and well-digested nature of his reading. In his hands theology shows her queenly position by permanently keeping the other sciences under contribution. Nor is he ever 'amateurish' in his use of ancillary sciences: he masters their principles before he attempts to serve himself to them. He knows *when* he knows, and when he does not; and is never happier than when referring to some specialist for up-to-date information, and gracefully acknowledging the value of co-operation in the Republic of Letters. No man has more cordially greeted Professor Ramsay's use of the wealth of classical archæology (in the largest sense of the term) in the illustration of the Acts and of early

[1] *Inspiration* (Bampton Lecture, 1893), p. 282.

[2] *Gospels in the Second Century*, Preface, x.

[3] I need cite only one, the sermon entitled 'The Example of a Christian Scholar, with some Remarks on the State of Learning in Oxford' (Oxford, 1889).

Church History. And while naming the latter subject, one may express the opinion that no one in England is fitter to lecture on the first three centuries and to advance the bounds of science here also.

In his paper on Lightfoot, Dr. Sanday took occasion to lament the relative inferiority of Oxford to Cambridge in point of *exactitude* in sacred *scholarship*. I doubt not the truth of the comparison when it was made. But one would be rather surprised to hear that it holds equally true to-day. And towards this change of balance, Dr. Sanday's friends at least can say with conviction '*pars magna fuit*,' and that without at all forgetting other great names. All his exegetical work bears the stamp of a sensitive regard for words, their history, shades of meaning, construction, position, and all that these have to tell us of the thought that once threw them off like living things. But only the smaller circle of those who study textual criticism, and in this connexion the variation in the vocabulary and constructions of the several groups of Old Latin MSS., can fully appreciate his scholarship in a department where science is only in formation, and that by the aid of classical quite as much as of professed ecclesiastical scholars.

Finally, as regards *lucidity of style*, Dr. Sanday has no cause to fear reproach. If his style has not come to him by nature — and he has encouragingly assured me that it has been quite the reverse—at anyrate the pains bestowed on this essential of full power have been signally successful.

And so, after a fashion, we have gone over the five points by which Dr. Sanday himself sets so much store in the scholar and critic; and in all of them, both singly and yet more in combination, we may congratulate ourselves that Lightfoot and Hort have found an admirable successor in one who, though of the sister university, was the valued friend of both.

(*To be concluded.*)

Requests and Replies.

In Job ix. 22 the R.V. gives 'It is all one' in place of 'This is one thing' of the A.V. What does the phrase 'It is all one' mean here?—H. A. W.

In Job ix. 22, 'It is all one' is idiomatic English for Hebrew 'it is one (thing).' The question what it is that Job asserts to be 'all one' can be answered only from the context. Vers. 20–22 read—

> Were I in the right, mine own mouth would condemn me;
> Were I perfect, He would prove me perverse;
> I am perfect! I regard not myself!
> I scorn my life!
> It is all one, therefore I say,
> He destroyeth the perfect and (as well as) the wicked.

Two senses are possible: (1) It is all one whether a man be perfect or wicked, God destroys them both alike. God's government of the world is unmoral, there is no profit in righteousness. Or (2) it is all one whether I live or die, therefore I say, He destroys, etc. It may be at the expense of my life that I say it, but (ver. 21) I regard not my life. As Delitzsch puts it: 'It is all one whether he continues to live or pays the penalty of insisting on his innocence with his life, therefore he will out with it frankly and freely that God destroys innocent and guilty alike.' The word 'therefore' is in favour of the second sense, and the speaker evidently feels that what he is going to say may be said at the cost of his life. So most commentators.

A. B. Davidson.

Edinburgh.

Will some of your readers kindly let me know the name of the author—

(*a*) A good Bible Handbook for making up the contents of the *Old Testament*?
(*b*) Dictionary of the Septuagint, Greek and English, at a *moderate price*?
(*c*) Handbook of Changes made in the *Old Testament, Revised Version*?
(*d*) Handbook (critical) of Greek words in the *New Testament*, illustrating their recurrence, etc. etc.?—A. C. R.

I am afraid I cannot do much to elucidate the questions of your correspondent. Of the reading of the first I am somewhat uncertain. If the illegible word is 'contents,' such a work as the *Cambridge Companion to the Bible*, published with

or without the text, would, I imagine, serve the purpose. I do not know of any Greek-English Dictionary to the LXX; Schleusner, *Greek-Latin*, three volumes, is very good, though, of course, a little out of date, and may be easily got second-hand for, I believe, 10s. to 15s. On (*c*) I can throw no light. There is no such handbook in existence, to my knowledge. A great deal might be gleaned from articles that appeared in newspapers and periodicals at the time of the publication of the Revised Version.

Bagster publishes a small Greek and English Critical Concordance to the New Testament, 7s. 6d., which would probably meet the want set forth in (*d*).

I wish I could more efficiently answer, and so render help. A. S. GEDEN.

Richmond.

Is there any *handy and reliable* edition of the Greek text of Josephus, besides the larger critical editions?—S.

The most handy and reliable edition of Josephus is the *Editio Minor* of Niese, which gives the text of the larger edition without the critical apparatus, and gives the Old Testament references at the foot of the page. The first five volumes of this have been out some time, containing the *Antiquities*, *Life*, and *Contra Apionem*; and, I believe, the last volumes containing the *Jewish War* have recently appeared.

H. ST. JOHN THACKERAY.

Cambridge.

The Arya Samaj, a Hindu Reform movement in Northern India, points, with satisfaction, to the discovery of a Gospel in Thibet which confirms their assertion that Christ in His teaching was indebted to the sages of India. Where shall I find a true estimate of this so-called Gospel?—G. H. W.

I am sorry that I cannot give you the definite information asked for; but it seems to me that the 'Gospel' referred to is the translation into French of a Gospel which a Frenchman declared he had made from a Thibetan manuscript discovered by him in a Lama monastery in Thibet. His story was that he had broken his leg, and was hospitably entertained at this monastery, and, having time to rummage, had discovered this manuscript. The discovery was discredited from the beginning, and I do not think that any respectable English or American Review ever so much as condescended to notice the discovery. It was subsequently proved that the so-called discoverer had never been in Thibet, much less been at the monastery he claimed to describe.

I am sorry that I cannot recollect the name of the forger nor of the French Review in which the discovery was advertised by an article; but all the details can be got by anyone who has leisure to go over the files of the *Westminster Gazette* for the last nine months. The discovery and the proofs of the forgery were all given in its occasional notes.

THOMAS M. LINDSAY.

Glasgow.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN i. 18.

'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.'

EXPOSITION.

'*No man hath seen God.*'—Many visions, theophanies, appearances, angelic splendours, in the desert, on the mountain, in the temple, by the river of Chebar, had been granted to the prophets of the Lord; but they have all fallen short of the direct intuition of God as God. Abraham, Israel, Moses, Manoah, David, Isaiah, Ezekiel, saw visions, local manifestations, anticipations of the Incarnation; but the apostle here takes the Lord's own word for it (ch. v. 37), and he elsewhere repeats it (1 John iv. 12). These were but forerunners of the ultimate manifestation of the Logos. 'The Glory of the Lord,' 'the Angel of the Lord,' 'the Word of the Lord,' were not so revealed to patriarchs that they saw God *as God*. They saw Him in the form of light, or of spiritual agency, or of human ministries; but in the deepest sense, we must still wait for the purity of heart which will reveal to our weakened faculties the beatific vision.—REYNOLDS.

'*God.*'—The word in Greek stands at the beginning of the verse, and is therefore emphatic; and being without the article (see i. 1), we may render thus: 'Godhead—none has ever seen.'—REITH.

'*At any time.*'—Literally, 'ever yet.' By the use of the words *ever yet*, the Evangelist perhaps points forward to that open vision of the Divine which shall be granted hereafter, 1 John iii. 2; Matt. v. 8.—WESTCOTT.

'*The only begotten Son.*'—What now is the import of this phrase, '*the only begotten Son*,' as applied to Christ here by the beloved disciple, and in three other places (ch. iii. 16, 18; 1 John iv. 9), and of '*the only begotten from the Father*' in ver. 14? To say, with the Socinians and some others, that it means no more than 'well-beloved,' is quite unsatisfactory. For when our Lord Himself spoke to the Jews of '*His Father*,' they understood Him to mean that God was His 'proper Father,' and so to claim equality with God; nor did He deny the charge. And that precious assurance of the Father's love which the apostle derives from His 'not sparing His own Son,' depends for its whole force on His being His *essential* Son, or partaker of His very nature. We are shut up, then, to understand the phrase, 'only begotten,' as applied to Christ, of the Son's *essential* relationship to the Father. The word 'begotten,' however,—like every imaginable term on such a subject,—is liable to be misunderstood, and care must be taken not to press it beyond the limits of what is clearly sustained by Scripture. That the Son is essentially and eternally related to the Father in some real sense, as Father and Son; but that, while *distinct* in Person (for 'the Word was with God'), He is neither *posterior* to Him in time (for 'in the beginning was the Word') nor *inferior* to Him in nature (for 'the Word was God'), nor separate from Him in being (for 'the same was in the beginning with God'), but *One Godhead* with the Father;—this would seem to come as near to the full testimony of Scripture on this mysterious subject as can be reached by our finite understanding, without darkening counsel by words without knowledge.—BROWN.

'*Which is.*'—The participial form expressing a timeless enduring relation. For John wishes to say not merely where Christ is *now*, but where He is and ever has been: His own natural and eternal place. Change of state made no difference.—REITH.

'*In the bosom of the Father.*'—The image is used of the closest and tenderest of human relationships, of mother and child (Deut. xiii. 6), and also of friends reclining side by side at a feast (comp. xiii. 23), and so describes the ultimate fellowship of love. The exact form of the original words is remarkable. The phrase is not strictly 'in the bosom,' but 'into the bosom.' Thus there is the combination (as it were) of rest and motion, of a continuous relation, with a realisation of it. The 'bosom of the Father' (like Heaven) is a state and not a place.—WESTCOTT.

'*He hath declared Him.*'—More exactly, *He declared Him*, once and for ever. The word which occurs here is constantly used in classical writers of the interpretation of divine mysteries. Cf. Gen. xli. 8, 24; Lev. xiv. 57. The absence of the object in the original is remarkable. Thus the literal rendering is simply, *He made declaration.*—WESTCOTT.

SEEING GOD.

By the Editor.

1. 'No one hath seen God at any time.'—This is a bold thing to say. Did Abraham never see God? Nor Jacob, who said (Gen. xxxii. 30), 'I have seen God face to face'? Nor Manoah, the father of Samson, who said unto his wife, 'We shall surely die, because we have seen God'? But the truth is, St. John does not mean such seeing as these or any other Old Testament worthy enjoyed. St. John has a royal way with language. When he says 'life,' he does not mean what you should mean if you said 'life'; when he says 'death,' he does not mean the death you call 'death'; when he speaks of light and darkness, and sight and hearing, he is using a vocabulary that is his own,—a vocabulary which we must learn from him, and learn to use freely after him, before we can understand his meaning.

2. 'No one hath *seen* God.'—St. John does not mean 'with the bodily eye.' Whether that is possible or not, whether it has ever happened or not, he does not say, nor care to say. He is not going to write about the bodily eye, what it is, has ever done, or can do. Following his Master, he would

count it of no importance whether one had so seen God or not. Thousands had seen God in St. John's own day, and were none the better for it. Jesus stood over against the treasury and cried, 'I am the Light of the World.' What did He mean? Mainly He meant that He was such a *guiding* light as the Israelites had in the Pillar of Fire through the wilderness. For that is one purpose light serves—it serves to guide us aright. But there is an earlier use than that. The first use of light is to let us *see* things. Enter a dark room: you see nothing; then a light is brought in, you see all that is in the room. So as Jesus stood there, He was the light of the world, because He was able to let them see God. And they saw God just by looking at Himself. But how many looked and saw? How many were the better for their seeing? 'Seeing is believing,' we say. But it is a foolish proverb, and, to be true, should be turned inside out: 'Believing is seeing,' that is the true form of it. And when St. John tells us that no one hath seen God at any time, that is what he means.

3. Not that St. John would say no one had at all believed in God till then. To see God you must first believe Him. To see Him fully, to see Him in the sense St. John means, to see Him so that the sight shall change you into the same image, from glory to glory—in that sense no one had seen God till Jesus came. 'No one hath seen God at any time'—is it not right to add, 'nor shall see Him at any time'? For the full vision St. John means is possible only to that kind of belief which is absolute trust, perfect love. To see God you must be able to understand Him fully, to sympathise with Him unreservedly, to love Him wholly. You must be able to lie where St. John lay at the Supper—on the breast of God. You must be, in short, the only-begotten Son, who is in the bosom of the Father.

4. So when St. John adds, that the only-begotten Son, which is in the bosom of the Father, hath declared Him, he does not mean to say that He has made us *see* Him. He means to say that none but the only-begotten Son could bring us any knowledge of His character and ways with us. He means to say, that without the revelation through the Son we could not come to a knowledge of God of any moral value to us. (For no nation has ever, by searching, found out an ethical God.) He means that the only-begotten Son has made God known as far as is needful for life and godliness in us, and as far as we are able to receive God. He means that according to our purity of heart we shall see God. But he does not mean that He has made us see God as He who is in the bosom of the Father sees Him.

5. Finally, we see God just so far as we see Jesus. 'He that hath seen Me, hath seen the Father.' Do we see the gentleness of Jesus? Yes, if we catch its infection, and are gentle too. And the gracious speech? And the love and sacrifice? Do we love one another as He loves us? Then we see Jesus; and as we see Jesus, we see God.

Illustrations.

We are much in the condition of children for whom their father has built a magnificent house, and stored it with all needful provisions, and ornamented it with the most exquisite decorations,—a house which, the more it is examined, the more it reveals forethought and arrangement, startling its inmates constantly with unexpected anticipation for their comfort and happiness. But their father, for some reason or other, is concealed from their view. 'Now, every house is builded by some man, but He that built all things is God.' We dwell in His house. Its roof declares His handiwork. Its chambers are garnished with a wondrous glory. Its table is supplied day by day with food convenient for us. The house is renewed year by year. But the Hand which accomplishes it all is unseen. We sometimes long to get behind the intercepting veil. We would fain see the Great Worker at His work—see the arm of power, gaze on the fountain of light, rise above and through all phenomena, leave the fleeting behind us and stand in the presence of the changeless. But no man hath seen God at any time, and, what is more, 'no man can see God and live.'—E. Mellor.

In the Greek legend, she who desired to see the deity in his splendour was instantly reduced to ashes. In the Hindu mythology, when Brahma, the Supreme, shoots down a pillar of light between the two contending deities, Siva and Vishnu, one deity wings his way upwards for a thousand years with the speed of lightning, but cannot reach its summit; the other wings his way downwards with the speed of lightning for a thousand years, yet he cannot find its base. Christian theology has felt this no less clearly, that God in His own Being is incomprehensible. There is a

picture of the vision of St. Augustine, who, when he was writing a treatise on the Trinity, saw a child trying to empty the ocean with a shell into a little hole in the sand. 'What art thou doing?' asked the saint. 'I am trying to empty the sea with this shell into this hole,' answered the child. 'But that is impossible,' said Augustine. 'Not more impossible, O Augustine, than for thee in thy treatise to explain the mystery of the Trinity.'—F. W. FARRAR.

THE ancients tell a story of one who tried to storm the heavens, but was defeated, and had to bear the heavens as a punishment on his shoulders. He was called Atlas, from which we get the name for a collection of maps. Our religion rests upon the one great doctrine of God. How are we to know Him? We cannot see Him. But seeing the Queen would not make her known to us; but—1. If the Queen were to send us a picture painted by herself, we should know her knowledge, skill, and love of beauty. 2. If she were to send a kind letter, we should know her better. 3. If she sent a daughter exactly like herself, we should know her best. In these three ways God has revealed Himself to us. 1. The world is a great picture painted by God. Visit a factory and you see order everywhere, which shows that the man who built and arranged such a place had an orderly mind. So there is order, and wisdom, power, beauty, and goodness as well, which tells us something of God. 2. The Bible is God's letter, which tells us of God's heart, which nature does not; and what He thinks of us, and would have us be and do. 3. Jesus Christ is God's Son, and if we want to know exactly what God is like, we must study Jesus. If we want to know how He treats sinners and little children, we must find out how Jesus treated them.—J. DAWSON.

IF it were of the last importance to us to acquire a rapid, complete, and familiar acquaintance with the plants of a district, we should certainly prefer walking through it with a living and accomplished guide, who could give us any help we required, to studying any book, however able and learned. And, in like manner, if we feel it to be of the last importance that we should come to know God and ourselves, and our relation to Him, and His will concerning both us and the human race at large, we shall infinitely prefer that a living Man, who knows both God and man perfectly, should take us by the hand and show us God and ourselves, and how we stand related to Him,—we shall infinitely prefer this practical method, to reading even the most able and edifying theological treatise. For we are sure that, with some competent guide to teach us, there will be a power, a freshness, a life in our knowledge, which we could never gain from the most diligent study of books.—S. COX.

'HE hath declared Him.' This is the fundamental truth of Christianity, taught not less by St. Paul than by St. John,—taught from the very first, and held fast by the Catholic Church through all the ages until now. Without this truth there is no Apostolic, no Catholic Christianity. Nay, without it there is no Christianity so uniquely and supremely valuable that it is worthy of all the cost and labour which have been and are expended in its spread and exposition. If Christ be only one among the great prophetic spirits which, communing in their highest moods with eternal ideals, have seen in rapt vision, and uttered with tongue of fire, the secrets of the world behind the veil, then, at most, He is only the first among seers, having no unique authority and no exclusive claims—it should suffice Him to be commemorated as one of the greatest benefactors of the race. But if He be nothing less than an incarnation of the divine nature; if in Him that divine reality has shone forth which all the seers of Greece, and all the strongest thinkers of a later day, have striven, and vainly striven, to apprehend behind this world of seeming; if by Him alone the great secret has been fully uttered; if on His face only we see the glory of that 'light which never shone on sea or shore,'—then no effort can be too great, no sacrifice too painful, no expenditure too vast, to make His word the light of human life, His spirit the strength of human striving.—J. MOORHOUSE.

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The Song of Songs.

By the Rev. J. E. Fox, M.A., Canon of Waiapu, New Zealand.

ACT III.

Scene 1.

(Chap. viii. 5–7.)

CHORUS.

Who, who is this that cometh from the wild
Leaning on her beloved? The dove, the undefiled!

THE MAIDEN.

O happy, happy day!
My bridegroom sleeping lay
Upon that very spot of earth
Where she that bare him gave him birth.
I waked him 'neath the apple-tree
And clasped—no more in phantasy!
Now set me as a seal upon thy heart,
Or arm; no more, no more to part.
For love is strong as death,
And passionate its breath;
Ay, burning love is steadfast as the tomb,
Its flashes are as fire to consume.
'Tis kindled from above,
By Him whose name is Love.
Though many waters in their pride come down,
They cannot quench it, and no flood can drown;
And none can buy it! Were a man to bring
His all for love, 'twould lie a scornèd thing.

Scene 2.

(Chap. viii. 8–end.)

THE BROTHERS OF THE MAIDEN (*address her*).

Bravely hast battled! We no more
Are wroth with thee as heretofore.
A sister have we yet, a maid
Of tender years, a lamb unstrayed.
What we will do for her, we'll tell
When she like thee is sought as well.
If she be like an open door
To those would pass the threshold o'er,
We'll bar her in with cedar beams
In prison close, as well beseems.
But if she be a frowning wall
To all who for admission call,
We'll deck the wall with silver bright,
Fit meed for her who wins the fight!

THE MAIDEN.

I was a wall, in full maturity,
In vain the King 'Perfection' sought in me
A destined bride, the maiden 'Perfect' too.
King Solomon, I take my leave of you;—
Hear, then, a parable, great king of kings!
A vineyard hadst thou, great return it brings,
'Lord of a multitude,' Baal-hamôn,
'Twas let to trusty keepers for their own;
But for the fruit thereof must each one bring
A thousand pieces, tribute to the king.
I have a vineyard also, here it lies,
And thou shalt have thy tribute, king so wise!
But let the keepers have their payment too,
Two hundred pieces from the thousand due!

THE EXILE.

My lord is for a moment called away.
My song is all but ended, but I pause
To think what mean these riddles dark, profound,
The little Sister and the Vineyards twain,
And of the Finding 'neath the apple-tree
Of the Beloved. Some said the Sister meant
The rising generation, prophets' hope.
But others saw a deeper mystery,
And spoke of Gentiles one day to be called
As younger brethren of the house of God.
They too must know, and knowing love their Lord;
They too must choose 'twixt glory false and true,
When tempted to forsake the Love Unseen.
The Maiden's vineyard is her Holy Land.
"Baal-hamôn"—the conquered nations round,
From whom his servants must bring tax and toll
To Solomon, and have their hire. Her land,
She promises, shall pay its due as well,
And with all loyal service own its king,
Yet for its prophet-keepers must he make

Provision meet. Last, for the Apple-tree.—
It is the symbol of sweet Paradise,
The Eden-tree of the forbidden fruit,
Beneath its shadow was Messiah born;
The promised One, should bruise the serpent's head.
As yet He sleeps. But sooth, a day shall come
When He shall waken at His people's cry,
And change their mourning to a song of praise.
'Tis thus for song the lover asks his bride.

THE LOVER (*speaking for the first time*).

O thou who in the gardens wert confined,
But now to breathe the free, the mountain wind,
Come, let me hear thy voice. My comrades long
With me to taste the sweetness of its song.

THE MAIDEN (*sings*).

Flee, my beloved, lest his mood should change,
Swift as the harts upon the spice-hills range.

THE EXILE.

The flight of the beloved portends, I deem,
Some strange departure when the Christ shall come,
As if the Hope of Israel should be
But as a traveller who turns aside
To tarry but a night. My tale is told.
But still my fingers play upon the chords.
It is an hour for seeing, and strange sights
Press on me. All unbidden springs my song.

Before my quickened vision
There comes a kingly pair;
A Lover more than human,
A Bride surpassing fair.

What love shines there upon Him,
What peace in her deep eyes!
What strong, deep-seated gladness,
What joy of great surprise!

See, on her brow are gathered
Thoughts of a myriad minds;
In that full heart are centred
Feeling of countless kinds.

Beneath that brow unruffled
Lie furrows smoothed away,
Plain to the seer's deep searching,
The trace of former fray.

They tell of long-past anguish,
Of wanderings of yore,
Of capture, sin, temptation,
Spite of the love she bore.

Rare jewelry shaped strangely
She's chosen to adorn,
A shepherd's rod in little,
A tiny crown of thorn!

His face from me is hidden—
A sun that shines in strength—
Too dazzling for my vision—
But I perceive at length

A sunspot faint appearing
Through all the radiance bright—
Those hands and feet were wounded,
That side, in some dread fight!

A roll he holds half-open,
Blazoned without, within,
Of that rare art some glimpses
Methinks that I can win.

Green pastures there are pictured,
And sheep beyond all ken;
A city vast and golden
With countless throngs of men!

A vine with boughs wide stretching
Far, far beyond my view;
And myriad branches bearing
Ripe clusters not a few!

And as I gaze unsated
On that thrice-royal pair,
Methinks I plumb the meaning
The Song of Songs may bear.

Who holds his faith unshaken,
Seeing but with the soul,
Shall see with open vision
When back the shadows roll.

At the Literary Table.

THE BOOKS OF THE MONTH.

II.

THE PROPHETS OF ISRAEL. By the late W. Robertson Smith, LL.D. (*Black.* Post 8vo, pp. lviii + 446. 10s. 6d.) For years Professor Robertson Smith's *Prophets* has been unprocurable. He knew that it was sold out, and that old copies were passing from hand to hand at a ransom. But he would not allow it to be reprinted as it stood, and he could find no health to revise it. So he died. And then the publishers gave it into Canon Cheyne's hands. Canon Cheyne knew that it was only a revised edition Dr. Robertson Smith would allow to be issued. His revision consists of an Introduction, some minor alterations on ten separate pages, and some additions to the Notes at the end. Professor Robertson Smith would probably have been far more thoroughgoing, as he certainly was in the revision of his *Old Testament in the Jewish Church.* That Canon Cheyne could have made more and more thorough changes than he has done, we know; that he held his hand with difficulty we easily believe. Still it seems better that he did hold his hand. For, however near he might have been able to come to what Dr. Robertson Smith himself would have done, we in this country will scarcely allow one author to tamper with another, and his labour would have been out of all proportion to our thankfulness.

So practically it is Robertson Smith's own book. The Introduction, highly characteristic of the editor, neither gives nor takes to any serious extent. The Notes are rarely out of touch, and often add just that reference to recent literature or that sketch of recent discussion which it was possible for Canon Cheyne and for very few besides to give us. It is Robertson Smith's own book, but the new edition supersedes the old.

THE SCHOOL AND HOME LIBRARY. (*Blackie.* Crown 8vo, pp. 192, 192. 1s. 4d. each.) The volumes for the month are *What Katy Did* and *The Wreck of the Wager*, the one a fine toned American tale for girls by Susan Coolidge; the other a stirring tale of adventure for boys by John Byron.

THE REIGN OF ANTONINUS PIUS. By E. E. Bryant, B.A. (Cambridge: *At the University Press.* Crown 8vo, pp. xv + 216. 3s. 6d.) This is the latest issue of the 'Cambridge Historical Essays.' It is the Thirlwall Dissertation of 1894. But for once the Thirlwall Dissertation is a work of widest interest and deepest worth. Mr. Bryant has manifestly made as good use of his choice as the choice was itself so excellent. And of the student of Christianity, whom it touches closely, Mr. Bryant has been especially mindful. One long chapter is called 'Religion.' It is, and Mr. Bryant knows it is, out of proportion. But so fresh is his treatment, and so special his knowledge, that no one will grudge the extended space it occupies. To the early history of Christianity, Mr. Bryant has made an actual contribution.

THE CAMBRIDGE BIBLE FOR STUDENTS. (London: *C. J. Clay & Sons.* Crown 8vo. 4s. 6d.) The teacher's difficulty solved at last! The text is the Authorized, and the type is the ordinary ruby. But it is printed in a single column down the side of the page, the rest being left clear for Notes. So the Notes are by the side of the very verse to be annotated, the Bible is an ordinary one, its price is ordinary too, and altogether it is one of the happiest discoveries in the history of Bible production.

THE CHRIST OF TO-DAY. By George A. Gordon. (*James Clarke & Co.* Crown 8vo, pp. x + 322. 5s.) The title of Dr. Gordon's book will recall Dr. Fairbairn's *The Place of Christ in Modern Theology.* That was either intentional or felt to be inevitable. For Dr. Gordon owes his book in a sense to Dr. Fairbairn's, acknowledging the debt; and his desire is to do for America that which he thinks Dr. Fairbairn has done for Britain. For he believes that if America is to succeed in theology or in anything else, she must not copy Britain. And if he is right, as surely he is, shall we not rejoice that with courage and culture he has in this volume laid the great problems of theology before his own nation, showing it not only what

they are, but also where their solution lies? It demands but little charity on our part, the book is so fresh and stimulating to ourselves.

LONDON CITY CHURCHES. By A. E. Daniell. (*Constable.* Crown 8vo, pp. x + 394. 6s.) To describe the London City Churches competently, to illustrate the description adequately, and to publish the volume at a moderate price, was a right worthy ambition on the part of any publisher; and right worthily have Messrs. Constable carried it through. Mr. Daniell started with the requisite architectural and historical knowledge, and then spared neither the churchwardens nor himself. The illustrations, for which Mr. Leonard Martin is responsible, are chiefly from photographs, and neither the photographer nor the engraver has scamped the work he had to do. In a few instances it is thoroughly and memorably artistic work. Finally, the publishers have lent their resources to the production of a volume externally in keeping with all this internal wealth of worth.

SERMONS AND HOMILETICAL EXPOSITIONS. By Thomas Davies, M.A., Ph.D. (*Dickinson.* Crown 8vo, pp. x+479.) There are preachers who would rejoice if they knew that they preached acceptably to a single congregation; Dr. Davies is able to preach acceptably to a thousand congregations. For he preaches to the preachers, and through them to all the congregations. This is Dr. Davies' peculiar gift; he is a preacher to preachers. He hunts for no hidden texts, and he hankers after no eccentric treatment. Great is the commonplace and inexhaustible its resources here. So there is no preacher but may use this volume to profit, and if he is an honest preacher, honestly.

EXPOSITIONS ON THE EPISTLE TO THE PHILIPPIANS. By Thomas Davies, M.A., Ph.D. (*Dickinson.* Crown 8vo, pp. xx +540.) Besides a complete exposition of the Epistle to the Philippians in forty-five 'lectures,' this moderately-sized volume contains twenty-four full sermons and twelve 'sermonettes.' And all this matter is as accessible, being clearly printed and sufficiently spaced, as it is worth having. Dr. Davies is an old expository hand. He knows what less gifted men want, and he does not rise above it. He knows also what will be good for their people, and he does not sink below it. Good, sound expository work, well-divided discourses, straightforward application—that is the volume from beginning to end.

THE PREACHER AND HIS PLACE. By the Rev. David H. Greer, D.D. (*Dickinson.* Crown 8vo, pp. 263.) It has always seemed a singular circumstance that when able men were called to deliver the Lyman Beecher Lectures on Preaching, they spent so much of their time on the mere fashion of preaching that passes away, making themselves as it were homiletical tailors for the time. Even Dr. Greer, who delivered these lectures in February last, and has now got them issued very pleasantly in this country, spends some pages on the burning problem of 'Notes or no Notes,' although he knows quite well that there are just two things needed to the successful preaching of the gospel—a message, and a man to deliver it. He knows and emphasizes that, and so his book, except these few pages of it, is profitable and stimulating beyond most. But Dr. Phillips Brooks was the only man who rose clean above the fashion-book, and so his lectures, with all their limits, will live when the rest have passed away.

THE HIGHER CRITICISM OF THE PENTATEUCH. By W. H. Green, D.D., LL.D. (*Dickinson.* Post 8vo, pp. 184.) 'There is now but one Old Testament scholar who rejects the results of criticism.' So said a Higher Critic recently; and he named the scholar—Professor Green of Princeton. The statement was too severe on some other men, but not too complimentary to Professor Green. For he is a scholar; they who resent his attitude most hotly, admit it most readily. He is therefore in every way competent to present the other side; and in this volume he does present it competently. He weakens his argument by no compromise or admission. The Pentateuch, the whole Pentateuch, and nothing but the Pentateuch—that is Dr. Green's battle-flag.

OUR BIBLE AND THE ANCIENT MANUSCRIPTS. By F. G. Kenyon, M.A., D.Litt. (*Eyre & Spottiswoode.* Post 8vo, pp. xii+255. 5s.) There must be many persons who love to read about the Bible, its text and its translations, for many books are published on the subject, and

they all do well. It would be wise, however, if those who are so interested would consider before they buy, that they may not be misled. For there have been books about the English Bible of late that were quite unworthy. Of the smaller books, the best is, no doubt, Mr. Milligan's in the Guild Text-Books of Messrs. Black. This is as surely the best of the larger. Beautifully printed and illustrated, it is also written with scholarship and grace.

THE BOOK OF THE SECRETS OF ENOCH. Translated from the Slavonic by W. R. Morfill, M.A., and edited by R. H. Charles, M.A. (Oxford: *At the Clarendon Press.* 8vo, pp. xlviii, 100. 7s. 6d.) For more than twelve hundred years 'The Book of the Secrets of Enoch' has been known in Russia and unknown elsewhere. When it did become known in Germany in 1892 it was described as a Slavonic version of the Ethiopic Book of Enoch. But Mr. Morfill speedily proved that it was not so, but a distinct and valuable pseudepigraph. So Mr. Charles tells us; and then introduces this valuable pseudepigraph in the thorough and loving way he is wont to handle pseudepigrapha. It is an Introduction, indeed, whose interest is only less surprising than the interest of the Notes. As for the Book itself, we shall certainly hear of it again when the Assyriologists have had time to look at it. The Delegates of the University Press may never reap their reward in pence, but of patient well-doing they have reaped the reward already.

THE UTOPIA OF SIR THOMAS MORE. By J. H. Lupton, B.D. (Oxford: *At the Clarendon Press.* 8vo, pp. c + 347. 10s. 6d. net.) At last a magnificent edition of the *Utopia*, fit in every respect to stand beside the best editions of the Greek and Latin classics which English scholarship has overwhelmed us with. Why so many men should spend themselves on Latin Horace, and so few on the English and incomparably greater More, it is hard to understand. Nevertheless, the deluge of Latin and Greek classics has done good. It has set an ideal of what an edition of a classical work should be. And Mr. Lupton has taken full advantage. All the apparatus are here—Introduction, Notes, Appendix, Glossary, Index,—and all bear the finger-marks of the severely-trained and highly-accomplished scholar. An ideal edition of an English classic, from which and to which all other editors may now work. And is it not well that it should be More's *Utopia*? No doubt More was mountains above his own *Utopia*; but this book gives us More as well as the *Utopia*, and the *Utopia* is worth a thousand *Odes of Horace.*

THE RIVER AND THE CITY. By George Mitchell Philps, B.D. (Paisley: *Gardner.* Crown 8vo, pp. 31.) 'Bring me the Book,' said Sir Walter Scott; he did not need to define it. 'The River and the City,' says Mr. Philps; he does not need to define them. And it is true that Bunyan more even than St. John has made the phrase familiar. Once more Mr. Philps has found Bunyan entrancing, and made him entrancing to us. For this scene, the last and best, touches us all so closely, and it does us good when a comforter comes to us and speaks so hopefully, yet so faithfully, as Mr. Philps speaks here of the River and the City.

ST. PAUL THE TRAVELLER. By W. M. Ramsay, D.C.L., LL.D. (*Hodder & Stoughton.* 8vo, pp. xvi + 394. 10s. 6d.) In his latest work Professor Ramsay has thrown together two courses of lectures, one of which was delivered in America, the other in Oxford. He has *thrown* these lectures together? No, the word is conventional, but not always applicable. It is not applicable here. Professor Ramsay has worked these lectures through his own mind again; he has let others work them through their minds; he has spared neither himself nor his friends nor the lectures; he has given us what is no longer a course of lectures but a book, a book done decently and in order.

Nevertheless, it is not because he has given us a new book on St. Paul's travels that Professor Ramsay is so supremely welcome. Many of us could write a new book on St. Paul that would be readable and right. Nor is it because he knows his subject supremely well. Many of you know the subject as well as he, and some of you know it better. But there are *some things about the subject* which no one knows so well as he does. And though it were only a jot here and a tittle there, when a man comes and proves to us that he has gathered the jot and the tittle himself and that they are new to the subject, then it is that his book is supremely welcome.

When Dr. Fairbairn invited Professor Ramsay to deliver a course of lectures in Mansfield College on St. Paul as a Traveller, this imaginary conversation took place: Dr. Fairbairn, 'You have traced the apostle's footsteps through Asia Minor and Greece?' Professor Ramsay, 'No man more.' Dr. Fairbairn, 'But you have read little of all that theologians have written upon the travels of the Apostle Paul?' Professor Ramsay, 'No man less.' Dr. Fairbairn, 'Then you will come and lecture at Mansfield on St. Paul the Traveller.' It is an imaginary conversation; nevertheless, that is the intention and that is the equipment with which Professor Ramsay appeared before his delighted audience. And that is the explanation of the supremely hearty welcome we give to his new book.

LITTLE BOOKS ON RELIGION. Edited by W. Robertson Nicoll, LL.D. (*Hodder & Stoughton.* Small 8vo. 1s. 6d. each.) Of this new enterprise, four volumes are already issued: 1. *Christ and the Future Life*, by the late R. W. Dale, LL.D.; 2. *The Visions of a Prophet*, by Marcus Dods, D.D.; 3. *The Seven Words from the Cross*, by W. Robertson Nicoll, LL.D.; and 4. *The Four Temperaments*, by Alexander Whyte, D.D. Now we know these men, and the work they can do. And they know that we know it. They dare not lower their flag or risk their reputation. Little books, certainly, but filled with the finest of the wheat, and in this form as accessible and enticing as books can be.

THE PERMANENT MESSAGE OF THE EXODUS. By the Rev. John Smith, D.D. (*Hodder & Stoughton.* Crown 8vo, pp. ix + 306. 3s. 6d.) Great as is the man Moses, and stirring the incidents of the Exodus, there are few commentaries worth reading upon them. Genesis is rich in expository and homiletical literature, Exodus is surprisingly poor. So it is with very unusual pleasure we receive such a volume as this. For Dr. John Smith of Edinburgh has the expositor's and the preacher's gifts in unwonted combination. He knows what to say, and he can say it with effect. These 'lectures' have cost their author trouble. The gifts of mind and heart were there already, but the knowledge and the beauty of expression are the fruit of loving and conscientious labour.

THE PROBLEM OF THE AGES. By the Rev. J. B. Hastings, M.A. (*Hodder & Stoughton.* Crown 8vo, pp. xiv + 250. 3s. 6d.) There are ten chapters, and here are their titles: God in Nature; God in Conscience; God in Providence; God in History; God in Scripture; God in Christ; and God in Consciousness. Then when it is added that the treatment is thoroughly modern and thoroughly believing, that the book is meant for young men and heartily reaches them, what more need be said? This, that the publishers have determined it should stand as a book of Apologetic beside Dr. Denney's book of Theology, and it will stand.

TALKS TO YOUNG FOLKS. By G. Howard James. (*Allenson.* Crown 8vo, pp. 160. 2s. 6d.) This volume belongs to the 'Golden Nails' series, not in fact, but in spirit and execution. Here are the same comradeship with the little ones, the same unabashed profusion of good story, the same unforgettable lesson. The very printing is alike, and the publishing is scarcely less attractive.

THE WARFARE OF GIRLHOOD. By Clara M. Holden. (*Allenson.* Crown 8vo, pp. 96. 1s. 6d.) 'The battle of life'—it was Dickens, they say, who made the phrase familiar—is fought by women as well as by men. If, as Kingsley had it, 'men must work while women must weep,' then women's battle is even the hardest battle to fight. Miss Holden would brace them for it. She draws no appalling picture of the struggle, as if only the occasional woman could pass through unscarred by shot, or at least unscathed by fire. God has not let men make this world so, nor women either. But each woman may meet God's intention and fulfil it, or she may not. That she may, this book is written. And what is God's intention?—

> This world God's Organ is, and every Life
> A several Pipe from which He seeketh Music.

THE SPIRIT OF TRUTH. By Joseph Halsey. (*Allenson.* Crown 8vo, pp. 320. 5s.) Though it is falsely said, it might be true, that books are reviewed out of their prefaces. A book might even be reviewed from its title. For a man who has the skill to devise a good title, has the skill, we may believe, to write a good book. Have

not the most popular authors had this gift in excellence? Mr. Halsey has it also. He published recently a volume of sermons for which he chose the name of *The Beauty of the Lord.* Not less felicitous is the title of the new book, and not less commendable are the sermons it contains.

THE TOOL BASKET. (*Allenson.* Small 8vo, pp. 89. 1s.) These are the Contents: Sermon Notes; Sunday-School Addresses; Temperance Notes; Helpful Hints; Open-Air Addresses and Hints; Index of Texts. The quality is very good, and the number is very great.

PIONEERING IN MOROCCO. By Dr. Robert Kerr. (*Allenson.* Crown 8vo, pp. 251. 2s.) This volume was well spoken of when it came. All that need be said of it now is, that its price is reduced from 3s. 6d. to 2s.

CHRISTIANITY AND CHURCHMANSHIP. By M. O. Evans. (*Allenson.* Crown 8vo, pp. 32. 1s.) The cry is 'Back to Christ,' and this is the great theological discovery of the end of the nineteenth century, the discovery of the Christ of the Gospels. Nevertheless, it is an uneasy fact that the hottest controversies of our day have not been over the Christ, but over the Church. And even now the question of deepest interest to the mass of Christian people among whom we dwell is not, What think ye of the Christ? but, What think ye of the Church? Surely they who have raised the cry of Back to Christ have caught the first morning rays of the sun that will shine in the *next* century. But we must settle the question of the Church first. And if we could write and act in the spirit of this small treatise, we should settle it ere the century was out yet.

PAMPHLETS:—

1. *Rome and the Provinces.* By W. C. Morey, Ph.D. (Chicago: University Press. 20 cents.)

2. *On Memory and the Specific Energies of the Nervous System.* (Chicago: Open Court Publishing Company. 15 cents.)

3. *Heroic Endeavour.* By the Rev. W. Elsworth Lawson. (Allenson. 1s.)

4. *Christian Chivalry.* By Thomas Phillips, B.A. (Allenson. 6d.)

5. *How to Come Home to God.* By R. E. Faulkner. (Allenson. 4d.)

6. *Am I Fit to take the Lord's Supper?* By Samuel Pearson, M.A. (Allenson. 1d.)

7. *The Life and Death of Mr. Goodman.* By the Rev. D. Jamison, B.A. (Belfast. 5s. per 100.)

8. *Newspapers and other Literature.* By Charles Bullock, B.D. (*Home Words* Office. 1d.)

Sermonettes on the Golden Texts.

By the Rev. R. C. Ford, M.A., Grimsby.

Christ's Highest Claim.

'The Son of Man hath power on earth to forgive sins.'—Luke v. 24.

All Christ's miracles are exhibitions of wonderful power, or of equally wonderful knowledge. This particular one is asserted to be in vindication of a power which He professed to possess. A great crowd is pressing upon Him, bringing their sick to the house where He is abiding, that He may heal them. Four men bring a paralysed comrade, and, finding the entrance to the house blocked, they open the roof, and let down the man before Christ. To such bold faith He always grants a quick answer. If faith be feeble, it needs to be stimulated before Christ can accomplish the mighty work. Here He is able to say at once, 'Thy sins be forgiven thee.' By such an utterance He arouses the suspicions and antagonism of the Pharisees, perceiving which, He delays the completion of His purpose until He has answered the thoughts of their hearts.

I. Christ's Claim.—Without the consciousness that there was anything unusual in His speech, Christ at once answered a prayer that had not yet been uttered. The actions of the four bearers were their prayer. The look in the paralytic's face was his. Christ needed not the clumsy interposition of words to reveal to Him where the deepest need lay. It may have been, indeed, that

the man had brought himself to this pass by a life of sin, and Christ's words would almost imply that such was the case. At least his sickness had served, as sickness so often does, to bring his sins home to him. It was there that the real trouble lay. Yet in all probability none thought of any other healing than that of the body. To claim to heal the body was a great claim, but it was greater to profess to forgive sin. Such provision as was then made for the pardon of sin was expensive. The sacrifice of sheep and doves was needed to obtain it. Christ professed to give it freely. It is a great power to claim, because it touches our deepest need. What have men not done to get rid of sin? Christ forgives it, and forgives it now, upon earth, without needing to wait until the Judgment Day.

II. The Authority such Claim involves.—'Who hath power to forgive sins, but God alone?' asked the Pharisees. Truly none, except the Messiah, and Him they scarcely expected to be divine. But it was His work to bear the sins of His people. It is only in a limited way that we can forgive each other. For every sin against our fellows is still more against God. Sin is an awful thing, of which we cannot get rid by the forgiveness of our fellows. Christ alone can forgive, because He has borne all sin. In forgiving sins, the seed of the woman, which is the Son of Man, bruises the serpent's head, and destroys the work of the devil. Moreover, judgment is committed to the hands of the Son, and He will be our Judge at the last day. In claiming to forgive sins, therefore, Christ claims to be all that the Messiah was to be.

III. The Humility with which the Claim is made.—Even to the Pharisees, Christ stated His claim with modesty. While making it, He only calls Himself the Son of Man. Undoubtedly, in using such a term, Christ knew the glory attributed to the Son of Man in Daniel. Yet He appears to love the title, because of the sympathy with mankind which it implies. Later, it was eclipsed by the glory of that other title, Son of God. He at first calls Himself Son of Man, as though He would not overawe us by His majesty. Hector laid aside his terror-inspiring helmet in the presence of his infant son. So at first Christ assumed the title Son of Man until we had grown accustomed to His dignity. Especially considerate was it when He was forgiving sin, as though He would say, I come down to your level that I may lift you to Mine. Having been weary, and sick, and in prison,—in all the ailments of 'these least,'—He has thereby acquired an unique title to forgive.

IV. The Results with which the Claim is vindicated.—We believe any claim Christ makes, because it is He who makes it; but that was not sufficient in Capernaum in the days of Christ's earthly life. It is easy to boast of a power which cannot be put to the test. Christ offers to do what they can test, as a sign of His power to do what they cannot test. He reminded them that He was working in a realm altogether inaccessible to them. That the forgiveness we receive is real, is proved by the awakening of dormant powers which follows conversion. An accusing conscience is silenced, terror is banished, and new life reveals itself, as at the return of spring to the withered earth. Thus a miracle is wrought analogous to that of the healing of the paralysed man.

Nominal Christianity.

'Why call ye Me, Lord, Lord, and do not the things which I say?'—Luke vi. 46.

I. Nominal Christianity is very Prevalent.—That there is very much profession of faith in Christ without any corresponding practice, is a commonplace so familiar as to need no proof. It was so before the gospel had been preached many months, and when Christ was the Preacher. What the prophets had long ago experienced, Christ also experienced: Men listened to His words, but did them not. The Church of the apostles' days could provide an Ananias and a Demas. If such things were possible in the first flush of enthusiasm, there is a probability that hypocrisy, more or less conscious, will be more than ever prevalent in our days, when profession involves so little hardship. In every Church there is a nucleus of really spiritually-minded people, with a mass of others whose religion is rather a matter of profession, or conformity to the customs of those amongst whom they live.

II. Nominal Christianity is sometimes characterised by Great Display of Devotion.—Why is the word 'Lord' repeated? It is not accident, for in Matthew's record the repetition occurs twice. 'Not everyone that saith unto Me,

Lord, Lord. . . . Many will say unto Me in that day, Lord, Lord.' We see how Christ understands the repetition, by observing what it indicates when He uses a like repetition. 'O Jerusalem, Jerusalem, thou that stonest the prophets.' 'Simon, Simon, Satan hath desired to have thee.' 'Eli, Eli, lama sabacthani.' All these repetitions were used as signs of great feeling. They are marks of deep tenderness and much affection. It appears, therefore, that when such expressions are used by others towards Himself, they are interpreted as intending to convey the impression that the speakers' words came from the depth of their hearts. It is possible to offer an unctuous prayer, and yet drive a hard bargain in which little of the spirit of Christ is displayed. Christ, however, does not judge us according to the pious phrases we use, but according to the thoroughness of our obedience.

III. Some Causes of the Prevalence of Nominal Christianity.—Christ explains this by one of His forcible illustrations. There are two builders, one of whom makes the foundation a matter for serious consideration, while the other considers only the pleasantness of the situation and appearance. One has his house finished before the other has well laid his foundation. It is likely enough that the care not expended on the foundation will be reserved for paint and decoration. One of these builders is the man who says, 'Lord, Lord,' and the other the one who does the things which Christ commands. One has made his calling and election sure, the other thinks that sin is a trifling matter. One is not satisfied until he gets down to the bed-rock of Christ's promises, the other is content to rest upon the shifting sands of his own feelings, and the rolling stones of his own righteousness. One has built for summer days, and the other for winter storms. The chief cause of nominal Christianity is thus want of thoroughness at the outset.

IV. The Perils of Nominal Christianity.—One's religious life is the house built as a shelter for eternity. Outward conformity with the ordinances of religion is not sufficient as a preparation for eternity. Besides, even in this life sudden storms are as likely to come upon us as they came upon these builders. All was fair at set of sun when the goodman went to rest. But in the night the wind and storm arose, and between storm and flood the rickety house went down. We live in a world exposed to storms which beat upon our lives. Sickness, loss, fear, and loneliness try a man, and, in any case, there is the fear and loneliness of death to encounter. A nominal Christianity, having no sure foundation, is often overthrown by the storms of life, and certainly by the storm of death.

V. The Tenderness of Christ's Expostulation with Nominal Christians.—There is an undertone of sorrow, a consciousness of injured love, in these words. In His love for us He has not been satisfied with empty professions. His love has been practical, and not merely sentimental and effusive. It is not such a devotion He asks. Besides, by such a religion we frustrate His loving purpose towards us. We only half intend what we profess. It is not so much our failure that grieves Christ, as our insincerity of purpose. He is in earnest: we are only playing with the salvation He offers. Let us not mock Him by calling Him Lord, unless we are prepared to seriously try and obey Him.

The Value of Christ's Miracles.

'They glorified God, saying, A great prophet is arisen among us.'—Luke vii. 16.

These things were said of and by the people who had witnessed the raising of the widow's son. They reveal the effect which the miracles of Christ had upon the multitude. It was largely for the sake of this effect that they were performed. Christ's purpose cannot have been merely to alleviate the sufferings of certain individuals on whose behalf they were performed. He only touched the fringe of human suffering in a few isolated places. Had such been His purpose, surely His mighty works would have been wrought on a much larger scale. These miracles are valuable as signs of divine power, and they illustrate God's methods and objects in sample, as it were. They are thus valuable—

I. For the Sake of the Wonder they excited.—As has been well said, they were the tolling of the great bell to bring the people to listen to the teaching of Christ. They possessed in a remarkable degree the power of exciting wonder, and attracting the attention of eager crowds. Men needed to be startled out of their dull matter-of-fact existence before their minds

could be sufficiently quickened to perceive the freshness of Christ's words. It was after they had begun to ask, 'Who is He?' 'What is the message He brings?' that Christ was able to unfold to them the treasures of His gospel. These miracles still prevent Christ's claim being ignored. We are compelled by them to seek to account for Him. Even those who think they are independent of them, need to have their faculty of wonder awakened. They derive stimulus from their wonder at the marvellous depths of Christ's teaching, or the miracle of His sinless life. In either case wonder is awakened.

II. For the Force they gave to Christ's Words. — Not only did they prepare men to receive Christ's words, but they also added force to those words. Every man's character and conduct either add to or detract from the power of his words. We interpret his speech by his deeds. Not that miracles authenticate a message. That depends on the agreement between the miracles and the message. The barking brass dogs of Simon Magus do not prove him to be a true man. They prove knowledge and cleverness in some things which are not known to most people, but they tell nothing of his knowledge of human nature or of the unseen world. John tells us that the gospel miracles were wrought and recorded 'that ye might believe that Jesus is the Christ.' This miracle did not accomplish quite so much, but it did lead men to say, 'A great prophet is arisen among us.' For it reminded them of the son of the widow of Zarephath, whom Elijah had restored to his mother, and of the child of the Shunamite woman, whom Elisha had raised from the dead in that immediate neighbourhood. Traditions of these great displays of prophetic power still were cherished. No wonder that they cried, 'A great prophet is arisen,' when they saw such deeds. These things were recognised as deeds to be expected from one who claimed to be a messenger from God. The kind of power Christ exhibited, and the results which He achieved by it, were in accordance with the claims He made and the message He brought.

We should have been much perplexed had Christ's ministry not been marked by unusual displays of divine power. Whatever difficulties miracles may cause to some, the difficulties caused by their absence would have been much greater. They are also hints of the blessings which will accompany the coming of Christ's kingdom in its power and fulness.

III. For the Sense of God's Nearness which they created in the Minds of Men.—The people were at first awestricken; and as soon as they recovered speech they said, 'God has visited His people.' They felt that God was working through the Man who could do such deeds of power and mercy. That awe was upon them which led Jacob to say, 'Surely God is in this place, and I knew it not.' Life acquired a new significance and value when once it was realised how near to them God was. Hope had died within them. Then God stepped out of the dim unknown, and manifested His power and love in the mighty works of Christ. So they glorified God.

The Touch of Faith.

'Thy faith hath made thee whole: go in peace.'—Luke viii. 48.

This utterance of our Saviour's causes us some surprise, since, in the truest and strictest sense, it is not faith that saves, but Christ. It is but a half truth, yet just that half which needed most emphasising to the poor sufferer to whom these words were spoken.

I. It is Christ's Power which saves.—As Christ was moving along, He suddenly stopped with the exclamation, 'Someone hath touched Me, for I perceive that virtue hath gone out of Me.' The word He uses for virtue is the same one which He also uses to describe the power with which He did His mighty works. It is as though He were an inexhaustible reservoir of divine power. This is a miracle by the way as He goes to heal the little daughter of Jairus. Probably at the beginning of her illness the woman had had great faith in her physicians, but neither the physicians nor her faith in them had cured her.

II. Christ's Power does not operate through Material Channels.—In saying, 'Thy faith hath made thee whole,' Christ is correcting a misconception into which the woman had fallen. For she said, 'If I may but touch the hem of His garment, I shall be made whole.' Christ tells her that touching His garments is not the means of her healing. There was much superstition in her action. She displayed the same spirit

which afterwards sent men on pilgrimage, and led them to seek for relics to which they attributed wonderful power. The sacraments may be viewed with a like superstition. This is a weakness which Christ always appears to treat with much considerateness. The Word of Life came in such form that an apostle was able to speak of having handled it. Christ's word would have sufficed to have wrought His miracles, and sometimes did, but, out of consideration for human weakness, He generally 'laid His hands on them, and healed them.'

III. Christ's Power operates through Human Trustfulness. — Many in the crowd touched Christ, indeed pressed on Him, without being conscious of any healing influence. Peter rebuked his Lord for having asked, 'Who touched Me?' But Christ could distinguish the touch of faith from the pressing of the crowd. We touch Christ in the sacraments and ordinances of public worship, but do not necessarily draw healing influence from Him in so doing. The Pharisee, with his parade and long prayers, was like one of the crowd that pressed on Christ, while the shrinking publican was like the woman who touched the hem of His garment, and he 'went down to his house justified, rather than the other.'

The woman was made bold by her need and by the kindness of Jesus. There was trust in His sympathy and ability to heal her. The woman was active, while Christ was passive. He did not send out healing power, but was like a charged thunder-cloud waiting for contact with the conducting substance. The woman's faith, expressed in her touch, formed the bridge across which the power immediately poured. When faith is weak in the recipient, Christ needs to exert energy to overcome resistance. It is from this cause that it is possible to say that faith made the woman whole, because her faith was the first and chief activity. Her faith enabled her to draw on the power which healed her.

IV. Christ's Power operates though the Trustfulness be very Imperfect.—The woman's faith was neither bold nor pure. She would if possible steal health without acknowledgment, and she showed much superstition in the means by which this end was to be gained. In healing her, Christ drew from her that acknowledgment she was so reluctant to give, and cleared her faith from that alloy which dimmed it. Yet He gave her abundant healing. Many would, in services and ordinances, steal an unacknowledged blessing from Christ. They seek thus, with much superstition, to touch the hem of His garment. Blessing they do receive, since they come seeking it, but along with the blessing there ought to be open acknowledgment of the Healer, and a simpler faith. The blessing, however, is to faith; not necessarily to firm faith. A true faith, however weak, will form a bond linking our feebleness to divine power. If the faith be true, Christ will strengthen and purify it. Yet He desires open acknowledgment.

Contributions and Comments.

Church and Book.

A SONNET.

An ancient church stands on the shelter'd knoll,
Up whose grave-mounded yew-enclosed ascent
Seven hundred years have seen the people bent
To pray as changing priesthoods held control.
The pile, to practised eye, tells like a scroll
How diverse modes of architecture lent
Successive parts: and Christians reverent
O'erlook the sections for the sacred whole.

The Bible's varied contents critics read
And know that style, like mason's mark, defines
The writer's era: no time-honour'd creed
Annuls the autographs between the lines.
Yet the one Book, composed of all, enshrines
What makes both sage and simple wise indeed.

Stobo. J. R. Cruickshank.

Emmaus.

In the January number of The Expository Times, p. 159, Dr. Grosart, in answer to a correspondent regarding the site of Emmaus, refers only to Mrs. Finn's paper, *Palestine Quarterly*, 1883, pp. 53–64, in which she endeavours to make out that Emmaus was at Urtâs. Allow me to supplement that reference by others. In the *Palestine Quarterly*, papers maintaining other views will be found as follows:—*Palestine Quarterly*, 1876, p. 172; 1879, p. 105; 1881, pp. 46, 237, 274; 1884, p. 243 and p. 245. A paper in defence of Mrs. Finn's view will be found in *Palestine Quarterly*, 1885, p. 116; and note in reply, p. 156.

I have no theory to maintain, as I do not think

the evidence conclusive in favour of anyone of the other proposed identifications. I think it is conclusive against Urtâs. But in any case an inquirer should know where to find more than a one-sided statement.

Crieff. ARCH. HENDERSON.

Who was Darius the Mede?

I READ with interest the account you give, in your December issue, of Mr. Pinches' paper before the Church Congress at Norwich. I have long been aware of Mr. Pinches' view on the subject of the identity of Darius the Mede with Gobryas, and had arrived at a similar position independently. I have not seen any full report of Mr. Pinches' paper, and so cannot tell whether he distinctly credits the *authors* of the Book of Daniel or of this portion of the book with the change from the one name to the other. I, for my part, feel inclined to think that the author of the change was one or other of the numerous scribes through whose hands it must have passed ere it came to us. We all know the case in Judges xviii. 30, where *Moses* has been changed into *Manasseh*. Another case is 2 Sam. xi. 21, where *Jerubbaal* becomes *Jerubbesheth*. In the case of the transition from Gobryas to Darius, the change is rendered easy from the striking resemblance of the initial letters in the early Aramaic and Hebrew scripts. That there was some uncertainty as to the name is shown by the fact that once in the Septuagint (ch. v. 31) it appears as 'Artaxerxes.' The fact that the Book of Daniel did not form part of the regular synagogal reading rendered the introduction of such changes as that from Gobryas to Darius possible. We have evidence of one change, at any-rate, of as great magnitude having taken place: in Dan. i. 3, 'Ashpenaz' of the Massoretic becomes 'Abiesdri' in the Septuagint.

Safed, Palestine. J. E. H. THOMSON.

The Galatians of St. Paul's Epistle.

DR. W. M. RAMSAY'S kindly Note in your issue of December last tempts me to write a word or two in explanation of my dissent from him on the question of the locality of St. Paul's Galatians. The critics of his South-Galatian hypothesis have at least enjoyed the satisfaction of provoking from him a brilliant and resourceful defence; they have enabled him to readjust and develop and buttress his position in various directions.

1. Dr. Ramsay separates Galatians from Romans by three and a half years, and by the whole breadth of the eventful third missionary journey (*Church in the Roman Empire*,[3] p. 101; *St. Paul the Traveller*, pp. 191, 286), making the former epistle much nearer in time and circumstances to the Thessalonian than to the Corinthian-Roman group of the letters. If Dr. Ramsay happens to glance at my little work on *The Epistles of Paul*, he will see that I hold decidedly to Lightfoot's arrangement of the second group, though I cannot follow him in placing Philippians at the head of the third. Lightfoot's argument in the latter case is neither so convincing nor so confident as in the former. In both instances, the deliberate judgment of that prince of New Testament scholars calls for careful examination upon its own ground. It is strange to read of 'Lightfoot's strange error.' Such study of the connexion of the apostle's writings and of the working of his mind as I have been able to make, has led to a firm belief that the order 1, 2 Corinthians, Galatians, Romans, made out by Lightfoot, is the true sequence. Objections of this nature, based on internal evidence, must of course give way to decisive external proof; but till such proof is forthcoming, they retain their force.

2. On the matter of St. Barnabas' relations to St. Paul and the South-Galatian Churches, I have said: 'Barnabas was the joint founder, with Paul, of the churches of South Galatia. But, in the epistle, Paul claims unshared and unqualified authority over his Galatians. He refers thrice to Barnabas by name (once in terms of condemnation, ii. 13), but appears quite unaware of any relationship between his old companion and the readers; he is in no way embarrassed by the fact that Barnabas, to whom the South-Galatian Churches owed allegiance equally with himself, had differed from him in regard to the grave question at issue in the epistle. Now St. Paul was particularly sensitive upon this point, and speaks elsewhere of those who "stretch themselves overmuch" and "build on another's foundation" (1 Cor. iv. 14–16; 2 Cor. x. 13–16; Rom. xv. 20) with a contempt, some measure of which would fall on himself, if he really ignored Barnabas' paternal rights and interest in the churches of the first missionary tour, and elbowed him out of the

partnership, as he must have done on the South-Galatian hypothesis' (*The Epistles of Paul*,[3] pp. 291, 292). I say nothing about 'the policy pursued in Iconium,' etc.: Paul was admittedly, as Dr. Ramsay says, the leading spirit of the missionary band. But Barnabas was not a cypher. It was a *joint* enterprise on which they were engaged. Barnabas was at this time Paul's colleague upon an equal footing, if not, in public estimate, his official superior (Acts xiii. 1, 2, xiv. 12), as he was his senior in age and, in a sense, his patron (Acts ix. 27, xi. 25, 26). In view of St. Paul's known character and delicate sentiments towards his fellow-workers, I cannot understand his assumption of sole jurisdiction over the 'Galatians' and his oblivion of Barnabas' part in their conversion, if they were the Galatians of the southern cities where Barnabas and he laboured as fellow-missionaries. Their subsequent disagreement would have made the apostle all the more scrupulous to do full justice to his old comrade in arms.

3. The questions of grammar involved have been by this time pretty nearly thrashed out. Dr. Ramsay's final notes on these matters (found in his delightful and richly instructive work just to hand)[1] I have read with special interest, but find myself still sceptical of the soundness of his pleas. Allowing that the local terms in Acts xvi. 6 and xviii. 23 are both adjectives, the probability remains that they are employed in a parallel and not a heterogeneous sense, and that the popular (ethnical) use of 'Phrygian' determines that of 'Galatian' likewise. Dr. Ramsay has proved that 'Galatia' had at this period a wider imperial meaning; he has not proved that it lost its proper local and racial significance, or that St. Luke was tied to the former signification. Acts xxvii. 5 and 1 Thess. i. 8 are apt examples for the coupling under a single Greek article of two local words denoting a continuous area in its different parts. The instance of 'the Ituræan and Trachonitic region,' in Luke iii. 1, is dubious; it appears to tell rather against than in favour of the coincidence of the two place-names here. That διῆλθον . . . κωλυθέντες = διῆλθον καὶ ἐκωλύθησαν appears very unlikely in a careful author; to admit such a lapse would destroy one's confidence in St. Luke's grammar. In each of the parallels adduced, the aorist participle conditions, in some way or other, the verb to which it is attached, and should not be baldly resolved into a co-ordinate finite verb.

4. On other points I have nothing to add to what was said in the postscript to *The Epistles of Paul*,[3] and in the *Critical Review* for October 1893, except to admit that Dr. Ramsay's testimony throws great doubt upon the existence of Christianity in St. Paul's time in the *centre and east* of Galatia proper. I would, therefore, follow the retreat of Drs. Chase and Zöckler from Lightfoot's extreme position, and concentrate the defence of the old North-Galatian hypothesis upon the *western* region of North Galatia surrounding Pessinus and immediately contiguous to Phrygia. From this centre, however, 'the word of the Lord' would begin to 'sound out' through northern Asia Minor; and the apostle in writing Rom. xv. 19—after he had traversed this region a second time, and, apparently, from the opposite (eastern) side (Acts xviii. 23)—would feel that he had virtually occupied the whole peninsula for Christ. Bithynia and Pontus were in touch with North-West Galatia, and it is significant that Pontus and Galatia are associated in 1 Peter i. 1. Perhaps St. Paul fell ill and was compelled to halt here (Gal. iv. 13), during the second missionary tour, *on his way to Ancyra*, which was the metropolis of the great province of Galatia, and the spot for which we should have expected him to make when he found his progress to 'Asia' barred at Antioch (Acts xvi. 6).

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[1] *St. Paul the Traveller and the Roman Citizen*, pp. 211, 212.

The Kingdom of Heaven.

I. IT is well known that the New Testament phrase ἡ βασιλεία τῶν οὐρανῶν is peculiar to the Hebrew-Greek Gospel of Matthew, and corresponds to ἡ βασιλεία τοῦ Θεοῦ[2] and similar phrases in the other Gospels. I notice that in Grimm-Thayer's Lexicon under βασιλεία (p. 97) the Rabbinic equivalent is given as מַלְכוּת הַשָּׁמַיִם, *i.e.* '*The rule of God, the theocracy* viewed universally, not the Messianic kingdom.' This is a mistake. Delitzsch, in his valuable articles, 'Critical Observations on my Hebrew New Testament,' which appeared in various numbers of the *Expositor* for 1889, following Schürer, has shown (Article II.) that the post-biblical Jewish equivalent for *the kingdom*

[2] ἡ βασιλεία τοῦ Θεοῦ occurs also in Matt. 12^{28} 19^{24} $21^{31.43}$; ἡ βασιλεία alone sometimes, *e.g.*, 6^{33}.

of God is מַלְכוּת שָׁמַיִם (without the article). מַלְכוּת הַשָּׁמַיִם never occurs. שָׁמַיִם, in fact, is one of the well-known (Rabbinic) substitutes for the name of God, and is practically a proper name. Cf. the common (post-biblical) phrases. קַבֵּל מלכות שמים *reception of the kingdom of heaven*; or קַבֵּל עול מלכות שמים taking up *the yoke of the kingdom of heaven*.

On the other hand, Delitzsch justifies his own rendering (in his Hebrew New Testament) of ἡ βασιλεία τῶν οὐρανῶν by מלכות השמים (*with* the article) on the ground that it is 'by no means identical with מלכות שמים of the synagogue.' 'Heaven (heavens)' here is, in fact, not a proper name, but implies that the kingdom is 'of heavenly origin, of heavenly nature and universal extent, comprehending as well the heavenly as the earthly world, and some way transforming the earth into heaven as the fulfilment of the prayer, "Thy will be done on earth as in heaven."'

It is noticeable that ἡ βασιλεία τῶν οὐρανῶν never interchanges with ἡ βασιλεία τοῦ οὐρανοῦ, and in this connexion it is curious to observe that the plural οὐρανοί[1] is, outside the phrase ἡ βασιλεία τῶν οὐρανῶν, chiefly if not exclusively confined (in the first Gospel) to the expression ὁ πατὴρ ὑμῶν (ἡμῶν) ὁ ἐν τοῖς οὐρανοῖς (cf. $5^{16.45}$ 6^{9} [contrast Luke 11^{2}] $7^{11.21}$ 10^{32} 16^{17} 18^{19}).[2] The exceptions to this rule are $3^{16.17}$ 5^{12} 16^{19} (contrast 18^{18}), 18^{10} (v. l. ἐν τῷ οὐρανῷ), 19^{21} 24^{36}, and the quotations from the Old Testament in $24^{29.31}$, where οὐρανός and οὐρανοί (apparently) interchange indiscriminately. Now, it is certainly striking that in the Hebrew-Greek Gospel the Hebraism οὐρανοί is mainly confined to two expressions, one of which has for its counterpart (of which it is presumably a translation) אבינו (אביך) שבשמים (cf., *e.g.*, Pirqe Abhoth v. 30: 'R. Jehudah ben Thema said, Be bold as a leopard, and swift as an eagle, and fleet as a hart, and strong as a lion, to do the will of *thy Father which is in heaven* (אביך שבשמים).[3]

By parity of reasoning, it would seem that the other expression, ἡ βασιλεία τῶν οὐρανῶν, has for its counterpart the post-biblical מלכות שמים[4] (of which it, too, is presumably a translation).

In rendering back into Hebrew, ought we not, then, to follow the usage of the language and translate by מלכות שמים? No doubt the Christian expression is charged with a fuller and far profounder meaning than the synagogic; but in this respect it does not differ from other terms, derived from extraneous sources, that have been taken up into Christian phraseology and, as it were, spiritualised (*e.g.* the λόγος of St. John).

Parenthetically, it may here be remarked that, according to Schürer, מלכות שמים does not, as a rule, occur with the meaning 'kingdom of heaven' (concrete), but with the abstract sense, 'the kingship, the government of heaven,' *i.e.* the rule of God. Very curiously, the same connotation has on, I believe, quite independent grounds been recently claimed for the New Testament βασιλεία. In an article in the *Contemporary Review* for October 1894 (which was noticed in THE EXPOSITORY TIMES for the following month), Dr. A. N. Jannaris argues with much force that βασιλεία is, in the usage of the New Testament, an abstract noun with the meaning of 'lordship' or 'dominion.' If this may be accepted, nothing could well seem clearer than that the ἡ βασιλεία τῶν οὐρανῶν of the first Gospel is (in form, at least) an exact equivalent of the מלכות שמים current in contemporary Jewish literature.[5]

II. The question arises, Do any cases occur in the New Testament of 'heaven' used as an equivalent of 'God'? Delitzsch (*op. cit.*) quotes one passage which he says is unique. This is Luke 15^{21}: Πάτερ ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου. *Father, I have sinned against heaven, and in Thy sight.* The right Hebrew rendering here is (as Delitzsch points out) לְשָׁמַיִם וּלְפָנֶיךָ (שמים *without* the article). But there is, so it seems to the present writer, at least one other passage where this meaning is highly probable, namely, Matt. 21^{25} (parallel Luke 20^{4}): τὸ βάπτισμα τὸ Ἰωάνου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; *The baptism of John, whence was it? from heaven or from men?* Surely here the antithesis requires that 'heaven' should be understood in its

[1] This use of the plural, it is hardly necessary to explain, is a Hebraism (see, *e.g.*, THE EXPOSITORY TIMES, vol. ii. p. 84).

[2] The only other instance of the use of this phrase that I can discover outside the first Gospel is Mark $11^{25.26}$. A variation on it, ὁ πατὴρ ὑμῶν (μου) ὁ οὐράνιος, occurs Matt. 5^{48} 6^{14} 15^{13} 18^{35} 23^{9}. Contrast ὁ πατὴρ ὁ ἐξ οὐρανοῦ, Luke 11^{13}.

[3] On the whole subject of the Jewish parallels to the Lord's Prayer, see Dr. Taylor's *Sayings of the Jewish Fathers*, Excursus v. p. 138.

[4] In Aramaic (מלכותא דשמיא) the distinction would not be maintained.

[5] *History of Jewish People in the Time of Christ*, div. ii. vol. ii. p. 171, note 58, Eng. trans.

metonymic sense.[1] It is interesting to note[2] that the earliest known case for the use of 'heaven' in this remarkable sense occurs in Daniel 4^{23} (E.V. 26), the latter part of which verse runs:[3] *Thy kindgom* (*shall be*) *secure to thee from the time when thou shalt recognise that the heavens rule* (דִּי שַׁלְטִין שְׁמַיָּא). How is the metonymic sense to be explained? Fischer (*ap.* Buxtorf) answers: 'Quia *coelum* proprie dicitur habitaculum ejus (sc. Dei).' This may be illustrated by a passage in the first Gospel (23^{22}), where the literal and metonymic senses seem to be combined. The verse runs: And he that sweareth by heaven (ἐν τῷ οὐρανῷ) sweareth by the throne of God, *and by Him that sitteth thereon.* (Cf. Matt. 5^{35} and James 5^{12}.)

At the same time it must not be forgotten that even in the metonymic sense of the term there was an implied contrast to earth. 'The consciousness of its contrast to earth or the world (says Dr. Edersheim[4]) was distinctly expressed in Rabbinic writings.' (He cites as a synonym of מלכות שמים, מלכותא דרקיעא, 'kingdom of the firmanent,' Ber. 58*a*, Shebhu. 35*b*.)

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Sennacherib's Murder.

The biblical account is precise enough (2 Kings xix. 36, 37). But it presents many puzzles to anyone who wishes to compare contemporary Assyrian documents. The names Nisroch, Adrammelech, and Sharezer are all difficult. As far as I know, the only sons of Sennacherib mentioned in the Inscriptions are Aššur-nadin-šum and Esarhaddon. The former was made king of Babylon, but after six years' reign was carried away captive to Elam. Esarhaddon succeeded his father. The Babylonian Chronicle (Royal Asiatic Society, vol. xix. N.S. p. 655) gives this short account:—'On the 20th of Ṭebet, Sennacherib, king of Assyria, his son in a revolt killed him . . . years Sennacherib had wielded the sovereignty of Assyria. From the 20th of Ṭebet to the 2nd of Adar the revolt in Assyria went on. On the 18th of Sivan (*i.e.* in the next year), Esarhaddon, his son, sat on the throne in Assyria.' This record was written in the twentieth year of Darius Hystaspes, B.C. 500, say. The agreement is scanty. It looks as if one son slew Sennacherib and not two. Some have thought it implied that Esarhaddon himself was the murderer. If, as is generally stated, Esarhaddon was the avenger of his father's death, one would expect him to be proud enough of the fact to say so. We know that he had been made regent in Babylon at the end of his father's reign. We know that on his broken cylinder translated in Budge's *History of Esarhaddon*, he represents himself as defeating an army at Ḫanirabbat, on the Armenian frontier. But I cannot see at all why that army is supposed to consist of any but Armenians, who naturally seized the opportunity to throw off the Assyrian yoke. Immediately after we find Esarhaddon engaged in putting down a similar rebellion in Babylon. To call it a battle against his brother passes fair deduction from the account given. At the most, this battle and its geographical position is consistent with the biblical account; but the inscription is singularly lacking in detailed confirmation. Of course the commencement of the inscription being lost, we can assert what we like as to its probable contents; but what purpose will that serve?

Esarhaddon has left other inscriptions. That on the 'so-called Black Stone' in column 2 contains a significant sentence. In return for his good deeds, Marduk the gracious 'has selected him from the group of his elder brothers.' There seems to be no doubt about the 'elder,' though Dr. Winckler (in Schrader's *Keilschriftliche Bibliothek*, Bd. ii. p. 123) does not translate it. I fancy he took the phrase to mean kings in general who had preceded Esarhaddon. This passage, at least, seems to confirm Esarhaddon's being preferred before the brothers who had right of birth to the throne, but one cannot press it too much. On the cylinders denoted as A and C, I can find no reference to his father's murder, nor his brother's hostility. Another inscription of his is partly published in *Keilschriftliche Bibliothek* concerning the erection of an Ištar-temple at Erech. Nowhere in that can I find any reference to these points. Esarhaddon's silence about the horrors of his accession is total. The addresses to Esarhaddon of the various oracles

[1] On referring (since writing the above) to the 1885 and last editions of his Hebrew New Testament, I discover that Delitzsch finally recognised the metonymic sense of 'heaven' in these passages, the מִן־הַשָּׁמַיִם of the earlier editions having been altered to מִשָּׁמַיִם in the last.

[2] The fact is pointed out by Delitzsch (*op. cit.*), cf. also Bevan, *ad loc.*

[3] I cite Professor Bevan's translation.

[4] *Jesus the Messiah*, i. 267.

do evince that at some time in his life, most probably in the interval after his father's death before his accession, he was in great straits. In these prophecies of his success, the goddess Ištar of Arbela calls the Ukkai his enemies; promises he shall cross the river in safety, and repeatedly tells him not to fear, he shall prosper and come to old age and the usual good things Assyrian kings wished for. But she does not bid him avenge his father, nor say a word about his enemies being those of his own household. Professor Strong has published some other oracles addressed to Esarhaddon, which mention as his enemies the Gamirrai and the land of Ellipi; but these probably refer to a later period of his reign. Dr. Knudtzon in his *Gebete an den Sonnengott* has published a crowd of documents asking advice at the shrine of Šamaš. In none of them can I see a hint of these events.

Now to crown all this silence, with a *reductio ad absurdum* of the argument *e silentio*, comes a phrase from the lately published Sendschirli Stele of Esarhaddon. There, as naturally as possible, quite at the end of his reign, Esarhaddon calls himself 'mutir gimil abi alidišu.' I believe that can only be rendered, 'The avenger of the father that begot him.' The silence is broken, as one had hoped. Esarhaddon, at least, disclaims the murder of his father, claims to have avenged him.

I have written this in the hope of stirring others to a more careful examination of what Esarhaddon did write. These epithets usually recur, and other inscriptions are known. Perhaps some one may yet point out a more striking confirmation. At least one cloud is pierced by one ray of light.

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The Use of νῦν and νυνί in the New Testament.

It is well known that, in classical Greek, *νῦν* is used to convey (1) the mere sense of *time*, being equivalent to *nunc, now, at this present hour.* But it is not so well known as it ought to be that it is used also (2) as a particle of *transition*, denoting the sequence of one thing upon, or from another, and equivalent to *then, therefore, now then, as it is, as the case now stands*; *e.g.* μὴ νῦν μοι νεμεσήσετε, do not *then* be wroth with me (*Il.* xv. 115); νῦν δὲ ὑμεῖς στρεβλώσαντες, etc., Dem. *de Cov.* 271, 20, where, manifestly, the meaning is 'as the case turned out.'

These two distinct senses of *νῦν*, which we may call the *temporal*, and the *logical—argumentative—* or *ethical*, are both largely exemplified in the New Testament. Of the latter use, indeed, we find a considerable expansion here, for the Attic form *νυνί* has come to be employed in the same way, whereas in classical Greek it referred only to *time.*

The object of this brief note is to call attention to the importance of giving all due effect to this *logical* force of *νῦν* and *νυνί* as just described. I believe that it is not too much to say that it has been very frequently disregarded by New Testament exegetes—inevitably leading to the point and sense of many a passage being entirely lost.

Passages that seem to come oftenest under the range of the remark just made are: Luke xix. 42; Acts iii. 17, vii. 34, x. 5, xii. 11, xx. 22, 25, xxii. 16; Rom. v. 9, 11, vii. 6; 1 Cor. v. 11, vii. 14, xiii. 13, xiv. 6; 1 Thess. iii. 8; 2 Thess. ii. 6; Heb. xi. 16.

I need not occupy space in doing, with respect to *all* these pasages, what every one of your readers can do for himself. To make the point I contend for clear, however, I may be allowed to discuss a few of them by way of illustration.

Take the first on the list, Luke xix. 42: 'If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes' (A.V.), 'If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes' (R.V.). Do the words (the same in both versions), 'but now they are hid,' convey to the ordinary English reader the exact sense of what St. Luke reports our Lord to have really said, namely, *νῦν δὲ ἐκρύβη*? What precisely is it that is taught here? Most people will be satisfied with Dean Plumptre's answer: 'The Greek tense implies, by a distinction hard to express in English, in conjunction with the adverb "now," that the concealment of the things that made for the peace of Jerusalem was a thing completed in the past.' But if that is really the meaning, is there *no* way of rendering the Greek so as to show the English reader that it is? The case is not hopeless. Here *νῦν* is not so much an adverb of *mere time*, as a *logical particle* with the force of *as the event has proved.* Why not so inform the ordinary reader by rendering the clause thus: *but, as now appears, they were hid*, etc.?

'They were hid, *i.e.* the present state of things proves the divine decree by which they were destined to be hidden from thee' (Farrar). Our translation brings out all this—perhaps at the cost of a little neatness and elegance of diction, but truth and accuracy are even more important still.

I take next Acts iii. 17: 'And now, brethren, I wot that through ignorance ye did it.' Here 'And now . . . I wot' is not the best possible rendering of *καὶ νῦν οἶδα*. It is certainly misleading, and calculated to make one fancy that what St. Peter is speaking of is the *present* state of his knowledge as contrasted with his knowledge at some *former time*. The fact is, however, that *νῦν* has, in this place, no time reference at all. As in Acts vii. 34, x. 5, xx. 25, xxii. 16; 2 Thess ii. 6, it is a particle of *transition* towards a fresh consideration—a logical term thrown in to call attention to what is to be done next. So Professor Blass,[1] who explains *καὶ νῦν* as 'quod attinet ad ea quæ nunc facienda sunt,' namely, 'repent ye' and 'turn again' (ver. 19). As is nearly always the case, it is impossible by one single word adequately to translate an expression like this. But, with much deference, I suggest the following: *And, to pass to the point, brethren*, I wot that in ignorance ye did it. That is, I pass from my severe charge against you as having denied and murdered the Holy One, and I call you to your next duty—'Repent, . . . turn again.'

Another passage that calls for examination is Rom. vii. 6: 'But now we are delivered from the law' (A.V.); 'But now we have been discharged from the law' (R.V.). Both these renderings of *νυνὶ δὲ κατηργηθήμεν* miss the point. It is clear from the context that *νυνί* here, as frequently with St. Paul, has a logical or argumentative force, denoting *things being so*, or, as Lightfoot explains the position, '*under this new dispensation.*' One wonders whether it was error as to the force of *νυνί* that led the Authorized Version and Revised Version translators into another error still, namely, that of missing the precise force of the *Aorist*, which, manifestly, is that the release in question took place *at the moment of accepting Christ in baptism.* I humbly contend for the rendering—*But, as things are, we were loosed from the law, having died to that wherein we were holden.*

Perhaps the examination of only one other text will be sufficient to establish the view for which I contend. Take 1 Cor. v. 11: 'But now I have written unto you not to keep company' (A.V.); 'But now I write unto you not to keep company' (R.V.). *Neither* version renders correctly *νῦν δὲ ἔγραψα*. And for this reason. The context clearly shows that the contrast suggested is not between two *periods* (present and past), but between two *constructions as regards Paul's letter*—between a wrong meaning put upon it by the Corinthians and the meaning it was really intended to convey. As Meyer puts it, 'Paul's design is simply to define more precisely the purport of that phrase in his former letter, *μὴ συναναμίγνυσθαι πόρνοις*.' . . . 'Were a contrast drawn between the present and the former letter, the present *γράφω* would have been more natural and more distinct than the Epistolary Aorist. . . . Nay, to obviate the misunderstanding, it would have been a thing of necessity' (Meyer's *Romans, in loc.*). Accordingly, ought not the rendering to be something like this: *But, as rightly understood, I wrote to you* not to keep company, etc., which is equivalent to saying, *What, correctly speaking, I wrote to you was*—? The 1881 Revisers seem to have been convinced that there was something to be said for a translation like the one just given, for (by what majority one would like to know) they have put in the margin the alternative reading, 'as it is, I wrote.' But with all respect let it be said that it might have been better had a less timid policy prevailed, and had 'as it is, I wrote' been placed in the text, for experience of Authorized Version marginal readings *has* proved, and experience of Revised Version marginal readings will *continue* to prove, that they have little or no influence on the popular mind. It ought not to be forgotten that though *νῦν* is a very small word, yet questions by no means small frequently depend upon it. For example, a wrong view of it has led more than one expositor to take a wrong view of *ἔγραψα*, not only in ver. 11 but in ver. 9. Altogether, much confusion has often resulted, in the midst of which it cannot be seen nearly so well as it ought to be, that in each case the reference is to some *lost* letter to the Corinthians, and not to the *present* Epistle.

Dunning. P. THOMSON.

[1] *Acta Apostolorum* (Göttingen, 1895), p. 68.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE twenty-first number of *Hermathena* has recently appeared. (*Hermathena*: A Series of Papers on Literature, Science, and Philosophy, by Members of Trinity College, Dublin. Dublin: Hodges. London: Longmans. 3s.) Its first article is an unblushing contradiction of the profession made in its title-page; for it is not by a member of Trinity College, but by a German professor. It is a defence by Dr. Blass of Halle, of his theory of the way in which St. Luke wrote the Acts of the Apostles. But as that is the subject of another article in the number, by Dr. Salmon, the Provost of Trinity, and much the most important discussion in this issue, the contradiction is easily forgiven.

Dr. Blass's famous theory, which will be touched upon in a moment, was first announced in a Commentary on the Acts, which he published in Göttingen in 1894. The Commentary itself deserves attention. Dr. Blass is not a New Testament scholar. He 'emphatically disclaims all pretensions to be a theologian.' Yet Dr. Salmon, who is a theologian and a distinguished New Testament scholar, has read Blass's Commentary, and having finished it, he says: 'Since the appearance of Lightfoot's Commentaries, I have not met an edition of a New Testament book which kept the attention so well alive, and the study of which was so completely a pleasure.'

This is a great surprise. Discoveries are not made in any science by those who are unfamiliar with the science. It is true that, as Goethe said, 'intelligent amateurs' have occasionally made a hit. The instance of Astruc comes readily to mind. A French physician, he actually discovered that science which is now causing so much searching of heart and which we know by the stupid name of the Higher Criticism. But Dr. Blass has done much more in this Commentary than make a lucky hit. He has, in Dr. Salmon's judgment and in the judgment of other scholars besides, done more for the interpretation of the Acts of the Apostles than any scholar of our time.

But the surprise is lessened when we remember that Dr. Blass has a very high reputation as a classical scholar. For in the Book of the Acts, as he himself observes, 'the questions with which theologians are specially conversant are not prominent, so that in the interpretation the philologist has the primary, the theologian the secondary place.' Besides, the most reliable contributions which Dr. Blass has made to our knowledge of the Acts, turn upon niceties of grammatical construction, and with these it may be affirmed that no living scholar has a better right to intermeddle. Let us follow Dr. Salmon as he picks out two or three of these points, only remarking that as Dr.

Blass writes in Latin, he is often able to express his meaning with a pregnant brevity which we admire but cannot imitate.

There is no feature of our English Revised Version which has received so much condemnation as its rendering of the tenses. And it is not perfect in that respect. Nevertheless, that is the feature for which it probably deserves our sincerest gratitude. For the translators of the Authorized Version were either unconscious of some of the finest distinctions in the Greek language, or indifferent to their expression in English. Dr. Blass has more faith than even the Revisers in St. Luke's ability to write grammatical Greek. And although, says Dr. Salmon, 'I have sometimes thought his explanations over-subtle, and such as would have astonished Luke himself, it must be remembered that a native will often instinctively employ certain shades of expression without having any knowledge of the arguments by which a skilled grammarian would account for them. I generally find myself well able to acquiesce in Blass's explanations.'

The tense most neglected by the Authorized Version is the imperfect. But that is the tense St. Luke uses with the most delightful accuracy of meaning. The Revisers have altered 'their nets brake' (Luke v. 6) into 'their nets were breaking.' But they agree with the Authorized Version in rendering Acts vi. 7, 'a great company of the priests *were obedient* to the faith,' and miss the fact that it was not a simultaneous conversion of priests, but that a succession of priests, one after another, accepted the faith. They also agree in rendering Acts xviii. 8, 'many of the Corinthians believed and were baptized,' though St. Luke uses the imperfect, and thereby tells us of the slow process of their conversion, and the patient persuasion that it demanded.

It may be that the Revisers did not reveal these distinctions, not because they did not observe them, but because they found that the English language would not permit it. Who will bring out in English the difference between the imperfect and the aorist, the one signifying a continuous process and the other its termination, as St. Luke is able to express it in Acts xix. 19—'They brought their books together (one after another), and (one after another) burned them in the sight of all; and they counted (a single act concluding the process) the price of them, and found it fifty thousand pieces of silver'? Or who will tell us by a mere translation that the lame beggar at the Gate Beautiful kept asking an alms until he got his asking? But it would not have been difficult to let us understand that Timothy's father was already dead, when in Acts xvi. 3 St. Luke said 'they all knew that his father was (had been) a Greek.' Blass tells us in a sentence which recalls Bengel at his best: '*ὑπῆρχεν, fuerat*: si vivus pater fuisset *ὑπάρχει* exstaret'—these are his words.

Dr. Blass disclaims all pretension to special New Testament scholarship. And in that very fact Dr. Salmon finds the source of much of his freshness and fertility. For, as he properly says, 'Scriptural commentaries have a tendency to run into grooves, one commentator so utilising what has been said by another, that, wearied by the monotony, we exclaim, "*taedet quotidianarum harum formarum*, we are tired of the same faces every day," for a mere beautiful face is not so attractive as one that possesses the charm of greater originality of expression.' Nevertheless, Dr. Blass has not been wholly unmindful of his predecessors in this field. For in Klostermann he has discovered a taking interpretation of an almost unintelligible passage, and gives it the added strength of his approbation. In Acts viii. 10, we are told that when the people spoke of Simon Magus, they said, 'This man is the great power of God,' or as the Revised Version has it, 'This man is that power of God which is called Great.' Now the last word in the Greek of this sentence is *megalē* (μεγάλη). Klostermann believes that it does not mean 'great.' He believes that it is not a Greek word at all, but a transliteration of the

Aramaic word mĕgallē (מְגַלֵּא), which means a revealer or a seer.

Quite original, however, is Dr. Blass's explanation of St. Luke's account of Apollos, which is another of the perplexities of this interesting but difficult book. It is a most attractive explanation, moreover, and would be altogether welcome and conclusive, if it were not for one circumstance which seems to have been overlooked.

In Acts xviii. 24, St. Luke suddenly introduces Apollos, whom he describes as 'an eloquent man (or *a learned man*—R.V.) and mighty in the scriptures.' Then in the next verse, he says, 'This man had been instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the baptism of John.' Dean Farrar expresses the common view of this passage when he says that Apollos must have been very imperfectly acquainted with the doctrines of Christianity if he did not know any baptism but that of John. And when it is stated a few verses farther on that St. Paul found at Ephesus, after the departure of Apollos, twelve men who were baptized into John's baptism, it has been freely believed that they were converts whom Apollos had made, and that he had actually told them nothing of Jesus, but left them disciples of the Baptist. That belief, however, is contradicted by the narrative itself. For, as Blass points out, these men are called 'disciples,' an expression which, standing by itself, is never used except of Christians. They are also said to have 'believed,' another word which is appropriated to faith in Christ. And then, the way in which St. Luke speaks of Apollos himself, that 'he taught carefully the things concerning Jesus,' is unintelligible if Apollos did not know or did not teach anything beyond the preaching and the baptism of John.

Accordingly, Dr. Blass suggests that Apollos did know accurately the story of our Lord's life, and taught it; but that he was unacquainted with any other *baptism* than John's. Whereupon the interesting inquiry arises, 'How did Apollos acquire the knowledge which he possessed? Was it from a book, or from *viva voce* intercourse with Christians? Surely, if he had been converted by a Christian missionary, he would have been taught by him the necessity for Christian baptism. But if he learned from a written Gospel, it might have been one as full in its account of our Lord's words and deeds as Mark's or Luke's, and yet have said no more than these do about Christian baptism.'

If this suggestion could be accepted, it would certainly, as Dr. Salmon says, have an interesting bearing on the date of the publication of the Gospels. To know that a written Gospel had found its way to Alexandria at so early a date as the conversion of Apollos is with one stroke to settle some of the keenest controversies of our day. But it is a surprising thing that neither Dr. Blass nor Dr. Salmon has observed the special word which St. Luke employs when he speaks of the instruction in the way of the Lord which Apollos had already received. That word is the very last which we should have expected the evangelist to use if he wished to say that it was from a written Gospel that Apollos had learned his Christianity. For it is the word that is specially employed of oral instruction. Almost unknown outside the New Testament (till the early Church seized it to signify that course of instruction which converts underwent before they were admitted to baptism—the word 'catechumen' is simply its present participle), it is used there for a report that is carried from mouth to mouth, or for teaching that is derived 'from *viva voce* intercourse with Christians.' And the Revised Version actually reminds us of this, by explaining in the margin that the Greek for 'instructed' is 'taught by word of mouth.'

But even if we must let that attractive suggestion go, there is enough remaining to make Dr. Blass's Commentary a notable book. And yet it is

probable that it would scarce have been heard of in this country if it had not contained the surprising theory of the way in which the Book of the Acts was written.

The theory is proposed really to account for the peculiarities of that manuscript which is known as D or Codex Bezæ, and which lies, a priceless possession, in the University Library at Cambridge. There was a time when the strange additions and stranger omissions of that manuscript were accounted for by groaning over the carelessness of its scribe. But when it was found that the scribes of other manuscripts had been as careless, and in precisely the same way, that they had made the same additions, omissions, and transpositions, that theory was hastily abandoned. Now the question is not to account for the ways in which D diverges from the common text, but for the origin of a whole family of manuscripts which exhibit the same peculiarities. The family in question is often called the 'Western' Group of Manuscripts, since its cradle was supposed to be in that quarter of the Roman world. But now it is coming to be designated the Syro-Latin group, from the circumstance that the MSS. which agree with 'that singular Codex' D are mostly Syriac or Latin.

Well, 'the origin of the "Western" text,' as Dr. Chase said recently in the *Critical Review*, 'is the question of all questions, which must be grappled with before further advance in the textual criticism of the New Testament can be made.' Three distinct theories have been quite recently proposed. Professor Rendel Harris, in *A Study of Codex Bezæ*, which he issued as one of the Cambridge *Texts and Studies* in 1891, traced the strange readings of the Greek of Codex Bezæ to the influence of the Latin on the opposite page. For the manuscript is a bilingual; each page of Greek has a corresponding page of Latin opposite. And Professor Rendel Harris showed that at Luke xxiii. 53, for example, a Latin hexameter had been inserted which the Greek scribe had then translated. Thus arose the singular addition to that verse which is found in Codex Bezæ, and which may be here placed within parentheses: 'And he took it down and wrapped it in a linen cloth, and laid Him in a tomb that was hewn in stone, where never man had yet lain (and having laid Him, he laid against the tomb a stone, which twenty hardly moved).'

Professor Rendel Harris did not claim absolute originality for his suggestion; he knew that Mill had made it already. And he did not claim that it settled all the difficulties. So there was room and encouragement for another. It came from Cambridge also, as it had the very best right to do. In 1893, Dr. F. H. Chase, Principal of the Clergy School there, published a volume under the title of *The Old Syriac Element in the Text of Codex Bezæ*. The title describes the theory. Dr. Chase believes that the peculiarities of Codex Bezæ are due to the fact that its Greek has not been transcribed from some earlier Greek manuscript, but that it has been translated from the Syriac. That is to say, the Gospels and the Acts, which is all that Codex Bezæ contains, having been originally written in Greek, were first translated into Syriac, and then that Syriac was translated into Greek again, and that is the 'Western' text as it is found in Codex Bezæ.

The third theory and the last is the theory of Dr. Blass. The others are tame beside it. Dr. Blass believes that the text of Codex Bezae is as original as the text of any manuscript in existence. Nay, with all its peculiarities, it is the oldest, the most original text in our possession. For he believes that St. Luke wrote two copies of the Book of Acts. First he wrote what may be called a rough draft; and then he wrote a fairer copy to send to his friend Theophilus. Both copies have been preserved. The first is found in Codex Bezæ; the second and fairer is the text of the other great manuscripts, the text of all our ordinary editions of the Greek New Testament.

Thus Dr. Blass is bold enough to carry us back to St. Luke himself. He introduces us to his

study. We see him with his pen in hand. He has finished the first copy of his immortal work. It is well done and workmanlike. But it is not fair enough for the eye of his illustrious friend to see. He sits and writes another. And as he writes he alters here and there. Words are suppressed or inserted, phrases are exchanged for others, sentences are rearranged. He finishes the new copy and sends it off. But the rough draft is preserved as well as the cleaner copy. They both get into circulation, and puzzle the critics exceedingly. And in the end of the nineteenth century, just as the controversy over the origin of the Western text has become acute, a 'mere classical scholar' steps in and dramatically settles it for them.

At least, Professor Nestle believes that it is settled, calling it 'a new biblical discovery.' And the Provost of Trinity College also believes that it is settled. And both these men are competent to judge, and slow to pronounce a judgment.

Where is Mount Sinai? Till Professor Sayce came to disturb our comfortable belief, we all had unhesitatingly answered, 'In the Sinaitic Peninsula.' But the answer cannot be offhand now. For Professor Sayce has argued that it is not in the Sinaitic Peninsula, where the Israelites never could have wandered in the days when Egypt held possession of the Peninsula and worked its profitable copper mines. Ask Professor Sayce, Where is Mount Sinai? and he answers, 'I know not; somewhere perhaps among the ranges of Mount Seir, on the borders of Edom and Moab, but certainly not in the peninsula which ignorant monks have called "Sinaitic."'

Thus the question has to be carefully considered now, and experts left to answer it. Professor Edward Hull is such an expert. At the meeting of the Victoria Institute in London on the 3rd of February, Professor Hull read a paper of which this question was the title, Where is Mount Sinai? He does not follow Professor Sayce, and say it cannot be in the Sinaitic Peninsula. He follows the belief of all the centuries, and says it cannot be anywhere else. And he has the advantage over Professor Sayce that, in 1883, he went over the ground. Perhaps he has the further advantage that he is a trained geologist and official surveyor. So he concluded then, and he stands to it now, that Mount Sinai is the traditional Jebel Musâ.

In the *Statement* of the Palestine Exploration Fund for the current quarter, there is reproduced from a recent issue of *The Jewish Chronicle* a note on the site of Ophir, where the ships of Tarshish were wont to go for gold.

Where Ophir was, has been the occasion of much dispute. Once confidently held to be a city or site in India, the writer of the article in Smith's *Dictionary of the Bible* argued so earnestly in favour of Arabia that the popular verdict has gone that way ever since. But Dr. Carl Peters, the well-known geographer, has recently made a discovery which, in his opinion, upsets that judgment. He has discovered an historical atlas which was printed at Amsterdam in the first decade of the eighteenth century. This old atlas proves that nearly two hundred years ago the Portuguese had a knowledge of Africa which, had we but been aware of it, might have saved innumerable exploring expeditions and deplorable loss of life. But with the decline of the Portuguese power there, this knowledge went out of sight. Now the accidental discovery of an old Dutch atlas reveals an early and accurate knowledge of the east and south-west coasts of Africa, of the courses of the rivers Congo and Zambesi, of the dwarf tribes Akka, and of the great forest in the north-western bend of the Congo.

Well, this atlas speaks particularly of the great treasures to be found in the Zambesi country. Gold, jewels, and fine animals are there; and it even knows and names the sites of the best of the gold mines. Dr. Peters is convinced that these mines are old as the days of the Phœnician and Sabaian traders, and that here on the south-east

coast of Africa was situated the Ophir of the Old Testament. He even goes further. He is bold enough to argue that the word Africa is itself of Shemite origin, and came from the fame of this very city of Ophir. For what is *Afr* but the three consonants (אפר) which in Hebrew stand for Ophir? And to *Afr* you have only to add the Latin ending *ica*, when the name of Africa is complete.

One export from Ophir Dr. Peters does not seem to mention. The Chronicler tells us (2 Chron. ix. 10) that when the ships of Solomon and Hiram brought gold from Ophir, they also brought algum trees and precious stones. What were these algum trees? It is more difficult to determine than the site of Ophir. In 1 Kings x. 11 they are called almug trees, as if either scribe was not quite sure of the spelling. We are not sure now, nor what they were, nor where they came from. They also *seem* to have come from Lebanon (2 Chron. ii. 8). But whether these were trees that had first came from Ophir, or a different species of tree, or the same species capable of growing in such widely distant latitudes, Professor Post, the greatest living authority on the plants of the Bible, is quite unable to determine.

A recent issue of *The Journal of Biblical Literature* contains an article by Professor Thayer on 'The Historical Element in the New Testament.' We have for some time been familiar with what is called the historical reference of Prophecy. We admit—almost every serious student of prophecy now admits—that the prophets of Israel spoke first, and in a sense spoke only, to the men of their own time. But Professor Thayer's field is not the prophets of the Old Testament; it is the prophets and apostles of the New. And he finds that they also addressed themselves to their contemporaries, and used language which should first of all be understood by them.

If this is true, and following Professor Thayer we shall proceed to prove it true, the necessity lies upon us to do with the New Testament as we do with the prophecies of the Old; that is to say, place ourselves as far as possible by the side of the men to whom Christ spoke and the apostles wrote; in order that, whatever further and fuller meaning we may discover in the words of the New Testament, we may first of all see clearly the meaning they carried to the men who heard or read them first. It is not a mere pastime, it is a necessity. For otherwise there are passages of the New Testament which we shall scarcely understand, there are passages which we shall seriously misunderstand, and there are passages which we shall wrest to our own and others' confusion.

There are passages which we shall scarcely understand. One is found in the second chapter of the Epistle to the Colossians, vers. 8 to 23. Too long to quote in full, this is the beginning: 'Take heed lest there be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in Him dwelleth all the fulness of the Godhead bodily, and in Him ye are made full, who is the head of all principality and power; in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with Him in baptism, wherein ye were also raised with Him through faith in the working of God, who raised Him from the dead.' And this is the end of it: 'If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances, Handle not, nor taste, nor touch (all which things are to perish with the using), after the precepts and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; but are not of any value against the indulgence of the flesh.'

Now the men to whom these words were written, read them and understood them at once. We cannot understand them at once. Without some

careful search or exposition we can scarcely understand them at all. Without comment, says Professor Thayer, the passage is almost ineligible for public reading to a miscellaneous audience.

Again, there are passages which we shall seriously misunderstand. Professor Thayer does not recall it, but it may be well for us here to recall a little book published some years ago by an Oriental scholar, the Rev. James Neil, M.A., under the title of *Figurative Language in the Bible*. The book was noticed in THE EXPOSITORY TIMES when it appeared. (Possessors of the third volume may be referred to pp. 97 f.) Among the examples of 'figurative language,' which Mr. Neil mentions is John iii. 5, 'Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.' We pointed out that just at that time a controversy was in progress in the pages of the *Record* over this passage, the meaning of it, and why Christ seemed to make baptism essential to regeneration. And we quoted one of the writers in the *Record* who said, 'Had we been present, we should have heard the most inconceivably impressive tone of emphasis laid upon the words "and of the Spirit."' That is to say, the reference to baptism in the 'water' was admitted, the seeming necessity of baptism was admitted, and this was the way this writer sought to reduce its significance. Even he was attempting to stand beside the men who heard our Lord speak. But Mr. Neil stands there, if less literally, far more really, when he suggests that the phrase being simply 'of water and spirit,' our Lord made use of a familiar Oriental mode of speech. It is the figure of speech we call hendiadys, or 'one by means of two,' the figure which enables a qualified subject to be expressed as if it were two separate subjects. 'We pour out a libation from bowls and gold,' says Virgil, when our prosaic English tongue would put it 'golden bowls.' St. Paul rejoices that 'our Saviour Jesus Christ hath brought life and immortality to light through the gospel' (2 Tim. i. 10), where Mr. Neil doubts if he means more than immortal or incorruptible life, though he puts it more emphatically. In like manner, 'Except a man be born of water and spirit,' is simply our Lord's employment of the familiar Eastern figure of hendiadys, and means, 'Except a man be born of *spiritual* water,' with a very strong emphasis on the 'spiritual.'

Still more striking, perhaps, is Mr. Neil's suggestion that when Jesus answered and said, 'I am the way, and the truth, and the life,' He said no other than 'I am the true and living way.' In referring to this passage formerly, we added that men will not be expected to accept this meaning readily, 'for many noble and edifying sermons have been preached on these words in their literal, prosaic, Western acceptation.' Since then the noblest sermon of all has been both preached and published—Professor Hort's masterly volume, *The Way, and the Truth, and the Life*. Nevertheless, we make bold to repeat the words with which we then concluded: 'It is certain that it is the "way," and neither the truth nor the life that is the topic of conversation, for the words are a direct reply to Thomas's question, "How can we know the way?" and this view of it does seem to "make the whole passage more forceful and consistent."'

Professor Thayer's examples are not less apposite than these, and they carry fuller consequences with them. 'One does not have to look far,' he says, 'among the popular commentaries on the Fourth Gospel to find our Lord's words to Nathanael, "Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending on the Son of Man" (John i. 51), spoken of as referring to the scanty hints of angelic appearances at the Transfiguration, in Gethsemane, at the Ascension, or even on some otherwise unrecorded occasion, so completely do these interpreters stick in the bark.' Professor Thayer would first understand what the bark is. That is to say, he would catch the local colouring, he would trace the national costume this language wears, and then stripping that off, he would find that what our Lord offers is the restitution in the

Son of Man of free intercourse between heaven and earth, the old exceptional privilege of him who strove with God and prevailed, now become the common and constant prerogative of all believers.

Lastly, there are passages which, if we do not understand the historical (by which Professor Thayer means the national and local) character of their imagery, we shall wrest to our own and others' confusion. Take the whole series of passages which describe the Second Coming. 'This is a topic,' says Professor Thayer, 'which stirs a hopeless feeling in many minds; a topic on which sober and reserved exegetes have now and then gone so far as to admit that the apostles are chargeable with inextricable confusion—an admission from which they have not allowed themselves to be deterred by the remorseless logic of Strauss, who says (for substance): "The only trouble in the case is that the event did not agree with the prophecy. Now, Jesus either made these predictions or He did not; if He did, He is thereby proved to have at times lost His mental balance, and hence must be taken with reserve as a teacher and religious guide; if He did not, His disciples, who put such things into His mouth, are not to be trusted in their reports of His teaching' (*Der alte und der neue Glaube*, Sechste Aufl., p. 80).

Now it did not lie in the way of Strauss to suppose so, but it is open to us to suppose that the modern interpreter is as likely to be under a misapprehension as the original writer. For the original writer stood so near the primal source of these statements as to make it probable that he gave a correct report of them; and, further, *they were put in circulation at a time when every reader could bring them to the actual test of history.*

What are these statements? Among others, the following: 'From this time forward ye shall see the Son of Man sitting at the right hand of power, and coming on the clouds of heaven' (Matt. xxvi. 64). 'For the Son of Man shall come in the glory of His Father with His angels; and then shall He render to every man according to his deeds. Verily, I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of Man coming in His kingdom' (Matt. xvi. 27, 28). Watch the words *from this time forward*, the words *them that stand here*, the words *in no wise taste of death*, the word *see*. If the evangelists who wrote them, if the early Christians who read them, understood these words as our modern interpreters do, with what room for faith in Christ as a prophet did they write them down and read them?

But they did not understand them so. They understood them, and they could not help understanding them, in the symbolic sense which current usage gave them. Have we not an excellent and overwhelming example in the prophecy from Joel which St. Peter quoted on the day of Pentecost?

> And I will show wonders in the heaven above,
> And signs on the earth beneath;
> Blood, and fire, and vapour of smoke:
> The sun shall be turned into darkness,
> And the moon into blood,
> Before the day of the Lord come,
> That great and notable day:
> And it shall be, that whosoever shall call on the name of the Lord shall be saved.

These are the prophet's words: where does St. Peter find their fulfilment? In the event that has just taken place. '*This* is that which hath been spoken by the prophet Joel.' For St. Peter knew the sense in which his countrymen understood that prophecy, and that they would not demand the literal accomplishment of all its physical marvels.

Now we do not understand Professor Thayer to mean that before you can interpret a prophecy you must empty it of all its historical reality. On the contrary, he insists on your recognising that very thing, and giving it its due and contemporary weight. He only asks that you do not demand its fulfilment according to *your* idea of historical reality, which is so very different from that of an Oriental.

The Theology of the Psalms.

By Professor the Rev. W. T. Davison, M.A., D.D., Birmingham.

THE PSALMISTS' GOD.

Perhaps the most striking characteristic of the God who is portrayed in the fervent language of the Psalms is His *personality*. The Old Testament is the standing witness to the living God, against the pantheism which identifies Him with the creation, the dualism and the deism which in different ways unduly separate Him from the creature, and the various types of polytheism which spring from all three. Probably no book has done more than the Psalter to preserve for mankind the idea of a living, thinking, willing, loving, personal God, entering into gracious relation with His creatures, in accordance with the working of His own perfect nature. Modern theism, and pure theism of every generation, has found it a difficult task to preserve amidst its philosophical speculations the prevailing rule of a personal God. It is one proof of the inspiration of the Psalter that it is able to present so vividly the picture of the divine personality, without degrading it on the one hand, or causing it to evaporate in abstractions on the other.

It is true that many modern writers do not allow that the representation of God in the Psalms is free from derogatory and unworthy elements. We read a good deal about the 'mythology' of some of the Psalms, and Professor Cheyne speaks of 'that literary revival of Hebrew mythology' of which Pss. xix. 1–7 and xxix. are supposed to be examples.[1] 'The swift-running hero Shemesh, the caste or guild of the Elohim, the crashing voice of the thunder-god,' are supposed to be used for religious purposes by later writers, who desire to reclaim them for the worship of Jehovah. Ps. xviii. 7–10 is also represented as 'a fragment of a simple yet sublime triumphal song,' in which 'the mythic element centres.' The associations, however, of the words mythic and mythology are such that their use in this connexion is misleading. If we read the Psalms aright, the use of the strongly anthropomorphic language in which some of them abound is poetical only, not theological. The graphic portraiture of divine action which they contain is couched in language which the psalmists and their early readers perfectly understood to be figurative only. The presence side by side in the same psalm of strongly—we might even say, violently—anthropomorphic language and highly spiritual conceptions of God, seems to prove this. To separate—without sufficient warrant on other grounds—one psalm into parts, and attribute the vivid anthropomorphism of one part to an early age, and the refined spiritualism of another to a late period, is unscientific. There is no real incongruity between the picture in the 24th Psalm of Jehovah choosing the temple as His dwelling-place, and the apparent limiting of His presence to one sacred spot on the one hand, and the sublime description of His omnipresence contained in the 139th Psalm on the other. As Schultz expresses it: 'The pious were not searching after the idea of the absolute, but after that of the efficient working of the divine personality. . . . Hence, even in the old popular religion, God is most assuredly conceived of as omnipresent in the sense required by the necessities of religion, but not in the philosophical sense, and least of all in a pantheistic way.'[2] It never occurs to the devout reader of to-day that there is any inconsistency between the Lord's descending from heaven, in response to the cry of the Psalmist, . . . 'He bowed the heavens also, and came down, and thick darkness was under His feet. He rode upon a cherub, and did fly; yea, He flew swiftly upon the wings of the wind' . . . and the equally sublime words, . . . 'Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?' The devout reader of two thousand five hundred years ago would be equally undisturbed by an incongruity which appears to the critic insuperable. It happens that the former words are from one of the very earliest, and the latter from one of the very latest psalms, and it may be conceded that certain forms of speech concerning God, which abound in the earlier, are comparatively rare in the later psalms. But the conceptions of the Divine Being held by the early psalmists

[1] *Origin of the Psalter*, p. 202 foll.

[2] *Old Testament Theology*, vol. ii. p. 144.

were truly spiritual, and the later psalmists do not hesitate to use decidedly anthropomorphic language in order to maintain that vivid apprehension of God as the living God, who, whilst free from limitations of time and space, enters into most real and close personal relation with all who seek His face and desire to do His will.

If there be a use of anthropomorphic language concerning God which is characteristic of mythology and superstition, there is also a shrinking from it, which implies a false refinement of feeling. The translators of the LXX. Version were not proving their superior spirituality when they paraphrased into tameness the bold language of earlier Scriptures concerning the Most High God. It is the glory of the Psalter that its language concerning God is concrete and realistic, while never ceasing to be reverent. The deeply religious soul dares to be familiar where the shallow religionist shrinks—and for himself rightly shrinks—from language which he is not sufficiently a 'friend of God' to use without blame. And as Job and Jeremiah wax very bold in their remonstrances with God, so the Psalmist dares to cry, 'Awake! Why sleepest Thou, O Lord?' and does not hesitate to speak of finding refuge, not only in the secret place of God's pavilion, but of being 'covered with His pinions,' and taking shelter 'under the shadow of His wings.' We read in the Psalter of the eye, the ears, the mouth, the hand of God. God is said to rise and to sit, to look down and to hide His face, to remember and to forget, to be angry and to laugh, as well as to chastise and to heal, to fight like a warrior with sword and bow, to ride in His chariot and show Himself mighty in battle. But the same God is high above all the earth, infinitely removed from the weakness and folly of the idol-gods of the heathen and all idol-worshippers. His 'greatness is unsearchable'; His 'understanding is infinite.' The reconciliation between these two strains of language—if reconciliation be needed by any but the mere pedant—is to be found in the words of the 113th Psalm—

> Who is like unto Jehovah our God,
> That hath His seat on high,
> That humbleth Himself to behold
> The things that are in the heaven, and in the earth?
> He raiseth up the poor out of the dust,
> And lifteth up the needy from the dunghill . . .
> He maketh the barren woman to keep house,
> And to be a joyful mother of children.

The spirit of devotion loosens without difficulty knots which philosophers have vainly sought to untie, and for the Psalmist the immanence and transcendence of God are beautifully and harmoniously blended, without a trace of the moral confusion of pantheism or the mechanical hardness of deism. This feature of the Psalms must not, however, be too much taken for granted because it is familiar. In other sacred books we seek in vain for the expression of religious thought in language at the same time so simple and so profound. It is found in the Psalter, because the Psalmist was taught of God; and a better explanation or illustration of inspiration it would be difficult to find.

Similar characteristics mark the Psalmist's representation of the *attributes* of God. This is a subject which in the hands of the theologian is apt to become painfully technical. By the time the exposition of the first group of natural or moral 'attributes' is complete in manuals of theology, the face of the living God is only too effectually obscured by metaphysical mists. Attributes are essentially impersonal distinctions in the Godhead, and tend to hide the personality of God. Nowhere are the distinguishing characteristics of the God of Israel and of the whole earth more clearly and fully brought out than in the Psalter; but the poet makes the abstractions of the philosopher to live and move, to breathe and burn. The righteousness of God, as the Psalmist portrays it, is not a cold, uninteresting and uninterested impartiality or justice, nor is the Psalmist's Deity one

> Who sees with equal eye, as God of all,
> A hero perish, or a sparrow fall.

The divine righteousness glows with a beauty which attracts, while it awes, even the unrighteous and sinful. 'Jehovah is righteous; He loveth righteousness; the upright shall behold His face' (xi. 7). 'Thy righteousness is like the mountains of God: Thy judgments are a great deep: Jehovah, Thou preservest man and beast' (xxxvi. 6). The very wrath of God burns as a flame, lovely in its awful splendour: 'God is a righteous Judge, yea a God that hath indignation every day—I will give thanks to Jehovah according to His righteousness' (ix. 11, 17). For, with the Psalmist, this supreme quality of a moral governor is never separated, even in thought, from the 'loving-

kindness' which is its fit complement and counterpart. 'Jehovah is righteous in all His ways, and gracious in all His works' (cxlv. 17). *Tsedaq'ah* and *Chesedh* are always delightfully akin; not once or occasionally, but always, it is true that 'mercy and truth are met together; righteousness and peace have kissed each other' (lxxxv. 10). It is the *Chesedh* or mercy of God which is illustrated when He 'renders to every man according to his work' (lxii. 12); and as a perfect parallel to the statement, 'Thy loving-kindness, O Jehovah, is in the heavens,' we find, 'Thy faithfulness reaches unto the skies' (xxxvi. 5).

Such language forms a wholesome corrective to the excessive analysis which sets the divine attributes, like mere qualities of an uncertain and inconsistent man, in contrast, if not in contradiction with one another. The words 'truth' and 'faithfulness' show us the intimate connexion between properties of the Divine Being which are very various in their operation and manifestation. Both in His righteousness and in His mercy, God is true and trustworthy: 'He cannot deny Himself.' It is this quality which makes the Most High the Rock in which the Psalmist so often rejoices and takes refuge. Omit the element either of righteousness or of loving-kindness from God's truth, and it is perverted into falsehood. He holds fast by the covenant He Himself has made. His word is pure, His promises are steadfast, alike for Israel and the ends of the earth (xcviii. 3); so long as the Psalmist's God exists at all, He will, He must 'remember His mercy and His faithfulness.' These twin attributes—melting into one like the two revolving orbs of a double-star when viewed from a distance—form the one clear guiding constellation of the Psalmist, as he seeks, often in great anguish of spirit, for safe leadership in a dark and difficult world. 'O send out Thy light and Thy truth: let them lead me; yea, let them bring me to Thy holy hill.' It is an equal joy to the faithful servants of God, who in the Psalter record their experiences and pour out their praises and prayers, to know that He 'keepeth *truth* for ever' and to give thanks to God, 'for He is good, for His *mercy* endureth for ever.'

The distinctive attribute, however, of the God of Israel is His *holiness*. It is a quality not easily defined, and has been variously understood by Old Testament students. Formerly interpreted as the perfection of moral and spiritual purity, which makes it impossible for God 'to look upon iniquity,' it is now generally explained as indicating no special side or aspect of the divine character, but 'the general impression which the pious have of God's relation to His creatures.' Bengel speaks of the word 'holiness' as one of 'truly inexhaustible meaning,' and the variety of views held concerning it would seem to give countenance to this description. One writer represents it as designating not God's unparalleled splendour, but His self-abasing love, quoting in support of this the language of the 103rd Psalm: 'Bless the Lord, O my soul: and all that is within me, bless His holy name.' Another finds in holiness 'a concept not of material, but of relation.' Schultz says that 'in the ordinary language of Israel, the holiness of God must denote the peculiar relation of Israel's God towards His creatures and specially towards man.' Where authorities differ, it would be out of place to dogmatise, but the most satisfactory explanation of this cardinal biblical word קָדוֹשׁ = ἅγιος = Holy, refers it to the perfect moral and spiritual apartness or uniqueness of the Divine Being, that quality which sets Him alone in the universe and preserves unsullied, unrivalled, and unapproached, the incomparable excellence of His character. So substantially Oehler, following Schmieder, who says: 'The positive expression for God's absolute elevation and uniqueness would be, that in His transcendence above the world, and in His apartness from the creature, God is He who ever preserves His own proper character, maintaining Himself in that being which is withdrawn from creation.'[1] This meaning also best prepares the way for that use of the word in relation to the creature which is characteristic both of Old and New Testaments. 'Be ye holy, for I am holy,' is the language of both covenants alike. As God is a Being apart in His unapproachable moral and spiritual splendour, so Israel is to be a people set apart to Him and to His service. God's name is to be holy, so also His people, His day, His temple, His city, and everything that is His. Everything which is called by His name shares, ideally at least, this sacred character. It is the whole problem of religious life for men who know themselves to be sinners to reach and maintain the unspeakably exalted level of this high calling.

The word does not occur in the Psalms as often

[1] *Old Testament Theology*, vol. i. p. 155 (E.T.). See the whole discussion, pp. 154–161.

as perhaps we might expect. The adjective is found about five-and-twenty times and the noun about half as often. But in a large proportion of cases the word is not directly applied to God. Frequent mention is made of 'the mountain of His holiness,' His holy temple, His holy arm, and His holy name, whilst His worshippers are to appear before Him clad in holy apparel, or in 'the beauty of holiness.' Much more rarely is the word directly applied to God, as in Ps. xxii. 3, 'Thou art holy, O Thou that inhabitest the praises of Israel,' and in cxlv. 17, 'The Lord is righteous in all His ways, and holy in all His works.' The characteristic Isaianic name of God, 'the Holy One of Israel,' occurs in the Psalter three times only (lxxi. 22, lxxviii. 41, lxxxix. 18). This compound phrase appears to indicate that God's characteristic quality of holiness may be appealed to in a special sense by Israel, as a defence and comfort, so long as the nation is faithful to the covenant, and as a ground for awe and just apprehension of chastisement for all unfaithfulness.

But the psalm which perhaps more fully than any other illustrates and enforces this attribute of God is the ninety-ninth. Its refrain is—'Holy is He.' Its opening words are, 'Jehovah reigneth; let the people tremble'; its closing words, 'Exalt ye Jehovah our God, and worship at His holy hill; for Jehovah our God is holy.' The brief survey of Israelitish history which this psalm contains furnishes a commentary upon the refrain taken as a text. Moses, Aaron, Samuel, priests, prophets, people—all that call upon His name find God true to His unchanging word; He hears, He answers, but He punishes. He punishes, yet He forgives; He forgives, though He punishes. *Holy is He!* Well may Bengel speak of the unexhausted and inexhaustible word which thus sums up what God has been, is, and will be, to His covenant people in all generations.

All the passages which speak of God's abode and service as holy virtually illustrate His character. 'The Lord is in His holy temple' is but another way of attributing holiness to the God of the temple. 'Who shall dwell in Thy holy hill?' The answers to this question in the 15th and 24th Psalms show what the Psalmist thought concerning Him who dwells in a place so pure and sacred. The phrase 'holy name,' which occurs six times in the Psalter, is but an expression for the holiness of the divine character. God is said to 'speak in His holiness' (lx. 6, cviii. 7) and to 'swear by His holiness' (lxxxix. 35), whilst His saints are bidden more than once to 'give thanks at the remembrance of His holiness,' literally 'to the memorial of His holiness,' because every proof of the divine goodness and righteousness recalls to memory the unique brightness of the divine character and should claim devout and adoring gratitude. (See Pss. xxx. 4 and xcvii. 12.)

Glory is not for the most part an ethical attribute. It is to be ascribed in its fulness to the God whom the Psalmist worships, but the rays of excellence described by this word shine forth from God's works rather than from His personal character. He is the King of Glory (Ps. xxiv.), but in respect of that glory which is manifest in the earth (viii. 2), which the heavens declare and day and night abundantly utter (Ps. xix.). In His temple everything saith Glory! and the sons of the mighty are bidden to give unto Him, that is ascribe to Him, the glory due unto His name (Ps. xxix. 1, 2, 9), but the glory is that of Him who sat as King upon the Flood, and who sits as King over all floods and storms for ever. Even in lxxii. 19 the expressions, 'His glorious name' and 'let the earth be filled with His glory,' appear to refer to divine power and wisdom and the majesty of His dominion, rather than to the moral and spiritual excellence which is, doubtless, not very far off in the Psalmist's thought. In the 104th Psalm, verse 31 sums up in a line the carefully recounted splendours of God's work in creation, when it says—

> Let the glory of Jehovah endure for ever,
> Let Jehovah rejoice in His works.

The 'glorious honour' of the divine majesty is seen in His wondrous works, and the 'glorious majesty of His kingdom' is that which makes itself to be seen even by an unspiritual eye (Ps. cxlv. 5, 12). In the New Testament the word glory, like so many other Old Testament words, is enriched and ennobled. An ethical element is hardly ever absent from δόξα, whatever may be the case with כָּבוֹד. The radiance of New Testament glory is 'the light of the knowledge of the glory of God in the face of Jesus Christ,' and the abiding glory of God is seen in 'the light of the gospel of the glory of Christ.' For this high thought the Psalmist's use of the word does but remotely

prepare the way. Yet it would be a mistake too sharply to separate the ideas of holiness and glory, even though it be not exactly true, in the Old Testament at least, that 'holiness is hidden glory and glory disclosed holiness.' The course of nature does not directly set forth the holiness of God, but His holiness makes use of the powers of nature as well as the order of providence, the movements of history, and even the wrath of rebellious man, to show forth its own unrivalled excellence. The cry of the seraphim in Isa. vi. shows that to the eye of the prophet God's supreme moral and spiritual attribute is manifested in and by means of that which might not at first sight appear to illustrate it. The Psalmist on earth, as well as the seraphs before the throne, may be said to sing to one clear harp in divers tones, 'Holy, Holy, Holy is Jehovah of hosts; the fulness of the whole earth is His glory!'

How it comes to pass that such a God enters into close and gracious relation with erring and sinful creatures, what is the nature and what the conditions of this high fellowship, and what are its peculiarly notable features as reflected in the Psalms, are further questions which will be considered in another article.

At the Literary Table.

THE BOOKS OF THE MONTH.

I.

THE WORKS OF BISHOP BUTLER, D.C.L. Edited by the Right Hon. W. E. Gladstone. (Oxford: *At the Clarendon Press.* 8vo, 2 vols. pp. xl+462, x+464. 28s.) It is something to have a book; it is something more to have the best edition of it. We have all tried to read Shakespeare and Bishop Butler in very inferior editions, and got something out of them. But no one has ever been quite content until he possessed the Cambridge edition of Shakespeare, and now no one will ever be quite content until he possesses the Oxford edition of Butler. For these are the best editions of both these books, and the rest are not in sight yet.

To edit a good book is better than to write a bad one. And even when one is able to write a good book, it is a higher ambition to refrain from writing it in order to make a good book that is already written better. It would be well for us all indeed if, for the space of twelve months, all the writing faculty in the land were to abstain from adding to the number, and give themselves to improving the quality, of the books that already exist. It may be that there are books which are beyond our present authors to make better. It is probable that even Mr. Gladstone believed, and still believes, that he is unable to make Butler better. But it is as noble a service if he makes Butler more accessible; and every writer may follow him in rendering the same service to some other book.

Mr. Gladstone has made Butler more accessible. He set out to do that. These are the first words of his preface: 'The purpose with which this edition of Bishop Butler's Works is published, is to give readier access to the substance and meaning of those works than the student has heretofore enjoyed.' And in order to accomplish that end, he wrought in this way. First, he broke up the *Analogy* into sections, and supplied each section with a descriptive title; next, he worked through the whole text of each volume minutely (supplying Notes as he went) in order to furnish a complete and accurate index to its contents; and then he kept persistently in mind his determination to secure all that Bishop Butler wrote, and secure it in the form Bishop Butler wrote it. And are not these the very things every editor should do to every man's works?

Now of all these services, the most natural to look for is the furnishing of explanatory notes. But it is the most surprising to find. For Mr. Gladstone, who can write as well as speak at considerable length when he pleases, has here withheld his hand so heroically that only on this page and the other throughout the volumes are there footnotes found, and every word in every one of them directly tells on the explanation or

the illustration of the text. How often have we prayed for such a commentary on the overburdened books of Scripture!

WOMAN UNDER MONASTICISM. By Lina Eckenstein. (Cambridge: *At the University Press.* 8vo, pp. xv+496. 15s.) This imposing volume contains the first truly scientific history of nuns and nunneries in the English tongue. The literature of the subject is enormous. But it is either Roman and devotional, therefore childishly sympathetic; or else it is Protestant and polemical, therefore shamefully antagonistic. Now this subject cannot be written from a side. It is too difficult, and it is too delicate. Moreover, to do it justice it must be regarded not as it was in itself, still less as each individual nun or nunnery was found to be, but as an outcome of forces which were in powerful possession then, and which it took a thousand years to exhaust. Nay, are they exhausted yet? Was not the *moving* force, the focus and centre of it, the desire on the part of women for room? And is *that* force exhausted? We do not seem to hear anything so persistently to-day, as the demand on the part of women for liberty to live. We do not seem to feel anything so sensitively as the need of it. In the Middle Ages that demand was granted, and the special form the liberty and activity took was monasticism.

Again, this history cannot be written from a side, because the women who took the veil were neither angels nor devils. There were some of both among them, but as a whole the nuns were women, and sought the opportunity of doing women's work, and actually did it there. No doubt as they did it they met temptation. And as always is the way in this nicely balanced world, the temptations came from the side that was most secure, and ofttimes the scandal was very great. But it will not do to say either that these women did only angels' work, or that they deliberately gave themselves up to do the work of devils.

Finally, it was perhaps impossible to write this history till a woman was found to write it. For all these reasons, and because this woman has given herself to it courageously and with capacity, this is the first truly scientific History of Monasticism in the English tongue.

THE COMMENTARY OF ORIGEN ON ST. JOHN'S GOSPEL. By A. E. Brooke. (Cambridge: *At the University Press.* Crown 8vo, 2 vols. pp. xxviii+328, 346. 15s. net.) Writing in these columns last month upon Dr. Sanday, Mr. Bartlet claimed that in exact scholarship Oxford was no longer behind her sister university. In respect of that, an outsider who has had some opportunity of judging may say that at the present moment both universities have attained a position which makes comparison needless and useless. But there is this difference between them. Oxford is pre-eminent in biblical, Cambridge in patristic, study. This is especially true of the younger men.

Mr. Brooke is one of the younger Cambridge men. He is Fellow and Dean of King's College. And his work is of the very best where the best is so exceptional. This is an ideal edition of a Christian classic, so modestly introduced, so faithfully collated, so usefully indexed. That is to say, in this edition we have the best text of Origen's Commentary, the best critical account of it, and the best record of its Scripture passages and subjects. And the publishers have gone hand in hand with the editor—an ideal edition of a Christian classic.

FRAGMENTS OF THE COMMENTARY OF EPHREM SYRUS UPON THE DIATESSARON. By J. Rendel Harris, M.A., D.Litt. (Cambridge: *At the University Press.* 8vo, pp. 101. 5s.) Ephrem wrote a commentary in Syriac upon Tatian's *Diatessaron*, and then both the *Diatessaron* and Ephrem's commentary were lost. But later Syriac commentators used Ephrem not a little, and Professor Rendel Harris has gathered together out of these works what fragments of Ephrem he could find, and published them in this volume. He has published them with an Introduction, which, if not better than the Fragments, is at least more readable to most. For Dr. Rendel Harris has the rare skill to make you hold your breath with interest as he tells you of the merest fraction of a fact in textual criticism he may possibly have discovered.

RELIGIOUS DEVELOPMENT. By the Hon. Albert S. G. Canning. (*Allen.* Crown 8vo, pp. xvi+246.) Mr. Canning is evidently a greedy reader; but if he thus receives freely, he

freely gives. He is becoming quite a voluminous writer. This volume is, we think, the pleasantest and also the most useful of all his works. He has a distinct purpose; it is a good purpose, and he holds by it. His purpose is to trace the phases of religious progress from the dawn of the Christian era. He touches many matters by the way, nevertheless, he never altogether leaves the right way, and he successfully reaches the end of his journey.

THE COMMENTARY OF RABBI TOBIA BEN ELIESER ON THE BOOK OF LAMENTATIONS. By the Rev. A. W. Greenup, M.A., M.R.A.S. (Hertford: *Austin & Sons.* Crown 8vo, pp. 38.) This is not the commentary, however, it is only the introduction to it. Mr. Greenup has a Note on the cover which tells us that the commentary with the text (108 pages 8vo, cloth) may be purchased for 12s. 6d. This is the introduction, and it excites some desire to see the commentary.

THE UNWRITTEN LAW. By Blanche Loftus Tottenham. (*Black.* Crown 8vo, pp. 364. 6s.) It is a novel with a purpose, and, of course, the purpose turns on the matter of the Seventh Commandment. But for the rest it is stirring and stimulating, Irish to the core, with no little Irish wit and Irish archness (on the part of the heroine, poor thing!) and Irish overwhelming tragedy.

THE CHURCH OF SCOTLAND. By the Rev. Pearson M'Adam Muir, D.D. (*Black.* Crown 8vo, pp. xiii + 231. 1s. 6d. net.) This is the new edition, in crown 8vo size, of Dr. Muir's well accepted Handbook. It needs not a word of approbation now.

HOUSE AND HOME. By William Mitchell. (*Bryce.* Crown 8vo, pp. 128. 2s.) How to make a home and how to make it homelike. Mr. Mitchell finds music in the very word, as all but those who were born in Paris will always do. But they find the best music in the word who, like Mr. Mitchell, 'make their own music at home.'

SANCTUARY AND SACRIFICE: A REPLY TO WELLHAUSEN. By the Rev. W. L. Baxter, M.A., D.D. (*Eyre & Spottiswoode.* Crown 8vo, pp. xviii+511. 6s.) Many a young warrior (in theology as well as in politics and in war) has won his spurs by tilting against a veteran, though he has not achieved an actual victory. And Dr. Baxter, even if he be not so young in years, will probably be well satisfied though impartial umpires do not decide that Wellhausen has been overthrown. For there cannot be any question of the courage he has shown in the encounter or of the dexterity of his attack. He showed great wisdom, besides, in the choice of his antagonist. For Wellhausen is a great figure in the ranks of the Higher Criticism, and yet he is singularly open to assault. His followers have not been oblivious of this weakness on the part of their great leader. They do not follow his lead in matters of minute detail. His reputation, they tell us, does not rest on the verification of his references. But Dr. Baxter was quite entitled to walk round the sides on which Wellhausen is strong, and plant his attack on that side on which he is reputedly weak. But he must not think that he has overthrown Wellhausen, still less the Higher Criticism. The Higher Criticism will come to nought if it is not of God, but it has been enlarging its borders and strengthening its stakes too industriously of late to fall flat at the sound of Dr. Baxter's single trumpet. Nor must Dr. Baxter think that Wellhausen will stay to make reply. Even did he feel the weight of this attack sufficiently, he will have to reserve his strength for another and greater antagonist. For from the side of Assyriology, Professor Hommel of Munich is at present engaged on a reply to Wellhausen, and Hommel is a foeman worthy of any critic's steel.

THE GOD-MAN. By T. C. Edwards, D.D. (*Hodder & Stoughton.* Crown 8vo, pp. xiv + 162. 3s. 6d.) The most recently established lectureship is called 'The Davies Lectureship.' It was established in 1893, within 'the religious denomination known as "The Welsh Calvinistic Methodists."' In establishing it, the donor says briefly, 'The subject of the lecture shall be religion.' This is the second lecture of the course. And Principal Edwards is well within the definition. For *The God-Man* is not only religion, but the

soul of it. 'Christo-centric' we call our theology nowadays.' But the God-Man is a narrower centre than even that. It is not merely Christ, it is His life and power.

Now Principal Edwards is a very able and also a very candid theologian. That some men should hold, or think they hold, the indissoluble doctrine of the Godhead and the Manhood of the Lord Jesus Christ, would scarcely concern us at all; that Principal Edwards can hold it is a powerful apologetic. His book is not written, certainly, for the superficial agnostic, the first part in particular demands some thinking. But if there are those who sincerely desire to know the essential truth as to the person of Christ, and have no access to or inclination for great books like Dorner, there is no manual that one might more unhesitatingly recommend to them than the second Davies Lecture.

EDEN LOST AND WON. By Sir J. William Dawson, LL.D., F.R.S. (*Hodder & Stoughton.* Crown 8vo, pp. viii + 226. 5s.) The Assyriologists have so much to say about the Bible at present that the geologists can scarcely get a hearing. But Sir William Dawson will not let us forget that geology has an earlier and more fundamental relation to the Bible than even Assyriology. And it is surely a matter to make the airy advocate of the 'Mistakes of Moses' pause, that so great an authority in geology finds geology and the Bible in absolute agreement. Let it be the Fall or the Flood or the Dispersion or the Exodus—all are confirmed by the earth itself, so far as Sir William Dawson is able to decipher it and them. Moreover, Sir William Dawson can put his case persuasively. He is master of a clear, warm English style, and he himself believes heartily first, and then persuades others. This is the latest of his books. It is in line with those that have gone before it.

THE UPPER ROOM. By John Watson. (*Hodder & Stoughton.* Small 8vo, pp. 124. 1s. 6d.) This is the fifth issue of Dr. Nicoll's 'Little Books on Religion,' and all that need be said about it is, that it fulfils the same happy intention as the others.

THE LAW OF SINAI. By B. W. Randolph, M.A. (*Longmans.* Crown 8vo, pp. x + 194. 3s. 6d.) Many a sermon has been preached on the Decalogue, and not a few have been published. But as the sermons that are preached exclusively to preachers are always few in comparison, we cannot recall any instance in which the Decalogue was made the subject of Ordination Addresses, and the Addresses then made public. Now it is true that even with preachers (active or prospective) the Law cannot do much in that it is weak through the flesh, nevertheless the Commandment is always good, and the Principal of Ely Theological College did most wisely when he chose this topic, and pressed it home so closely.

DEVOTIONAL SERVICES FOR PUBLIC WORSHIP. Prepared by the Rev. John Hunter, D.D. (*Maclehose.* Crown 8vo, pp. xxviii + 271. 3s. net.) Also, HYMNS OF FAITH AND LIFE. By the same. (*Maclehose.* Post 8vo, pp. xi + 895. 3s. 6d. net.) They that know Dr. John Hunter know these volumes. For Dr. Hunter has clear convictions, and the courage of them. He stands apart in Glasgow, in Scotland indeed. Some will have it that he is a beacon to warn us off, others to allure us *on* the rocks. But all admit he is a beacon, and you can see him from a distance. So, as Dr. Hunter is not as other men are, these services are not as other services, and these hymns are not as other hymns. No doubt you will find most of the prayers in the Church of England Prayer-Book; and no doubt you will find most of the hymns in your own well-thumbed Hymnal. But look again, and you will see that they are the same and yet not the same—the same sometimes with just that adroit little alteration which makes them wholly different. No, it is not the Church of England Prayer-Book, it is Dr. John Hunter's; it is not your own Hymnal, until you are ready to put your own Hymnal away and make Dr. Hunter's Hymnal yours.

A Textual Study in Zechariah and Haggai.

By the Rev. Arthur Pollok Sym, B.D., Lilliesleaf.

SUMMARY OF THE ARGUMENT.

Thesis.—That most of Zechariah iv. 6–10 ought to be removed and to follow Haggai i. 2.

I. (1) Zechariah iv. with the passage removed.
(2) The passage as it stands alone.
(3) Haggai i. 1–5 with the passage inserted.

II. Facts and inferences tending to show that it should be removed from Zechariah iv.
(1) The chapter at present is unintelligible, and the excision would make it clear and plain.
(2) The translation of the chapter at present presents grammatical difficulties which disappear when the passage is removed.
(3) The break in the passage at ver. 8 makes it unlikely that the passage is part of the explanation of a vision.
(4) A corroborative argument from the parallelism of the passage.

III. Facts and inferences tending to show that the passage ought to follow Haggai i. 2.
(1) There is an apparent hiatus at that place.
(2) The passage under discussion exactly meets the want.
(3) A reference in Haggai i. 13, 'As the Lord their God had sent him,' corresponds with a clause in the passage under discussion, as though such a clause had originally preceded it.

IV. How the error may have arisen.
A suggestion.

Appendix.—The chronology afforded by Ezra, Haggai, and Zechariah.

In The Expository Times for October 1894, p. 29, footnote, Rev. Dr. Stalker alludes with some contempt to Wellhausen's theory that the greater part of Zechariah iv. 6–10 is misplaced. I had never seen Wellhausen's work till Dr. Stalker's note came under my eye, and was not aware that such was his opinion; but in the summer of 1883—*i.e.* before his commentary was issued—the same conclusion was reached by myself, and a paper I wrote on the subject at the time, but never published, received the attention and approval of some well-known scholars. While, however, Wellhausen merely transfers the misplaced passage to the end of the chapter, my theory is that it really forms part of the prophecies of Haggai. The following paper states the grounds on which both my conjectures are based.

I. (1) Let us first take the chapter Zechariah iv. as we propose it should read, with the misplaced passage removed—

'And the angel that talked with me wakened me again as a man who is wakened from his sleep. And he said unto me, What dost thou see? And I said, I have seen, and lo! a candlestick all of gold, and its bowl on the top of it, and its seven lamps beside it, seven, and seven pipes to the lamps which are on the top of it, and two olive trees beside it, one on the right hand of the bowl, and the other by its left hand. And I answered and spake to the angel that talked with me, saying, What are these, my lord? And the angel that talked with me answered and said to me, Knowest thou not what these be? And I said, No, my lord. And he answered and spake unto me, saying, Seven are these—Jehovah's eyes they are, running to and fro in all the earth.

'Then I answered and said unto him, What are these two olive trees on the right hand of the candlestick and on its left? And I answered the second time, and said unto him, What are the two olive plants which by the golden pipes are emptying from them the golden oil? And he spoke to me, saying, Knowest thou not what these be? And I said, No, my lord. Then he said, These are the two anointed ones which stand by the Lord of all the earth.'[1]

(2) Let us next set down the passage under discussion which has been omitted from the above rendering of chapter v.—

'This is the word of Jehovah unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith Jehovah Sabaoth. Who art thou, O mountain, the greatest before Zerubbabel? A plain! And he shall bring forth the top stone with shoutings, Grace, grace unto it.

'And the word of Jehovah came unto me, saying, The hands of Zerubbabel have founded this house, and his hands shall finish it; and thou shalt know that Jehovah Sabaoth hath sent me unto you. But who is he that hath despised the day of small things? They shall rejoice when they see the plummet in the hands of Zerubbabel.'

(3) Next let us give the passage in its suggested context in the beginning of Haggai (i. 1–5)—

'In the second year of Darius the king, in the sixth month, in the first day of the month, the word of Jehovah came (was) by the hand of Haggai the prophet unto Zerubbabel the son of Shealtiel, the governor of Judah, and to Joshua the son of Josedech, the high priest, saying, Thus hath Jehovah

[1] Reference should be made to Authorized Version, to Revised Version, and to the Hebrew Text for all the portions under consideration.

Sabaoth spoken, saying, This people have said, The time has not come, the time for Jehovah's house to be built. *But* this is Jehovah's word to Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith Jehovah Sabaoth. Who art thou, mountain, even the greatest before Zerubbabel? A plain! And he shall bring forth the top stone with shoutings, Grace, grace unto it!

'And the word of Jehovah came to me, saying, The hands of Zerubbabel have founded this house, and his hands shall finish it: and thou shalt know that Jehovah Sabaoth hath sent me unto you. But who is he that hath despised the day of small things? Even such shall joyfully behold[1] the plummet in the hands of Zerubbabel.

'And Jehovah's word came (was) by the hand of Haggai the prophet, saying, Is it time for you, O ye people, to dwell in covered houses, and this house lie waste? And now thus hath Jehovah Sabaoth spoken, Set your heart on your own ways.'

II. What then are the facts and inferences which lead to the conjecture that the passage is not in its right position in Zechariah iv.?

(1) As the chapter at present stands, it is not intelligible, nor are the explanations of commentators quite satisfactory. Consider the circumstances. On a particular night (see i. 7) the prophet Zechariah is shown a series of visions. Among other wonders he beholds a candlestick of gold. He notes carefully and describes its various parts; and seeking to know alike the purpose of the whole vision and the special import of each part, he asks the angel-interpreter, 'What are these, my lord?' After the counter-question, 'Knowest thou not what these be?' and its reply, 'No, my lord,' an answer is vouchsafed. Now in the Authorized Version this answer, ver. 10 at anyrate, as Dr. Stalker admits in his note, is unintelligible; and his remark as to the Revised Version 'damns it with faint praise.' 'The Revised Version affords at least sense.' But, in fact, any rendering of the words is not at all *en rapport* with the rest of the chapter. The vision, observe, is that of a candlestick with lamps attached and olive trees adjoining. Accordingly, the ideas naturally suggested are light, brilliance, grace, and Zechariah no doubt expected a reply in terms consonant with such ideas. The reply he gets, however, if vers. 6–10 in the Textus Receptus are rightly placed, deals with stones, shouts, and plummets, suggestive of the noise of building and the process of measuring. Yet the prophet proceeds to ask the meaning of other parts of the vision. And the strange thing is that the reply he receives now (vers. 11–14) is intelligible enough. The imagery has returned to its former guise. We are back to olive trees and oil. The angel has given up speaking in riddles, and we can see what he means. Why could not then the interpreting angel have spoken thus plainly in reply to the seer's earlier question as he pointed to the lamps and asked, 'What are these?' Our answer is that this the angel did. Omit the passage under discussion, and it is plain enough. 'So I answered and spake to the angel that talked with me, saying, What are these, my lord? . . . Then he answered and spake unto me, saying, . . . Seven are these—Jehovah's eyes they are, running to and fro in all the earth.'

One must mark the precise form of the question and counter-question in vers. 4, 5. The pronoun is plural, not singular—not 'What is this?' but 'What are these?' Hence the pronoun cannot refer to the candlestick as a whole, but rather to some special parts of the vision, and insomuch as the function of a candelabrum is to give light, the important parts would be the lamps. These have particularly attracted the prophet's attention, and he particularly asks their meaning. 'What do these lamps) typify?' (ver. 4). The angel answers by appealing to his memory of a former vision and its interpretation, and frames his answer so as to emphasise the number of the lamps. The position in the original of שִׁבְעָה at the head of the clause is eminently emphatic: 'Seven are those—Jehovah's eyes they are, running to and fro in all the earth.' It is as though he said to the seer, 'Count these lamps if you would know their meaning. They are seven. Remember what I told you (iii. 9) of seven eyes being directed on one stone. These seven lamps again represent the eyes of God's providence, directed as they are on the whole earth.'[2]

An interesting corroboration of the view that the 'seven' of the angel-interpreter's reply (ver. 10) refers to the *lamps* may be deduced from the Book of Revelation, where the visions of St. John often present striking parallels with those of Zechariah (compare Zech. i. 8–11, vi. 1–11 with Rev. vi. 1–8; Zech. ii. 1–5 with Rev. xi. 1, 2; Zech. iii. with Rev. xii. 9–11). This vision of the

[1] *Lit.*: They shall rejoice and shall behold.

[2] Perhaps this emphasis on the number may serve to explain the curious repetition of שִׁבְעָה in ver. 2.

candlestick has also its parallel in Rev. xi. 4—only there we have two candlesticks; and even the lamps are not without their counterpart, for we read in Rev. iv. 5, 'And there were seven lamps of fire burning before the throne, which are the seven spirits of God.' Take along therewith Rev. v. 6, 'Seven eyes, which are the seven spirits of God sent forth into all the earth.' As it is axiomatic that things equal to the same thing are equal to one another, we may hold the seven lamps to be the seven eyes of God. We offer this consideration, however, not as itself of the foundation of our argument, but only by way of corroboration.

(2) Notice next the difficulty of translating the words of the original as they stand in accordance with any grammatical rules. It is a difficulty felt by all critics and exegetes. The order of the words at the close of ver. 10 is peculiar. שִׁבְעָה־אֵלֶּה עֵינֵי יְהוָה הֵמָּה מְשׁוֹטְטִים בְּכָל־הָאָרֶץ׃ On the one hand, it forbids such a rendering as 'those seven eyes of the Lord.' The position of the demonstrative pronoun אֵלֶּה—notice it is not הָאֵלֶּה—and of the noun עֵינֵי יְהוָה is an effectual barrier to this interpretation.[1] On the other hand, the rendering 'Seven are these eyes of Jehovah' is also put out of account, though correct in taking שִׁבְעָה as a predicate, for then אֵלֶּה ought to have had the article and to have stood after the noun it demonstrates. The Authorized Version rendering, 'with those seven; they are the eyes of the Lord,' is but a vague makeshift. There is no word for 'with' in the original, while the Revised Version, 'even those seven which are the eyes of the Lord,' making שִׁבְעָה אֵלֶּה 'these seven,' is perhaps questionable Hebrew. This difficulty is not found when the words are rendered as I have suggested, 'Seven are these—the eyes of Jehovah they are.' When used thus absolutely the demonstrative pronoun requires no article.[2]

The *gender* of some of the words, too, is suggestive. The word עַיִן, 'eye,' like most double parts of the body, is *feminine*, and that invariably with only two exceptions. One of these is Song of Sol. iv. 9. The other, curiously enough, is the passage already quoted from Zech. iii. 9, where we have שִׁבְעָה עֵינַיִם, the noun being there treated as masculine. Now the question arises, if Zechariah once used עַיִן as masculine, are we to conclude that he always did, and that it is to be taken thus in iv. 10? or is the usage of iii. 9 anomalous? We cannot decide this from other instances in his prophecy, for only once elsewhere does he use it so that its gender can be determined (Zech. xiv. 12, if indeed this was really the same man's prophecy), and here it is used normally, *i.e.* as feminine. What, then, is the result as regards the passage iv. 10? If, on the one hand, the word עיני be allowed to follow the analogy of iii. 9 and construed as masculine, we have merely to determine to which word נֵרוֹתֶיהָ, 'lamps,' ver. 2, or עֵינֵי יְהוָה, 'Jehovah's eyes,' the expression הֵמָּה מְשׁוֹטְטִים may be most suitably referred; for נֵרוֹת while of feminine form in plural is really masculine (see Gesenius' *Lex.*). But, on the other hand, if עֵינֵי is to have its normal gender, feminine, then we can by no means ally שִׁבְעָה with it and say 'these seven eyes,' nor even allow the rendering of the Revised Version, 'the eyes of the Lord they run to and fro in the whole earth.' Here again, however, the rendering advocated in this paper escapes error by a slight change in our punctuation merely: 'Seven are these (lamps)—the eyes of Jehovah—they are running to and fro[3] through the whole earth.'

(3) Another consideration leads to the same conclusion that something is amiss with the text as it stands. The passage under discussion (vers. 6–10) is divided into two parts, these being connected by a clause—ver. 8, 'Moreover the word of the Lord came unto me saying,'—which strongly suggests that both parts were not spoken on the same occasion. If this be so, then it is strange to find such a break in the explanation of the vision

[1] Yet Henderson calls this 'the only tenable construction.'

[2] Davidson's *Hebrew Syntax* (1894), § 4.

[3] מְשׁוֹטְטִים, an interesting word, though hard to render here neatly, to whatever word it is conjoined. The Pil'el participle of שׁוּט originally to 'whip' or 'lash' (Arab ساط), it comes to mean in the intensive 'to whirl to and fro,' as one brandishing a whip. Thence it acquires the intransitive meaning of to move quickly to and fro. So it is applied to the Israelites collecting manna (Num. xi. 8). Conjoined with בארץ it has the pregnant meaning of going up and down a land to inspect it (Job i. 7, ii. 2; 2 Sam. xxiv. 8), and similarly to review a troop (2 Sam. xxiv. 2). The meaning here might be either that Jehovah's eyes were inspecting all the earth (Prov. xv. 3), or that the lamps were so placed as to flash in every direction of the earth's surface like the eyes of God. It is noticeable that in 2 Chron. xvi. 9 this very word is used in feminine gender with respect to כִּי יְהוָה עֵינָיו מְשׁוֹטְטוֹת בְּכָל־הָאָרֶץ—עֵינַיִם.

of the candlestick. Not only so, but the phrase just quoted is itself foreign in style to the whole context. It is the well-known introduction to the utterance of a human prophet, and is utterly different from the style in which the series of visions is shown and explained in the adjacent chapters; and it is hardly what we would expect to find in the mouth of the interpreting angel. The difficulty has evidently been felt by the commentators. Hence Keil gives vers. 8–10 to Jehovah Himself, not through 'the angel that talked with me,' but through 'the angel of the Lord.' But even were this so, the incongruity is not removed. It is never thus the angels speak in Scripture; least of all is it likely to be the language of 'the angel of the Lord.' Moreover, many consider the two angels to be identical —a matter on which we shall not digress. Wright, in his Bampton Lecture, on the other hand, ascribes the verses 8–10 to the interpreting angel, but, seeing the difficulty involved, adds: 'Zechariah would have a distinct proof that the interpreting angel had been commissioned to announce this prophecy to him and through him to Israel. Compare ii. 13, 15 [Heb.] Köhler.' This is a somewhat lame explanation at the best, and there are these two replies to it at least. Did not his vision, narrated in chap. i., and his subsequent visions, to say nothing of his calling as a prophet, which came before the series of visions at all (i. 1–6), give him distinct enough proof that he was being entrusted with a message from God? And then, if these did not, what further proof do the words of vers. 8–10 afford? They do not contain any more definite promise of the temple completion than vers. 6, 7, while the phrase of ver. 9, 'Thou shalt know that Jehovah Sabaoth hath sent me unto you,' has been already employed in ii. 9, 11.

Now, if the passage 8–10 comes not from the angel, and if it belongs to this place at all, it must be the language of the prophet. But neither is this position tenable. For why then is it said (ver. 11) of the one who, according to this theory, has been speaking, 'Then answered I and said unto him'? To reply that he does the same in ver. 12 is not only useless, but even gives another point in our favour, for then it is said, I answered *again*, Heb. שֵׁנִית, *the second time*, whereas, according to the view now being controverted, it would be the *third* time. And, besides, if it is the prophet who speaks, it surely is strange that he himself adds the explanation of the seven eyes in ver. 10, whereas all the rest of the vision is explained to him by the angel that talked with him.

On either supposition then, whether we attribute vers. 6–10 altogether to the angel or part ascribed to the prophet, the break in the passage at ver. 8 is very difficult of explanation as things stand.

(4) Parallelism has been asserted to be the key to the exegesis of Hebrew literature, and it is not a little curious that this test when applied somewhat bears out our contention. For the two parts just indicated of the passage under discussion, 6, 7, and 8, 9, 10, have a strict correspondence; but they are only parallel to the extent of the passage which this essay proposes to remove from Zech. iv. The beginning of ver. 6 and the end of ver. 10 have no match. The subjoined table will show how close the parallelism is—

	Verses 6, 7.	Verses 8, 9, 10.
An introducing clause.	This is Jehovah's word unto Zerubbabel as follows (לֵאמֹר).	Moreover Jehovah's word came unto me as follows.
The completion of the temple.	Not by might, and not by power, but by My Spirit (*shall the temple be finished*, Speaker's Commentary).	Zerubbabel's hands have founded this house, and his hands shall finish it.
Divine warrant of the message.	Jehovah Sabaoth hath said.	And thou shalt know that Jehovah Sabaoth hath sent me unto you.
Challenge to those who oppose or despise the undertaking.	Who art thou, O mountain, even the greatest, before Zerubbabel?	For who is he that hath despised the day of small things?
Reply to such opponents, telling of the completion of the work by Zerubbabel and the joy of the people.	A plain! and he shall bring forth the stone, the top stone, with shoutings, Grace, grace unto it.	Such shall joyfully behold the plummet in Zerubbabel's hands.

(*To be concluded.*)

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

John i. 29.

'On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which taketh away the sin of the world' (R.V.).

Exposition.

'*On the morrow.*'—That is the day after he had been interviewed by the Jerusalem deputies.—Whitelaw.

'*He seeth Jesus coming unto him.*'—Jesus, after having been baptized, previously to this meeting, had removed from John for a certain time, and after the interval He returned on this very day to His forerunner. Now this is exactly what is confirmed by the synoptical account. Jesus, after His baptism, had in fact retired to the solitude of the desert, where He passed several weeks, and it was now that He reappeared to begin His work as Redeemer. That with this intention He should return to the presence of John, is of all things the most natural. Was it not he who was to open up the way for Him to Israel? and was it not beside him that He might hope to find the instruments who were indispensable to Him for the accomplishment of His task?—Godet.

'*And saith.*'—To his hearers generally, rather than to any one in particular, and certainly not to Jesus.—Whitelaw.

'*Behold.*'—'Lo, here is before you (ἴδε).' Compare ver. 47, xix. 5, 14; and contrast Luke xxiv. 39.—Westcott.

'*The Lamb of God.*'—It seems likely from the abrupt definiteness of the form in which the phrase is introduced that it refers to some conversation of the Baptist with his disciples, springing out of the public testimony given on the day before. The reference which he had made to Isaiah might naturally lead to further inquiries as to the general scope of the prophet; and there can be no doubt that the image is derived from Isa. liii. (cp. Acts viii. 32). But the idea of vicarious suffering endured with perfect gentleness and meekness, which is conveyed by the prophetic language (cp. Jer. xi. 19), does not exhaust the meaning of the image. The lamb was the victim offered at the morning and evening sacrifice (Ex. xxix. 38 ff.), and thus was the familiar type of an offering to God. And yet more, as the Passover was not far off (ii. 12, 13), it is impossible to exclude the thought of the Paschal Lamb, with which the Lord was afterwards identified (xix. 36; cp. 1 Pet. i. 19). The deliverance from Egypt was the most conspicuous symbol of the Messianic deliverance (Rev. xv. 3; Heb. iii. 3 ff.; Ezek. xx. 33 ff.); and 'the lamb' called up all its memories and its promises. And it has been plausibly conjectured that this thought may have been brought home by the sight of the flocks of lambs passing by to Jerusalem as offerings at the coming Feast. However this may have been, the title as applied to Christ, under the circumstances of its utterance, conveys the ideas of vicarious sufferings, of patient submission, of sacrifice, of redemption, not separately or clearly defined, but significant according to the spiritual preparation and character of those before whom the words were spoken. A corresponding glimpse of Christ's sufferings is given by Symeon in Luke ii. 25 ff.; and there can be no difficulty in believing that at this crisis the Forerunner had a prophetic insight into a truth which was afterwards hidden from the disciples (Matt. xvi. 21 ff.).—Westcott.

'*Which taketh away.*'—The word (αἴρει) may mean either (1) *taketh upon Him*, or (2) *taketh away*. But the usage of the LXX. and the parallel passage, 1 John iii. 5, are decisive in favour of the second rendering.—Westcott.

'*The sin of the world.*'—Sin is regarded as a unity, for all sins spring from the same root. Mankind are in an organic union. The sin of the world is the rejection by men of God's will, and the penalty is death. Christ has borne this.—Reith.

'*The world.*'—Not the Jewish world only. The universal reach of Christ is one of the chief points in this gospel (iii. 16 ff., iv. 42, xi. 52; cp. vi. 51; 1 John ii. 2). That the Baptist presented Christ's work as of universal application, is not strange when we recall how he had spoken of the privileges of birth on which the Jews built hopes. 'God

is able of these stones to raise up children to Abraham' (Matt. iii. 9). And no scripture is more universal in tendency than the portion of Isaiah from ch. xl.–lxvi. The questions how Christ sustains this relation to the world, and how He is able to take the world's sin away, are answered in the progress of the Gospel, notably in ch. vi.—REITH.

METHODS OF TREATMENT.

I.

THE LIVING SACRIFICE.

By the Rev. Henry J. van Dyke, jun., D.D.

This text is a living hand, pointing for ever to the cross of Christ. It does not propound a doctrine; it declares a fact.

1. *Behold, the sin of the world!* Is it a reality or a fiction? Does not man know that there is something wrong with him? Is not the mark of shame written on his brow, and the sense of evil pressed upon his heart? It is sin: the choice of evil instead of good, the perversion of the desires, the slavery of the will, the darkening of the mind, the sickness of the whole heart.

2. *Behold, the Lamb of God!* Another fact, and now so marvellous. It is one perfectly pure and spotless Being in a world of sin. *He* is a reality, a living breathing man. His *holy life* is a fact. He cried to His enemies, 'Which of you convinceth me of sin?' He said to His Father, 'I have glorified Thee on the earth; I have finished the work that Thou gavest me to do.'

3. Behold, the Lamb of God, *that taketh away the sin of the world.* What, we ask, does a sinless Being in this world of sin? Now, we know: He comes to take the sin of the world away. There is no other explanation of His presence; there is no other meaning in His death. This also is a fact, that 'He died the just for the unjust,' that 'He was made sin for us, Who knew no sin, that we might be made the righteousness of God in Him.'

II.

THE PRACTICAL GOSPEL OF JOHN THE BAPTIST.

By the Rev. W. M. Taylor, D.D.

Let us use the text for three practical purposes.

1. It may serve to direct the sinner to the source of salvation. Mark the *sin*; it is this that troubles you. This is the sting with which conscience pierces you, and your anxiety is to have that removed. Mark again *the sin of the world.* It is not of one race or of one generation only; it is of the world; it is therefore your sin also. Mark, finally, He *taketh it away.* It is present. He bears it and takes it away now.

2. This text stimulates the Christian to earnest gratitude. How much we owe our Redeemer! He has taken away our sin; He has given us peace with God; He has imparted to us peace of conscience and joy in the Holy Ghost. And He has done it all at the sacrifice of Himself. Let gratitude enable us to dedicate ourselves anew to His service, and keep ourselves wholly for His glory.

3. Finally, this text may serve as a pattern to the preacher of the gospel. The whole ministry of the Baptist is full of the richest suggestiveness in this regard. He always pointed to Christ. If he preached repentance, it was because Christ was at hand. If he besought men to flee from the wrath to come, it was because that wrath was the wrath of the Lamb. Let me seek no new gospel, but in the spirit of the Baptist be

> Happy if with my latest breath
> I may but gasp His name,
> Preach Him to all, and cry in death,
> Behold, behold, the Lamb!

ILLUSTRATIONS.

A SAVING MESSAGE.—It is told of the Rev. C. H. Spurgeon, that when about to preach in the Crystal Palace, Sydenham, in 1857, he went down a short time before the service to arrange where the platform should be placed, and whilst trying the various positions he cried aloud, 'Behold the Lamb of God, which taketh away the sin of the world!' A man was at that time at work in the Palace, who heard the text spoken under such unusual circumstances. It went with power to his heart, convinced him of sin, and led him to the sin-atoning Lamb, in whom he found forgiveness, peace, and joy.

HANNAH MORE relates that Dr. Johnson on his deathbed was in great distress of mind. Not being comforted by ordinary conversation, he desired to see a minister. Mr. Winstanley was named, and the Doctor requested him to be sent for. Mr. Winstanley did not come, but wrote to the doctor as follows:—

'Sir,—I beg to acknowledge the honour of your note, and am very sorry that the state of my health prevents my compliance with your request. I can easily conceive what would be the subject of your inquiry. I can conceive that on the near approach of death, what you once considered mere peccadilloes have risen into mountains of guilt; on whichever side you look, you see only positive transgression, defective obedience; and hence in self-despair are eagerly

inquiring, "What must I do to be saved?" I say to you in the language of the Baptist, "Behold the Lamb of God, which taketh away the sin of the world!"'

When this was read to the doctor, he anxiously asked, 'Does he say so?' The consequence was that he was brought to the renunciation of himself and a simple reliance on Jesus as his Saviour.

Among those who visited Dr. Carey, the great Baptist missionary, in his last illness, was Alexander Duff, the Scotch missionary. On one occasion he spent some time talking chiefly about Carey's missionary life, until the dying man whispered, 'Pray.' Duff knelt down and prayed, and then said 'Good-bye.' As he passed from the room he thought he heard a feeble voice pronouncing his name, and turning found that he was recalled. He stepped back accordingly, and this is what he heard spoken with a gracious solemnity: 'Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey: when I am gone say nothing about Dr. Carey—speak about Dr. Carey's Saviour.' Duff went away rebuked and awed, with a lesson in his heart which he never forgot. —H. O. Mackay.

The moralist shelters himself under his moral living, the Pharisee under his alms, fasts, and prayers. I, like the Israelites in Egypt, would hide myself against the avenging angel, under the blood of 'our Passover slain for us.'

The Jews tell a story illustrative of this in connection with that dreadful night in their history. A Jewish father had one little girl about ten years old. She was his only child, and he was very fond of her. As the first-born child in that family, she would be the one to die if the angel's stroke should fall on their dwelling. Before going to sleep she asked her father if the blood had been sprinkled on their doorposts. He said it had, and she fell asleep. But her sleep was disturbed. She awoke several times through the evening, and each time she asked anxiously if it was all right about the blood. Assured that it was, she tried to sleep on, but in vain. A little while before midnight she woke again in great alarm. She asked her father to take her in his arms, and carry her to the door, that she might see the blood for herself. He did so, but found to his horror that there was *no blood on the doorposts!* It had been left to a servant to attend to it, and he had neglected it. Her father ran to get the blood, and then sprinkled it on the doorposts with his own hand. His dear child saw the blood there. Then she knew they were safe; and she went sweetly to sleep. The blood protected them when the destroying angel passed over.

May I never be at rest in my experience or life until I see the 'blood of sprinkling'; nay, not until I feel it sprinkled upon my conscience to cleanse me from dead works, that I may serve the living God! Then shall I realise peace with God. Then shall I feel secure amidst all the visitations of God. 'Evil shall slay the wicked,' but he who is under the protection of the 'blood of sprinkling' mercy shall compass him about.

For ever here my rest shall be, close to Thy bleeding side;
This all my hope, and all my plea, for me the Saviour died;
My dying Saviour and my God, Fountain for guilt and sin,
Sprinkle me ever with Thy blood, and cleanse and keep me clean.

The Value of Christ's Sacrifice.—How can one atone for thousands? asked the North American Indians of the missionary Brainerd. The missionary solved their difficulty by showing that one sovereign is worth two hundred and forty pence—one gold coin being equal in value to many copper ones, the difference in the metal making a difference in the value. Similarly, the sufferings of one God-man are a sufficient propitiation for the sins of millions of mere men, the difference in the rank constituting a difference in the worth.—J. C. Jones.

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Archaeological Commentary on Genesis.

By the Rev. A. H. Sayce, LL.D., Professor of Assyriology, Oxford.

II. 1. The Hebrew, 'host of them,' corresponds with the Sumerian *sar* or *sarra*, which was borrowed by Semitic Babylonian in the sense of the 'host of heaven,' as in Ki-sar, 'the place of the hosts,' *i.e.* the lower firmament, which is also explained as meaning 'the hosts of the earth,' in opposition to An-sar, 'the hosts of heaven.' An-sar and Ki-sar would thus be equivalent to the biblical 'host' of 'the heavens and the earth.' The 'hosts' of the Babylonian texts are the gods and demi-gods.

2, 3. In the account of the appointment of the moon to measure time, the Babylonian Epic calls the seventh day 'the Sabbath,' as was first perceived by Dr. Zimmern. In a lexical tablet the *Sabattu*, or Sabbath, is described as 'a day of rest for the heart,' which some Assyriologists think means the heart of the gods rather than the heart of men. If so, we shall have in the expression an exact parallel to the biblical statement that God rested on the seventh day. In a lexical tablet, however (83, 1–18, 1330 *Obv.* i. 21–24), it is stated that the Sumerian *zur* was equivalent not only to *suppû* and *sullû*, 'prayer,' but also to *nukhkhu*, 'rest,' and (*nukh*) *Sabathin*, '(rest) of the Sabbath.' An old list of Babylonian festivals tells us that on the 7th, 14th, 19th, 21st, and 28th days of each month this Sabbath-rest had to be observed. The king, it is laid down, 'must not eat flesh that has been cooked upon the coals or in the smoke, must not change the garments of his body, must not wear white robes, must not offer sacrifices, must not ride in a chariot; the prophet may not mutter in a secret place, medicine may not be applied to the body.' The king, of course, is here the representative, or 'shepherd' as he is termed, of his people. As the months were lunar, the 19th day was the 49th from the first of the preceding month when a Sabbatical week (of seven times seven weeks) was completed. Seven was from the earliest period a sacred number among the Babylonians, and they counted seven planets, to each of which one of the days of the week was consecrated. The origin of the seven-day week was thus astronomical, dependent on the lunar character of the Babylonian calendar. In the Old Testament this astronomical reason is entirely put aside, and the sacredness of the day ascribed either to the fact that God rested on it from the work of creation, or to its being a memorial of the cessation of the Israelitish bondage in Egypt (Deut. v. 15). The day ceased, therefore, to be dependent on the changes of the moon, and was observed every seven days irrespective of the beginning and end of the month.

With the conclusion of the biblical account of the Creation in days, we can inquire if we have any means of determining the date to which its composition may be assigned. Unfortunately, we do not know when the Babylonian Epic of the Creation was written. Most of the famous poems of Chaldea, including the great Epic of Gilgames, were productions of the age of Khammurabi, the contemporary of Chedor-laomer and Abraham, and the Epic of the Creation may, therefore, belong to the same date. The fragments of Phœnician cosmology preserved by Philo Byblius show that it had been borrowed in large measure from the cosmology of Babylonia, but Philo flourished in the Roman period, so that no light is thrown on the age to which the fragments themselves may have reached back. Dr. Gunkel, however, has recently pointed out (*Schöpfung und Chaos*) that references to the story of Tiamat occur in pre-Exilic as well as in post-Exilic passages of the Old Testament (*e.g.* Isa. xvii. 12–14; Jer. iv. 23–26, xxvii. 5), and the 'sea' made by Solomon for the temple indicates an acquaintance with it. In the earliest days of Babylonia, similar 'seas' were made for its temples as symbols of the primæval 'deep,' out of which the world arose. They were called 'seas,' as in Hebrew, and were supported on oxen like the 'sea' in the Jewish temple.

There were three periods when a Hebrew writer could have become acquainted with the literature and traditions of Babylonia. One of these periods was that of the Exile. A second was the period which followed the conquest of the northern tribes by Tiglath-pileser III. and the submission

of Ahaz to the Assyrian king. Under Hezekiah we hear of a library at Jerusalem where scribes were employed in re-editing the older literature of the country, just as they were in Assyria and Babylonia (Prov. xxv. 1). The third period was that of the age of the Exodus. The Tel el-Amarna tablets, as well as the inscriptions of the Babylonian kings, have taught us that Canaan had been overrun by Babylonian arms and influence long before the days of Abraham, and that down to the Mosaic age the whole of Western Asia was permeated by Babylonian civilisation and literature. Schools and libraries existed throughout it where the Babylonian language and writing were studied, as well as the Babylonian literature. Even on the banks of the Nile old Babylonian poems, like that which described the introduction of death into the world, were read and copied. The educated Egyptian and Canaanite of the Mosaic age were alike acquainted with the literary traditions and works of Babylonia.

To which of these periods can we assign with the greatest amount of probability the first chapter of Genesis? We have seen that the existence of a 'sea' in the temple of Solomon indicates that the Babylonian cosmology was already known in Israel. Jer. iv. 23 makes it clear that the technical language of Gen. i. 2 was familiar to the readers of the prophecy. But this does not prove that Gen. i. 1–ii. 3, as we now have it, was already in existence.

The narrative, however, forms an integral part of the plan of the Book of Genesis. It is the necessary introduction to it in its present shape, and cannot be removed without destroying the thread of connexion which runs through the history as well as the fundamental idea upon which it is based. The writer deduces all things from the one God, the God of Israel, gradually narrowing his geography and ethnology until his history is concentrated in the land of Canaan and the people of Israel. An equally integral part of the design of the book is the account of the Flood. When we come to consider it, we shall see that it is difficult to assign it to either the second or the third period of Babylonian literary influence upon Israel, and that the phenomena presented by the resemblances between it and the Chaldean account of the Deluge are scarcely explicable, except upon the theory that the Hebrew narrative goes back to the Mosaic age. If so, the account of the Creation will go back to the same date.

4, 5. The expression 'these are the generations of the heavens and the earth' implies no evolutionary doctrine, since it is not followed by any account of the growth of the plants and animals out of them. On the contrary, the statement that everything was created by God is reiterated, and we are referred back to Gen. i. 1 in the words: 'God made the earth and the heavens.' But the opening sentence of ver. 5 ('No plant of the field was yet in the earth,' etc.) is a repetition of the line in the Babylonian Epic: 'The field was uncultivated, the marsh-plant ungrown,' which, it must be noted, is not represented in the biblical account of the Creation in days. The relation between the two passages is rendered the more striking by the fact that the Heb. *sîakh*, 'plant,' is the Babylonian *sêh*, 'grown.' The same idea is expressed in another Babylonian poem on the Creation, which was discovered by Mr. Pinches. The poem originated in the sacred city of Eridu, near the Persian Gulf, and as it is in Sumerian, it must have been written at a very remote epoch in Chaldean history. The period of chaos is described in it as a time when 'as yet no reed had grown, no tree had been created.' Perhaps this line was in the mind of the poet of the epic when he composed his description of chaos.

According to the Babylonian poet, 'the field was uncultivated, the marsh-plant ungrown,' because all was still chaos under the dominion of Tiamat. This is formally contradicted by the biblical writer, who declares that the world had been created by God, and was consequently under His rule, and gives as the reason why the plants had not as yet grown the fact that there was no rain and no men to till the ground. He seems to have had the Babylonian statement before him, and while accepting the fact that the vegetable world did not exist, to have given a reason for it which was compatible with the belief that 'in the beginning God created the heavens and the earth.' At the same time the fact did not harmonise very easily with the account in the first chapter of the creation of plants and trees on the third day. But, as has already been observed, no reference to this creation is to be found in the Babylonian Epic, which passes at once from the formation of the earth and sea to the appointment of the heavenly

bodies to measure time. Do we not, then, seem bound to conclude that the statement in Gen. ii. 5, in spite of its inconsistency with what had gone before, was inserted on account of the place occupied by a similar statement in the Babylonian Epic? If so, the account of the Creation in Gen. ii. presupposes the epic quite as much as the account in Gen. i.

The expression 'Yahveh Elohim' is curious, and can only mean 'Yahveh, that is Elohim,' who appears throughout the first chapter. No light has been thrown by archæology on the origin and etymology of the name Yahveh. In Assyrian and Babylonian transcriptions of Hebrew names, it appears both as Yahu and as Ya'ava or Yava. Thus the name of Hezekiah is written Khazaqi-Yahu, and Mr. Pinches has found in contract-tablets the names Azzi-Ya'ava, Khul-Ya'ava, Abih-Ya'ava the daughter of Irih, Sapunu-Ya'ava, Gamar-Ya'ava, Natanu-Ya'ava, Aqabi-Yava. Besides these, there are names compounded with Yahveh, which show that the possessors of them had lapsed into paganism: Bel-Yahu ('Bel is Yahveh'), Nebo-Yah ('Nebo is Yah'), Ya'a-Dagon ('Yahveh is Dagon'), Nergal-edhir the son of Malaki-Ya'ava, and Dhabat-Issar ('Good is Istar') the daughter of Yaseh-Ya'ava. These names prove that besides Yahu and the contracted Yah, and Ya'a, the full form Ya'ava was also pronounced in compound names, though no traces of it now remain in our present Hebrew text of the Old Testament.

The form Yahu was explained by the Assyrians as if it was their own word *yahu*, *yâti*, 'myself' (B.M. 83, 1–18, 1332 *Obv.* ii. 1). It was a foreign word which had come to them from the Israelites. Outside Israel (and probably Edom) the name has not been met with. It is true that in the time of Sargon a king of Hamath was called Yahu-bihdi, and as the Assyrian monarch writes the name Ilu-bihdi in one of his inscriptions it is clear that Yahu was considered the equivalent of *ilu* or *el*, 'god.' But Yahu-bihdi was an ally of the Jewish king, and may therefore have himself been a Jew, or have had his name changed from Ilu-bihdi, just as the name of Eliakim was changed to Jehoiakim. Such a change of name actually took place in the case of an earlier Hamathite prince, the son of Toi being called Hado-ram, 'Hadad is exalted,' in 1 Chron. xviii. 10, and Jo-ram in 2 Sam. viii. 10. It has been supposed that Â, a Babylonian sun-god, is Yahveh in a shortened form, like Ya, which is also found in Babylonian names preceded by the determinative of divinity. But Â is of Sumerian origin, and *ya* is sometimes the pronoun 'my' attached to the noun 'god,' sometimes an abbreviation of a word, as in Samsi-ya for Samsi-masizib.

6. *Êd*, 'a mist,' is borrowed from the Babylonian *edu*, which itself was borrowed from the Sumerian *adea*. *Edu* (and *idîtu*) signified 'a flood,' and was used both of the 'flood' of the sea and of the 'overflow' of irrigation. It was a word which belonged rather to countries with great rivers and little rain, like Babylonia and Egypt, than to Canaan, and in migrating to Canaan accordingly it underwent a change of signification. But the whole conception of land watered by mist and not rain is Babylonian and Egyptian, not Canaanitish. In Canaan the fertility of the soil was dependent upon rain. It was only in Babylonia and Egypt that the mist took the place of rain. The whole account of Paradise, therefore, must go back either to Babylonia or to Egypt, and, as we shall soon see, the geography is that of Babylonia.

7. In the Sumerian story of the Creation discovered by Mr. Pinches, we read: 'Merodach bound together a reed-bed on the water: dust he made, and poured it out beside the reeds: in order that the gods might dwell in a seat of joy of heart, he formed man; along with him the goddess Aruru formed the seed of mankind.' The Babylonian word for 'dust' (*epiru*) is the same as the Hebrew. So, too, the Hebrew *nephesh*, 'soul,' is the Babylonian *napsat*.

8. Eden is the Sumerian Edin, 'the plain' of Babylon, which was borrowed by Semitic Babylonian under the form of Edinu. The word properly signified a 'plain,' but was more especially used of the great alluvial 'plain' or 'field' of Chaldea. We hear of the 'garden' that was planted in it in an old Sumerian hymn, originally composed in the city of Eridu. Eridu, 'the good city,' as its name denoted in Sumerian, now represented by Abu-Shahrein, was built on the shores of the Persian Gulf, when the Euphrates and Tigris still flowed into the gulf through separate mouths, and before nearly a hundred miles of silt had been deposited between its site and the sea. At this period, about six thousand years ago, Eridu was the seaport of Babylonia, and, in con-

sequence of its foreign intercourse, became the disseminator of culture and religious ideas throughout Chaldea. The hymn begins as follows—

> At Eridu a palm-stalk grew overshadowing; in a holy place did it become green;
> its root was of bright lapis which stretched towards the deep;
> [before] the god Ea was its growth at Eridu, teeming with fertility;
> its seat was the (central) place of the earth;
> its foliage (?) was the couch of Bau the (primæval) mother.
> Into the heart of its holy house which spread its shade like a forest hath no man entered.

The 'holy place' is the 'garden' of Genesis, though it is not clear whether the word 'eastward' used by the biblical writer means eastward of Eridu, or in the eastern part of the Babylonian 'plain.' It will be noticed that 'the man' was not created in the garden, and had to be transported to it from the spot where he had been formed.

At the Literary Table.

THE BOOKS OF THE MONTH.

II.

LETTERS OF MATTHEW ARNOLD. By G. W. E. Russell. (*Macmillan.* 2 vols. crown 8vo, pp. xii + 402, 379. 15s. net.) A great man's letters may be published in order to make his reputation greater; or in order to make it broader, showing that he was great in other ways than people knew; or simply because they are a great man's letters. The third reason must have decided the issue of Matthew Arnold's letters. They add nothing to what we knew of his greatness, for surely we all knew already that he was a lover of home and friends, though they certainly take nothing away from it. They are simply good letters to read, being written by a man we know.

It may seem strange to say so of Matthew Arnold, but the impression his letters give us is, that he was in the world but not of it. Of course it is the political and social world of his own day—we use the word thus narrowly. He comes constantly into contact with women and men and things, but he tells us nothing about them we do not seem to know already. He did not care, we feel, to know them nearer, so that he might have something to say about them. They are all here, the great men of Matthew Arnold's day; but they are here as we should find them in the newspapers.

No, that is too hard. There are things here the newspapers never see, and could not write. That description of Bishop Wilkinson's mission sermon, for example; if only there had been more. What hindered him that he would not let himself go, or let others let themselves go with him? Tennyson says, 'We have but faith, we cannot know'; surely with Matthew Arnold it was that he knew enough, but had not faith. To Matthew Arnold it seemed to be literally true that 'all our yesterdays but lighted fools the road to dusky death.'

THE EMPIRE OF THE PTOLEMIES. By J. P. Mahaffy. (*Macmillan.* Crown 8vo, pp. xxv, 533. 10s. 6d.) Professor Mahaffy has given himself to this special historical field so long and so ably that he has well nigh made it his own. So he writes from his own knowledge, he does not depend on other men's. No doubt there is pioneer work that is more attractive than authoritative, yet we like the work that a man of parts does himself, going in front of others to do it, and we are always ready to give such work the widest welcome.

Moreover, Professor Mahaffy can write. He offers us living men with their human appeal to us. The times and the circumstances are widely apart (we thank the Lord Jesus Christ for that), nevertheless they touch us, these men and women, they are bone of our bone and flesh of our flesh.

Lastly, this is the period of the history of Egypt we know least. Gathering this in some fulness and reality of knowledge, we shall know this country throughout its long marvellous fortunes. Professor Mahaffy has filled the blank for us in the most delightful way, and we thank him heartily.

THE MODERN READER'S BIBLE: THE PROVERBS. By R. G. Moulton, M.A., Ph.D. (*Macmillan.* Small 4to, pp. xxiv, 194. 2s. 6d.) The Professor of 'Literature in English' in the University of Chicago has set out to arrange the Bible as it would be arranged if it were written to-day, so that we may read it and enjoy it as literature, and this is the first volume. If the proverbs are sonnets, they are printed as sonnets; if aphorisms of two lines each, they are printed as aphorisms. And then there is an Introduction, Notes, and Index. It is literary, remember; but Professor Moulton is perfectly right that the Bible is literary because it is religious. May he find encouragement and go on.

HEREDITY AND CHRISTIAN PROBLEMS. By Amory H. Bradford. (*Macmillan.* Crown 8vo, pp. xiv, 281.) As you value your peace of mind, enter not on the study of Heredity. But we have no right to value anything but truth, so we cannot escape it. Then let us to the most loyal and Christian interpreters. For God is at the helm even of Heredity. Dr. Bradford has studied the proverb about the children's teeth being set on edge because the fathers have eaten sour grapes. He has studied it scientifically, but without leaving out God. So we may follow him. It is a right testing book, testing both Dr. Bradford's and our own faith and patience.

THE SECRET OF POWER FOR DAILY LIVING. By the Rev. W. Houghton. (*Marshall Brothers.* Small 8vo, pp. 112. 1s.) This is the latest issue of the Keswick Library. Now they say that the Keswick teaching tends to introspection and indolence. But here Mr. Houghton discourages and even denounces both these iniquities, drives us to our work, and bids us think nothing of ourselves at all.

HARVEY GOODWIN. By H. D. Rawnsley. (*Murray.* 8vo, pp. xi, 372.) A 'Life' of Bishop Harvey Goodwin had to be written, and that is the worst thing you can say about the 'Life' that has been written. For the Bishop of Carlisle had the abundant activity and blameless character that makes a 'Life' so easily written, and so inevitable. And it is the best kind of 'Life' for the multitude to read. An exceptional and wayward character may impress the senses more keenly, but it is the man who has studied to be good and let who will be clever that really points to better things, and leads the way.

It was an apostle who said it, but surely a bishop may repeat the saying, 'Be ye followers of me,' especially when he can add so sincerely as could Bishop Harvey Goodwin, 'even as I also am of Christ.' And assuredly he had the marks of the follower; for when he went to Carlisle it was needful for him to take up his cross daily. It was not he, nor his predecessor, but it was the bishop before that who said 'Good morning' one day to one of his clergy who was hoeing potatoes in his back garden. No answer. 'Nice day this.' 'I nivver said it wasn't!' was the surly answer. 'I am your bishop, you know.' 'The devil you are! nivver clapped eyes on bishop befoor, sin' I've been here.' And when Bishop Goodwin came, some of that feeling and some of that roughness yet remained. But he had a quiet spirit and an infinite capacity for work, and both clergy and people in the diocese of Carlisle caught something of his sweet reasonableness. For he was a good man, and full of the Holy Spirit, and of faith.

NIGHT SCENES OF SCRIPTURE. By W. T. P. Wolston, M.D. (*Nisbet.* Crown 8vo, pp. viii + 344.) Some shepherds watched their flocks by night in Bethlehem's plains; so Dr. Wolston tells that story, and uses it to illustrate 'Incarnation.' Again, Nicodemus came to Jesus by night; so Dr. Wolston tells the story, and uses it to illustrate 'Regeneration.' And thus he passes seventeen nights with the Bible, and every night illustrates some great doctrine. It is a marvellous thing that this was never done till now.

GLEANINGS ABOUT JESUS CHRIST AND EARLY CHRISTIANITY. By J. H. Alexander. (*Nisbet.* Fcap. 8vo, pp. vi. 154. 2s. 6d.) 'If you want a thing well done, get someone else to do it.' So Mr. Alexander has gone to writers early and writers late, writers orthodox and writers heterodox, and he has got them to give their evidence in favour of Christ and early Christianity, and thus he has produced a book that is bound to be of use in a time of unrest and anxiety like the present.

SUNDAYS IN THE HIGHLANDS. By the Rev. W. L. Wallace Brown, M.A. (Inverness: *Northern Publishing Co.* Pp. 48.) This is a small and no doubt a cheap book, but it is very precious. Seven short sermons preached to a simple Highland people, that and nothing more. But into these seven sermons, Mr. Wallace Brown (frankly gathering his thoughts from Beyschlag) has put beautiful thinking on the teaching of our Lord, and equally beautiful writing. It is scientific, devotional, and delightful; the simplest possible, but an actual introduction to its great theme.

BARLAAM AND JOSAPHAT. Edited by Joseph Jacobs. (*Nutt.* Crown 8vo, pp. cxxxii + 56. 8s. 6d. net.) A magnificent opportunity, which Mr. Jacobs has almost thrown away. We should gladly have *the* edition of Barlaam and Josaphat now; there are so many editions or half editions; there is at once so much expectation and so little performance. We should gladly have *the* edition, and Mr. Jacobs looked like giving it. But he has just missed his opportunity. For the ideal edition requires a man to be in earnest, to look upon his work as worth doing well, to have either deep sympathy with the religion or else deep interest in the literature of this strange story. Mr. Jacobs has neither, or if he has, he ruinously conceals it. Instead, he persists in poking fun at the story and at us, at its religion, at its history, and he treats the whole work in hand as a fine piece of fooling.

No doubt his work is readable, to most men the more readable that it has missed. They will call it light and humorsome and modern, and perhaps even scientific. For there are those to whom modern science is light laughter at their father's faith, and even at the God who through this weary pilgrimage has all their fathers led.

We grant gladly that it is the best that has been done yet for Barlaam and Josaphat. We grant that the publisher could not have done *his* part better. We only regret that it was not done once for all.

THE SACRED BOOKS OF THE OLD TESTAMENT. THE BOOK OF PSALMS. By J. Wellhausen, D.D. THE BOOKS OF CHRONICLES. By R. Kittel, D.D. (*Nutt.* 4to pp. 100 and 86. 6s. net, each.) These are the latest issues of Professor Haupt's series of Hebrew Texts printed in colour with Critical Notes, and they show no falling off, either in beauty of printing or interest of contents. The volumes are of the first importance, because of the books of Scripture handled, and because of the men who handle them. Most satisfactory to a conservative in scholarship is Dr. Kittel's *Chronicles*. Professor Wellhausen's results being so often at once sweeping and indecisive leave a much less comfortable impression behind them. But let the student be discriminating, and he will find both volumes, not useful merely, but indispensable. Dr. Kittel's Notes on the Proper Names in Chronicles may be mentioned as of separate and exceptional value. It is a most perplexing subject, and one welcomes heartily so capable and painstaking an effort to unravel it.

JEWISH IDEALS. By Joseph Jacobs. (*Nutt.* 8vo, pp. xx, 242. 6s. net.) Mr. Jacobs is best known, indeed he has achieved quite a reputation, as a folklorist. And there are folk-lore essays in this volume. But his atmosphere and intention here is chiefly theological. So we have, first, 'Jewish Ideals'; next, 'The God of Israel, a historical and uncritical Sketch'; then, 'Mordecai,' in defence of George Eliot's *Daniel Deronda*; after that, 'Browning's Theology,' and so on, through seven more essays on the same general lines. All are readable, some are informing, one at least (the first) is a distinct and lasting contribution to modern thought.

THE METROPOLITAN TABERNACLE PULPIT. Vol. XLI. (*Passmore & Alabaster.* 8vo, pp. 624. 7s. 6d.) When a great preacher is dead, his publishers go on issuing his sermons as long as people will buy them, regardless of the preacher's reputation. But Mr. Spurgeon's publishers have had no temptation that way. One sermon is as good as another, and with the end of Mr. Spurgeon's sermons (which may it be long in coming) his reputation for quality will stand, for quantity it will grow and greatly amaze us. This is the forty-first yearly volume, and an immense yearly volume it is.

THE GREAT SECRET. By a Church of England Clergyman. (*Redway.* Crown 8vo, pp. 317. 5s. net.) If this Church of England

Clergyman has a parish to look after, we should like to know what the souls that are in it were about all the time that he and his wife were making an old French tea-table with three legs and a loose screw spin about and oracularly tell the gaping room that R. B.'s nickname at college was 'Peepy.' And if he has no parish, he surely is sent into this world, he and his wife, to do some work for God. Table-tilting may be an innocent amusement, but this man seems to make a life's serious business of it, and even gets the table to say solemnly that it 'may make men believe in God'! He admits there is a screw loose somewhere, but surely he ought to see that it is not in the table.

MIRACLES AND MODERN SPIRITUALISM. By Alfred Russel Wallace, D.C.L., LL.D., F.R.S. (*Redway*. Crown 8vo, pp. xx + 292. 5s. net.) This book may seem to be the same as the last, for it is on the same subject, but in reality it is wholly different. That which was child's play and actual tomfoolery there, is here science and philosophy. For Dr. Russel Wallace has a sense of the seriousness of life and of the serious God who gave it. And though his method of reaching belief in the miraculous is roundabout and most precarious, it is a method that may really reach it. In short, this is the scientific doctrine of certain strange psychological phenomena, which no sane person desires to ignore or belittle. But let them not waste our life or paralyse our faculty of faith in Christ.

PRESENT DAY TRACTS. Vol. VIII. (*R.T.S.* Crown 8vo. 2s. 6d.) The contents of this volume are (1) 'Life and Immortality,' by Dr. William Wright, M.A.; (2) 'Heredity and Personal Responsibility,' by the Rev. M. Kaufmann, M.A.; (3) 'Bible Revelation,' by Professor Redford; (4) 'The Historical Deluge,' by Sir William Dawson; (5) 'The Witness of the Jews to the Bible,' by the Rev. W. Burnet, M.A., and the Rev. A. Lukyn Williams, M.A.; (6) 'The Early Witness to the Four Gospels,' by the Rev. S. Walter Green, M.A. Thus the list is comprehensive, and the men are capable.

ON SERMON PREPARATION. By the Bishop of Ripon and others. (*Seeley*. Crown 8vo, pp. 230.) These papers were first published in the *Record*, and we read them every one with interest. They are the fruit of life's experience, ideals no doubt, but ideals that have been personally tried and found realisable. And how important a subject it is, and how neglected. *On Sermon Preparation* will at least reveal to us the things we have left undone. If there are perfectionists in the ministry, let them read this, and cry, 'I have sinned, and come short.'

THE MESSAGE OF HOPE. By the late R. W. Church. (*S.P.C.K.* Crown 8vo, pp. 175. 2s. 6d.) The cheapest and not the least delightful volume of Dean Church's sermons we have yet received. They are all Christmas sermons, and a prettier collection of Christmas sermons you never saw; so seriously happy they are, so soberly hopeful, while the publishers have caught their spirit and put it into the very binding.

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Scripture doctrine surely, compelling belief, if it is the Scripture doctrine you really desire to believe.

THE MILLENNIUM. By Senex. (*Stock.* Post 8vo, pp. 110.) 'Senex' is a post-millennarian, and he writes this little book to show that post-millennarianism is the doctrine of the Church of England. He also seeks to show, though that is by the way, that it is the doctrine of the New Testament.

THE APOSTOLIC AGE OF THE CHRISTIAN CHURCH. By Carl von Weizsäcker. (*Williams & Norgate.* Vol. ii. 8vo, pp. viii + 425. 10s. 6d.) Also, THE COMMUNION OF THE CHRISTIAN WITH GOD. By Willibald Herrmann. (*Williams & Norgate.* 8vo, pp. xvi + 261. 10s. 6d.) These are the most recent issues of the new series of the 'Theological Translation Library.' Dr. Weizsäcker's *Apostolic Age* needs no more than mere mention. It is the second volume, and the first was noticed fully. This, however, must be mentioned about it, that it contains two excellent indexes, the one of texts, the other of subjects. Thus the present volume is not only necessary to the completion of the work, but necessary also to make the first volume really serviceable. The translation has the same finish as that which was so greatly admired in the first volume, for Mr. Millar is one of the most conscientious and capable of our younger scholars.

Herrmann's *Communion* is heartily welcome. It is not, as it has been erroneously stated to be, the first Ritschlian work translated into English. Kaftan is some months before it, and Kaftan is not less representative than Herrmann. Nevertheless, Herrmann is heartily welcome. For English readers must know more of the School of Ritschl, and that cannot be accomplished by the publication of a single theological product of that School. If Kaftan's *Truth of the Christian Religion* has created an appetite for Herrmann, Herrmann's *Communion with God* will send some of us back to Kaftan, and we shall begin to see what Ritschlianism means. There is, of course, the obstacle of translation always. Sometimes it is insurmountable. But after a little trial, this translation goes smoothly enough, though it does not appear that Mr. Sandys Stanyon has mastered Herrmann's German as Mr. Ferries mastered Kaftan's. But, if we are to continue the comparison to the end, there is one great advantage Herrmann has over Kaftan, *he is less than half the size.* That is to say, Herrmann's *Communion with God* is found in one moderate English volume, Kaftan's *Truth of the Christian Religion* runs into two considerable volumes.

William Sanday.

By J. Vernon Bartlet, M.A., Mansfield College, Oxford.

II.

It remains now to indicate more explicitly the questions to which Professor Sanday has specially devoted himself, and in connexion with which we may yet look for fresh gifts from his pen. It would interest and amuse his younger admirers to learn that when Dr. Sanday began his career as author in 1872, his weak spot was, in Professor Westcott's judgment, *textual criticism.*[1] Since then how great the change! For at the present he has no living superior in all-round mastery of the varied branches of New Testament criticism. Of this several of the writings named in the Bibliography below will serve as reminders.

[1] See review in *Academy*, vol. iii.

But those who have worked at close quarters with him know best the ease and precision with which his mind moves in this sphere. Yet if he has a special *forte*, it is the complicated problem of the 'Western Text,' so ably thrown into relief by Dr. Hort in particular, and upon the solution of which any essential advance on Westcott and Hort's critical text most depends. This involves not only the earliest form of the Syriac version, now put in so interesting a position by the new Lewis Gospels, but also the scientific grouping of the various old Latin MSS. which fall into two main types, namely, 'European' and 'African.' And towards the solution of the question as to the

earliest form of the Old Latin version, no more solid work has been done than Dr. Sanday's discussion of the peculiarities and affinities of Codex Bobiensis (*k*), so ably edited by three Oxford scholars. In this direction, then, we may look for fresh fruits of his labours, not only on the biblical text used by Irenæus, but perhaps even on the mutual relations of the Eastern and Western branches of the second century text confusingly styled 'Western,' where it seems as if 'Early-Syrian' would be nearer the truth. The kindred topic of the origins of the New Testament Canon need but be noted in passing. It gave birth to his second considerable work (1876): and his matured views are presented in outline in the first of the Bampton Lectures for 1893.

Of recent years Dr. Sanday has been drawing nearer and nearer to another great subject, that of the origin and mutual relations of the Synoptic Gospels. His ripeness here betrays itself in several things that he has written. He is known for two things: first for his steady advocacy of the 'Two Document Theory' in opposition to those who rely simply on oral tradition; and next for his patient hopefulness over against those who despair of even an approximate solution. Nor need we relinquish the hope that ere long he may gather up again in some form the results of his continued studies, and help opinion to take yet another step towards the desired goal.

As to the Johannean Gospel, his papers in the *Expositor* (1891-92) prove that he is ever learning here also; and such learning may pass over into teaching at almost any time. Meanwhile, however, the traditions of his new chair are turning his studies in the direction of biblical theology and the history of doctrine, since his inaugural course of lectures has been on the Doctrine of the Trinity.

But the variety of his living interests has on occasion forced him into several other paths. Thus the two papers on the 'Origin of the Christian Ministry' are perhaps the best summary in English of the principles and present position of this most delicate but important subject. Characteristically enough, too, he there makes the first adequate acknowledgment coming from an English clergyman of the sterling service done by the late Dr. Hatch to the problem in hand.[1] For he has ever dared to cover with the ægis of his fair name, to which no party-title can ever be attached, the head of fellow-Churchmen, and even of fellow-Christians who do not conventionally rank as fellow-Churchmen, who, though discounted or ostracised as *personæ ingratæ* within the Christian Commonwealth, have yet seemed to him to deserve well of those who love truth and ensue it. Such courage is all too rare in men of sensitive nature, whose snare is to love peace at the expense of generosity and justice; and it stamps its possessor with a note of moral strength that adds indefinitely to the distinction of a man however distinguished already.

Quite recently, too, Dr. Sanday has blossomed out into set *conciones ad populum* on what may justly be termed burning questions of the day. As regards 'Biblical Criticism' and its bearing on inspiration, he has felt that one half of his professorial duty was 'to do what he could to help the public mind to clear itself in times of difficulty and perplexity.' And he has nobly risen to that duty both in his Bampton Lectures, and in the two volumes of discourses published in 1891–1892. In the latter of these he also essays to set the engrossing 'Social Movement' in the light of the genius of Christ's gospel, and to delimit the duties of the pulpit and the clergy to its importunate demands on their sympathy and aid. His central thought is that, 'the Christian teacher *is* called upon to enforce duties as duties; he is *not* called upon to claim or defend or champion rights as rights.' This latter task belongs rather to the sphere of citizenship, which was prior to the distinctive message of Christ, and which cannot as yet be treated as simply coextensive with the kingdom of God in its strict or proper sense (Rom. xiv. 17). No doubt this position, if baldly stated, is liable to be misconstrued; but let none thus judge of it till he has first perused the sermon itself.

It may be a fancy, but it is a harmless fancy, that sees in Dr. Sanday's recent flights into the regions of the higher synthetic or constructive thought, something like the outgrowing of an instinctive and, in the first instance, wholesome distrust of the speculative reason in man. That he should have refused to swallow German idealism or any other defiant *à priorism* in the days of his youth, and to run violently in the ways of Hegelian historiography of the Strauss or Tübingen type, is indeed a mercy.

[1] See also the frank, if discriminating, welcome given to Dr. Hatch's posthumous Hibbert Lectures in a University Sermon, printed in *Oracles of God* as Sermon ix.

But to suffer what he would playfully style his 'home-made philosophy' to be for ever cribbed and confined within the categories of Butlerian common sense, would surely be rather calamitous at a time when both the progress of biblical research and the stress of social miseries make a deep but discriminating realisation of the immanence, and not only the transcendence of God, the condition of a satisfyingly constructive view of things.[1] And it may be that, by the English method of ripening experience, a certain redressing of the balance between the philosophic and historic aspect of things may have gone on in a critico-historical mind, such as one may guess Dr. Sanday's by nature to be. Be this as it may, if the 'English school' of historic criticism, for which Dr. Sanday sometimes pleads,[2] shall always keep as open a mind to *all* serious aspects of theological research as he himself does in his present practice, we need have but little fear either of insularity or of small-minded absorption in the 'lower criticism' of form and detail. A masculine common sense, not without a saving sense of the humour of certain hyper-ingenuities that are the morbid growths of the absorbed academical mind—this as seen in our best English theology we should all join in fostering as our native *charisma*; only let us beware of keeping too much on the surface of things, a defect which Dr. Sanday faithfully notes even in certain aspects of Lightfoot's work.[3]

We have reserved to the last that which has evoked the present sketch. I mean his study of *Romans* taken as focus of the Pauline theology. The new commentary bears the marks of long digestion, and a lynx-eyed watchfulness for all that can guarantee a pure text and serve to restore the background against which the mighty letter once stood out clear and poignant. Without attempting to allow for the element due to the younger collaborator, where the main conception and outlines must needs run back into the lectures of Dean Ireland's Professor, one may say broadly that the strength of the commentary lies in the qualities that make the Introduction what it is, rather than those which make certain of the detached notes, those dealing with the more distinctively religious or Pauline ideas, what they are. This is of necessity a highly subjective judgment, seeing that the region in which such ideas move is one which ever opens upon the mystical; and here personal insight and personal experience come into play to a degree that makes even a comparison of notes most difficult. Perhaps, too, it is just here that a sacrifice of something must needs be made. One may seek, above all, to make things lucid or easily intelligible; but the intelligibility may be so fully adjusted to a modern English intellect (even by the aid of Jewish and Rabbinic notions) as to lose a certain inner affinity with the author's own mind and experience. The Pauline passion, the splendidly synthetic quality of the Pauline intuitions—in which the subjective and objective aspects coalesce with a mystic intimacy proper to the highest form of the religious consciousness—these one feels somehow to have evaded the analysis which leaves as product nothing more than the conception of Righteousness which seems to underlie the exegesis of the Epistle as a whole. Many secondary conceptions are worked out with admirable precision. But the distinctive Pauline experience, the inner side of the great Conversion which generated and ever penetrates the theology, this does not seem to speak to us out of the commentary as the same thing that from out the text touches our inmost being. If we be asked whether this is not an inevitable defect of any attempt at exegesis of such living words, we are not careful to answer directly. We only say, 'Let us beware of taking the exegesis as if it had got to the bottom of the text, or rather the experience that lives therein.' And if pressed further, we would reply, *Non omnia possumus omnes*, and recall the fine words of Dr. Hort touching the Pauline exegesis of his dear friend Lightfoot, when he remarks: 'Its prevailing character is masculine good sense unaccompanied by either the insight or the delusion of subtlety.'[4] *Mutatis mutandis*, this verdict seems to have a bearing on this great piece of modern exegesis. And if one be asked to point to an instance of the true kind of spiritual subtlety here desiderated by Hort, one might perhaps

[1] Reference may here be made to a University Sermon printed in the *Oxford Magazine* for October 24, 1894.

[2] E.g. *Two Present-Day Questions*, Preface, and Sermon I.

[3] *English Historical Review*, v. 212, 213, where he says: 'The ideal historian of this early period must, as it seems to me, be possessed with the idea of growth. He must be always searching after causes.'

[4] *Dict. of National Biography*. Similarly, Dr. Sanday says of Lightfoot (*Expositor*, third series, iv. 25): 'He is *too* clear; he reveals too much . . . "Suggestive" is not the word that we should apply to him,' as to Bengel.

point to his own Hulsean Lectures; only it is there applied to the Johannine rather than to the Pauline mysticism.

But after all, the works are no full index of the man. As to the delightful spell which his personality casts over all who approach him, very loyalty must seal one's lips. Of him, as for ourselves, it is enough to whisper, Ἡ ἀγάπη οὐκ ἀσχημονεῖ, and pass on to safer ground. But a few words in closing must be hazarded of his type of Churchmanship, at least as it appears to one who is, in a sense, of 'those without.' No man has been less identified with any party in his own Church. None dare claim him as their very own. He has affinities and points of contact with each and all; for he loves to dwell on the positive side of each, that whereby it inheres in the Head and shows somewhat of that many-sided fulness which goes to make up the 'full-grown manhood' in Christ. In my heart of hearts, I regard him as at least too good a Pauline to be other than at bottom an Evangelical in the large unencumbered sense in which that fine term contrasts, at home as abroad, with a self-styled Catholicism; but I am not anxious to narrow down his attitude by any term whose historic associations may seem to be exclusive of any good thing, least of all of the catholic spirit that says, 'Peace,' to 'all who love the Lord Jesus Christ in sincerity.' With his type of catholicity no instructed Evangelical will quarrel: that may be left to any clericals who have a mind to, if such there be. For has he not written these golden words:[1]—'The inquiries which have of late years been made into the early history of the Christian ministry seem to me to result in an Eirenicon between the Churches.' They 'do, I think, stand in the way of aggressive partisanship, but I do not see how they can shake a position deliberately taken up. Our confessional differences are indeed reflected in primitive Christianity, but not as mutually exclusive.' Let each, then, be fully persuaded in his own mind as to the 'more excellent way.' And has he not dedicated his Bampton Lectures, in terms that mark out the *media via* between ecclesiastical exclusiveness and indifferentism, a road that leaves large room alike for charity and for conscience:—'To the greater English Church, that is to all who sprung from the English race, by whatever name called, worship and adore Christ from the heart; to the greater English Church whose leader and, as it were, Standard-bearer I could wish that other and lesser English Church might be, whose orders I myself bear, and whose dutiful son I am.'

Were we, then, by way of summary to style him a 'living *eirenicon*' in our midst, I feel sure that none in Oxford would blame the word, save perhaps himself—and he only to qualify it with a deprecating smile and the Pauline 'not as though I had already attained.'

[1] *Expositor*, third series, vol. viii. 335.

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[2] Dr. Sanday has been a frequent contributor to the *Academy*, *Guardian*, *Expositor*, and, since 1887, the *Classical Review*; but it would be impossible to enumerate the reviews and articles in detail.

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Recent Foreign Theology.

Mirbt's 'History of the Papacy.'[1]

HERE is a volume we may set on our shelves alongside Hahns' *Symbols* and Hefele's *Councils*. It is of such books that Church History is made. Here there is no making, only the material, unless a man can supply the links between the paragraphs, and so weave his own story. It is the outcome of much labour, earnestly expended. Professor Mirbt has made a special study of his subject, and is the author of a learned monograph on Gregory VII. and the problems to which his position give rise. For this new work every student must be thankful. It gives what we have never had before, the opportunity of studying in one volume, at first hand, the development of the theory and practice of the Roman bishops' supremacy. To glance through the headings of the successive paragraphs is, in itself, a most suggestive lesson. Everything is here, from the first hints of Peter's occupancy of the chair, in the letters of Clement and Dionysius, to the encyclical letter of Leo XIII., June 1894. Where it is necessary for clearness, we have also the other side of the shield, *e.g.* the famous theses of Luther precede the Pope's answer to them. Very interesting are the various decrees with reference to the Jesuit Order. The text of all the extracts is carefully edited, and references given, while a list of the Popes, with their dates affixed, forms an Appendix.

The whole work is an object-lesson in that first requisite of all fruitful study—'Search the Sources.'

G. CURRIE MARTIN.

Reigate.

[1] *Sources for the History of the Papacy.* (Quellen zur Geschichte des Papsthums.) By Professor Carl Mirbt, Marburg. (Mohr, Freiburg and Leipzig, 1895, pp. 288.)

The Text of the Old Testament.

A PAMPHLET recently published at Munich (Ackermann), entitled *Analekten zur Textkritik des alten Testaments*, by Dr. Felix Perles, deserves some consideration at the hands of Old Testament scholars. It is in form the maiden work of the author, so he himself tells us, being presumably the dissertation for his doctor's degree; but the son of so distinguished a father as Dr. Joseph Perles must have had his attention called to this subject for several years, and has doubtless embodied in his essay many of the results to which his father had already been led. We are therefore justified in assuming that it is not altogether the work of a mere tyro.

The most interesting part of his paper is his study of abbreviations. Professor Driver has indeed already dealt briefly with this in his Notes on the Books of Samuel, but Dr. Perles finds—or thinks he finds—many more examples.

He examines, first of all, the external evidence for the existence of abbreviations. Of course

abbreviations meet us in almost every line of Rabbinic books, and an intolerable nuisance they are; but whether the custom is an old one, is a wholly different thing. He finds some reference to them in the Talmud. On the Maccabean and other coins we see something of the sort. Presumably for want of space, certain abbreviations became quite usual there. It would appear, too, that in manuscripts a few well-known words were indicated by their first letter only, especially the Tetragrammaton. An example of this may be seen in Jonah i. 9, where for the Hebrew *'ibri* the LXX reads δοῦλος Κυρίου, i.e. *'ebed Y*(ahveh). Compare, too, 1 Sam. iii. 13, where the difficult words *m'qall'lim lahem* are translated by the LXX κακολογοῦντες Θεόν, *i.e.* they read *lh*,' the Holy Name being in this case, as so often in later times, represented by H. Of the other words which, as he thinks, were often regularly abbreviated, *'erez* and *ḥinnam* are the most probable, and their abbreviation explains difficult readings in 2 Kings xiii. 20 and Ps. iii. 8. So, too, proper names seem to have been abbreviated, though on this subject Dr. Perles indulges in some rather wild emendations of the text of Canticles.

The copyists appear to have sometimes made strange mistakes in their endeavours to solve the problems presented by the several abbreviations, and even sometimes to have imagined an abbreviation where there really was none. So, for instance, it would appear that a copyist finding *'eth* in Judges xiii. 12 did not understand its construction (cf. Ps. cv. 19; Job vi. 17; 2 Chron. xxiv. 11), and so added a single letter, making of it the common word *'attah*.

Under the heading of Division of Words, Dr. Perles gives examples of two words having been wrongly made into one (Am. vi. 12), and, a much more frequent occurrence, of one word having been made into two. He is able here, he thinks, to add a new word to the Hebrew Lexicon, interpreting Job xxxvi. 33 of *'alolah*, 'a storm.' There is also the error of adding to the beginning of one word what truly belongs to the word preceding. So he suggests a striking emendation of a difficult phrase in Isa. viii. 14. Then there is the reverse error, joining the beginning of a word wrongly to the end of the preceding.

Under the head of matters of Grammar and Lexicon, he has many notes of interest. One of the most important is a new explanation of the famous passage in Job xix. 25, where instead of the words of our Authorized Version, 'He shall stand at the latter day,' or of the Revised Version, 'He shall stand up at the last,' he would read 'I know that my God liveth, and *a Surety outlives the dust*' (und ein Bürge überdauert den Staub). The idea of suretyship would certainly form a good parallel to that of the Goel. Whether, however, one is justified in giving to אַחֲרוֹן the meaning of the Rabbinic אחרא, is another question. Another, too, of his passages is interesting, Isa. lxi. 3, where he thinks that the word *shalom* has been omitted owing to a confusion of similar letters.

We have, perhaps, said enough to call the attention of our readers to Dr. Perles' pamphlet. Textual criticism is above all things an inductive science, and the force of an argument for a particular conjectural emendation of the text will depend chiefly on the possibility or otherwise of showing that it belongs to a wide series of similar passages. It is because Dr. Perles has done his best to do this, and to indicate some fresh lines on which our textual criticism of the Old Testament must proceed, that his work is valuable.

A. Lukyn Williams.

Guilden Morden, Cambs.

Dr. Salmond's 'Christian Doctrine of Immortality.'

By the Rev. J. Robinson Gregory.

The publication of this series of Cunningham Lectures has been expected long, but the volume was well worth waiting for. It is not too much to say that it is the only work in the English language that covers the whole ground in anything like a satisfactory manner. One is impressed by its thoroughness and its vigorous self-restraint. It omits nothing that properly belongs to its subject; it cannot be tempted into the diffusive and digressive. Another feature is its conspicuous candour. Dr. Salmond has no theory to defend. He investigates and expounds, and reaches his conclusions with severe impartiality. His known views on questions of 'the Higher Criticism' appear again and again. They are those generally associated with elastic notions of inspiration and with the rejection of the verbal authority of the Bible. It is true that these matters usually are referred to only to be dismissed as having little bearing upon the topic then in hand. But the fact that they are mentioned is sufficiently suggestive of a 'stream of tendency.' From this standpoint the conclusions reached are somewhat startling. On every conceivable question of principle the old 'orthodox' doctrine is found to be that of the Scriptures. It is not merely that Dr. Salmond sets himself to examine the teaching of the Bible as he might the opinions of uninspired writers; plainly he accepts that teaching as absolutely decisive. No hypothesis of accommodation, of development, of allegory, of esoteric revelation finds the least favour. Equally inadmissible, according to these Lectures, are considerations drawn from the emotions, from philosophical speculation, or from human ideas of that which begets divine benevolence and love. To throw oneself against the *zeit-geist* requires some courage and assured conviction; and in those days of loose thought, the resolute rejection of the irrelevant is at least refreshing. The volume, however, gives us more than an honest and judicial effort to arrive at truth, logical argument, and clear thought; behind all this lies wide knowledge, sound and minute scholarship, and a competent faculty of careful exposition—the ability to see and show a text in the light of its context.

In a certain sense the Lectures cover the whole ground of biblical eschatology. There is, perhaps, no part of it that they do not touch upon; though here and there, when the subject has less direct relation to the doctrine of Immortality, the treatment is rather meagre, as, for instance, that awarded to the Second Advent. But this seems necessitated by the very excellence of the method. In the end, of course, the doctrine of Immortality concerns itself mainly with future retribution and the destiny of the lost. And this is the inquiry of all others that needs to be settled, the one matter on which the Christian may entertain reasonable doubt. Obviously, from the very first this has loomed large in Dr. Salmond's mind, but it has exercised no undue influence.

The Christian doctrine of Immortality must be sought for mainly in the New Testament. But not only is the New Testament connected organically with the Old, it was also the most important factor in the religious thought of the Jews in the days of our Lord and His apostles. Between the last of the canonical prophets and those days an extra-canonical literature had sprung up. This must be examined in order to estimate its influence upon these current opinions. This literature, and indeed the Old Testament itself, carries traces of ideas and expressions springing from Gentile sources. Greek (and Latin) notions affected those to whom the apostles, especially St. Paul, spoke and wrote, and also their own modes of thought and expression. A survey of Gentile beliefs as to immortality and future retribution therefore becomes essential. For Dr. Salmond is certainly correct in the contention which he proves resistlessly and relentlessly, that the key to the significance of the terms used by our Lord and His apostles must be that which they bore in the minds of those who heard and read them. It is surprising how the mists disperse before this strong light, how much special pleading fails when tested by this principle. In itself it is not new, but it is applied with unusual acumen, and is strengthened by a well-nigh exhaustive research.

The survey is not limited to the aforesaid purpose. The title of Book First, *The Ethnic Pre-*

paration, indicates a much more comprehensive object. Here, again, the method justifies itself. The Christian doctrine could not adequately be displayed without some such demonstration of the universal demand for it, and of its superiority to all that went before it. Possibly the space and effort devoted to it may be deemed disproportionate, but the student of eschatology has desiderated long a concise, trustworthy, and sufficient exposition of the theories as to immortality held by non-Jewish and non-Christian religions. There is room for difference of judgment as to some of Dr. Salmond's findings, but he has studied, reproduced, and arranged all accessible information up to the latest date.

Five chapters deal with *The Old Testament Preparation*. Once more must be emphasised the candid and courageous thoroughness of the discussion. All the determinations are supported by forcible reasons, and maybe the concluding summary does not fall very far short of the highest point to which we fairly can carry the Old Testament faith in a future life. Still, I venture to suggest that less justice is done to the positive than to the negative aspect of the preparation. Whatever difficulty there is in correlating the faith and the despair, the shadowy conceptions and the definite trust, as much weight should be allowed to the one as to the other. The first should not be allowed to darken the second unless the second, in their turn, brighten the first. It is better, however, that each stands on its own merits. 'Thou shalt guide me by Thy counsel, and afterwards receive me to glory;' 'I shall be satisfied, when I awake, with Thy likeness'—surely rise almost to the Christian height of confidence in a future in the presence of God. A partial answer is that generations of Christian usage have read into the Psalms a meaning that they did not bear originally. I cannot now dispute this *seriatim*—indeed, it is, in a one-sided sense, partially true. But to me, at anyrate, it is an utter incredibility that the words which for unbroken centuries have voiced the sublimest hopes, the most glorious and assured aspirations of the Christian Church, can be deprived of all true reference to the things of God, concerning which they have spoken so continuously, so protractedly, so grandly. This may not be a scientific view of the case, though it has its value even from the standpoint of strict science. Nevertheless, as I think, it is the finding of the religious instinct—nay, of Christian common sense. Moreover, Dr. Salmond himself argues that the Hebrew hope of immortality rested upon faith,—'the substance of things hoped for, and the evidence of things not seen,'[1]—in the living and eternal God. *This* faith alone suffices to justify the more spiritual interpretations of the outbursts of hope and trust. Dr. Salmond speaks of *this* faith as 'cleaving to God, and to the certainty of His fellowship in the heavy present and in the dark Beyond, snatching glimpses of a gracious future, negativing death, and forecasting life by assuring itself of the communion of the Eternal. Do these phrases quite hang together? the *dark* Beyond; snatching glimpses; certainty of His fellowship; assurance of the communion of the Eternal! One cannot but wish that the lecturer had permitted the truths formulated in the latter phrases to have exercised a stronger influence over some of his expositions—scholarly and scientific though they be. The sections terminate with two highly suggestive and instructive paragraphs as to the comparative advantages and disadvantages of Judaism and Christianity in their relation to the future life.

The first step in the examination of the New Testament doctrine is to ascertain as precisely as possible the teaching of Christ Himself. With his accustomed strength and skill Dr. Salmond sets this forth lucidly, and decides its meaning according to the canon already noticed. For the righteous, a blissful immortality; for the wicked, eternal punishment,—these are the ultimate results. The sentence is pronounced by the Judge at the Great Assize, Jesus Christ, who shall return in person for that express purpose; but the issues of this present life are final; no hope of alteration is held out between death and judgment. And these are the only conclusions that can be come to by a fair and straightforward interpretation of our Lord's own words. How the calm force with which this is shown can be evaded or resisted can hardly be imagined.

The general apostolic doctrine, *i.e.* the doctrine other than Pauline, harmonises with that of the Gospels, as a broad but adequate study evinces. Even the Apocalypse, with a possible exception to be noted later on, takes up the same position. Then it is proved 'that in Paul's doctrine of the Future there is nothing that may not be connected

[1] Dr. Salmond quotes this definition in this connexion.

in principle with Christ's teaching, nothing in its most reasoned statements which may not be read as an exposition of some text furnished by those words of Paul's Master which are reported in the Gospels. This is the case even with the more occasional and peculiar points of his doctrine'; for example, his utterances respecting the resurrection-body and the transformation of 'us' that are alive and remain at Christ's coming. For space's sake, I must pass in silence the admirable treatment of Paul's doctrine of the Resurrection.

To the doctrines of the finality of the moral decisions of the present life, and of everlasting, are opposed those of Evangelisation in Hades, Conditional Immortality, and Universal Restoration. The first of these Dr. Salmond discourses in the section on *The General Apostolic Doctrine*; the second and third under the head of *Conclusions*. On both exegetical and grammatical grounds Dr. Salmond holds that the preaching to the spirits in prison was performed by the Holy Spirit whilst the ark was actually a-building. For a similar reason he thinks that the preaching to the dead occurred whilst they were living. But he is unable, in either case, to say more than that the balance of probabilities inclines in favour of the interpretation chosen. 'The conclusion to which we are led by a careful consideration of the terms of these two paragraphs, the connexions in which they stand, and the purposes for which they are introduced in this plain and practical epistle, is that they give no sufficient ground for ascribing to Peter the doctrine of an extension of opportunity into the other world.' Reluctantly, though not on absolutely the same grounds, I am compelled to assent to this. Still these texts do suggest a faint possibility which may bring immense relief to both intellect and heart.

The treatment of Annihilationism leaves little to be desired. The space occupied is small, but the result is decisive. Rather curiously, an admission previously made is overlooked. Commenting on the Apocalypse, Dr. Salmond states as tenable the notion that one part of it teaches the absolute annihilation of the finally impenitent. As this is one of the strongest points in favour of the hypothesis combated, the omission is regrettable. Restorationism is opposed alike to the Scriptures, correct views of human nature, and to the very philosophy on which it chiefly, though not nominally, relies. The manner in which the most trusted texts of Universalism are manifested to be explained and limited by their context is masterly, though one would fain hope that the limitation is applied somewhat too vigorously. Yet it would not be easy to defend the expansion in terms of strict exegesis or logic. The replies to the *à priori* arguments are keen and forceful, particularly the reference to 'the majesty of Love,' and, if they are not quite convincing, it is because, where the emotions are concerned, an appeal cannot but be made from cold reason to a tribunal of very indefinite authority. But there is that in the arguments advanced that may well 'set' the most assured Universalist 'in a muse.' Apart from Revelation, the most powerful objection to Universalism is that it does violence to the human will, and thereby defeats its own end. Its aim could be accomplished only at the price of the destruction of the most essential of human faculties. The most tempting method of avoiding the moral and intellectual difficulties is by means of the ingenious hypothesis of insoluble antinomies. Rather more might be said for it than the lecturer allows, but he is clearly right in demanding that Restorationism should be proved to possess a biblical basis before the hypothesis should be entertained, save as a mere speculation.

The case of the heathen and of those to whom this life may not have afforded an adequate probation is discussed in connexion with Universalism, and not, as one would have expected, with Evangelisation in Hades. Dr. Salmond simply indicates the lines whereon he would solve the problem—judgment according to what a man hath, and not according to what he hath not; degrees of reward and of punishment; progress according to character beyond the grave. 'The decisive matter is the trend of life unto which we enter that future. The mercy of God extends to the last hour of life. The grace of God may be efficacious with many as it was with the robber on the cross. Death itself may be their purgatory.' All this is true, important, weighty. It is much more satisfactory with regard to those who have heard the gospel than with regard to those who have not. But whether we can forecast His ways or not, the Judge of all the earth will do right. As Dr. Salmond reminds us in the noble paragraph with which this volume concludes, the Christian Revelation is not given 'to utter all the secrets of another world.'

It will be many a long day before this series of Cunningham Lectures ceases to hold a foremost place in eschatology. At present it is *the* book for the professional student. It is a treatise on scientific theology, not a collection of sermons. Hence there is little room for glow or for the display of feeling. At times the stern logic approaches the appalling. Yet once and again there are sentences and undertones that tell of that which lies too deep for words.

Sermonettes on the Golden Texts.

By the Rev. R. C. Ford, M.A., Grimsby.

The Final Authority.

'This is My beloved Son: hear Him.'—Luke ix. 35.

When the disciples awakened from their drowsiness, they beheld Moses and Elijah talking with the Saviour. Then suddenly a cloud overshadowed them, and from the cloud a voice proclaimed, 'This is My beloved Son: hear Him.' And the cloud disappeared, leaving visible 'Jesus only.' Such a voice was heard by Jesus after each step taken in His voluntary humiliation: at His baptism, when He dedicated Himself to a life of sacrifice; here at His transfiguration, following the announcement of His approaching passion; and again when He renewed His vow of self-dedication, as recorded in John xii. Thus each step in His humiliation is also a step in His exaltation. The utterance in our text indicates the high-water mark of exaltation. The absolute supremacy of the Man of Nazareth is here proclaimed.

I. Christ the Culmination of Prophecy.—There appears to be a reference here to the words of Deut. xviii.: 'The Lord thy God will raise up unto thee a Prophet from the midst of thee; unto Him shall ye hearken.' Criticism will at least allow that this passage 'includes a reference to the ideal prophet, in Whom the line of individual prophets should culminate, and Who should exhibit the characteristics of the prophet in their fullest perfection.' So the representatives of law and prophecy pass away, and Jesus alone remains as the last and highest of the order. The attention which has hitherto been paid to them is henceforth to be transferred to Him. That this is the interpretation which the disciples put upon the incident seems clear from the words of Peter's second epistle. His use of the words 'tabernacle' and 'decease' shows that the memories of the Transfiguration are influencing his thoughts, as also his reference to the light shining in a dark place. For him the Transfiguration made the word of prophecy more sure. In pointing to Christ it at once fulfilled its mission, exhausted its significance, and confirmed its message.

II. Christ the possessor of Divine Truth.—The prophets always spoke of themselves as being 'servants of God.' They delivered only such messages as they were commissioned to bear. They but dimly comprehend their Lord's will. Christ's relationship to God is that of a much-loved Son. To a servant, however much trusted, some reserve is inevitable, but between Father and beloved Son no secrets exist. Perfect knowledge can only be where there is fulness of love, and that is only found between the Father and the Eternal Son. When the disciples desired to know who should betray Christ, their spokesman, Peter, beckoned to the disciple whom Jesus loved, who leaned upon His bosom, and to whom Christ made it known. But Christ dwells perpetually in the bosom of the Father, and all truth is made known unto Him.

III. Christ the Heir to God's Lordship.—Christ is 'God's Son whom He hath appointed heir of all things.' As a Son He has the authority which belongs to sonship. The knowledge which is revealed to Him is for the purpose of enabling Him better to accomplish God's plans. The highest duty, therefore, which men can perform is to believe on God's well-beloved Son, and acknowledge His authority.

IV. The Consequent attitude which becomes Disciples.—When Christ speaks, through Him God makes known the Truth, His Will. To hear is not merely to listen, but to receive with obedience. It is to accept the word of Christ as the final authority on all disputed questions, either of belief or conduct. Some things He says

are painful. Peter had but just answered Christ's announcement of His approaching death, by telling Him that this should not be unto Him. But the voice says, 'Hear Him.' The writer of the Epistle to the Hebrews says that God spoke to our fathers in the prophets, but that having spoken to us through His Son, we ought to give the more earnest heed to the things that were spoken. For us, therefore, Christ is the Source of all truth, and the Guide of all conduct.

Neighbour-Love.

'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.'—LUKE. x. 27.

THE lesson in connexion with this text being the parable of the Good Samaritan, it is evident that the last clause of the verse is that intended to be emphasised. Seven months ago we had the same text as a summary of the lesson on the Ten Commandments, and then no clause needed special emphasis. This last clause is of more practical importance, since it provides us with a test of our fulfilment of the whole. In attempting to fulfil the whole our difficulties are vague, but with regard to the last clause they are measurable. The text tells us what true charity, neighbour-love, is.

I. ITS SOURCE.—Love to God is the first great commandment, both in order of importance and in origin. It is the love from which all other love springs, and in proportion to its increase will be the increase of neighbour-love. 'Love is of God, and everyone that loveth is born of God. He that loveth not knoweth not God, for God is love.' Love to man may exist apart from love to God, but only for a short time, as a flower lives when cut from the plant. Those who would make all religion to consist in philanthropy ignore this vital truth. Sooner or later selfishness would reassert its sway, if love to God did not reign supreme. Love to God is the spring: love to man the pool which it fills. The more abundant the fountain the fuller and fresher the pool; but if the spring be dried the pool will become first fetid and stagnant, and then will evaporate.

II. ITS OBJECT: 'THY NEIGHBOUR.'—The parable of the lesson is an illustration of the word 'neighbour.' The Jew regarded it as the opposite of enemy. 'Thou shalt love thy neighbour and hate thine enemy.' The purpose of the parable is to show that a true man will find no difficulty in interpreting the word. If lawyer, priest, and Levite were ignorant of its meaning, a half-heathen Samaritan was not. That the lawyer should seek to limit love, showed his ignorance of its nature. Paul exhibited a better understanding when he said, 'As we have therefore opportunity let us do good to all men, especially unto them who are of the household of faith.' With whomsoever God brings us into such relationship that it is possible for us to show love, he is our neighbour, even though he live in another province, speak another tongue, and profess a different religion.

III. ITS MEASURE: 'AS THYSELF.'—Here is a standard by which to measure our charity. A true self-love is presupposed, and made the standard of all neighbour-love.

> To thine ownself be true,
> Thou canst not then be false to any man.

This self-love is not selfishness, for the highest good of self and neighbour are indissolubly linked together. The love of God for us was of this order. In giving Himself He was not untrue to His divine nature. Our love to our neighbour must know but one limit—we must not sacrifice character. Possessions may have to go: 'Sell all thou hast and give to the poor.' Comfort may need to be sacrificed: 'I will gladly spend and be spent for you.' Reputation may need to be risked, as when Paul was esteemed a fool. But no motive can be sufficient to justify one in sinning to show love for another. This is the limit, but the only limit, of sacrifice prompted by neighbour-love.

IV. ITS OBLIGATION: 'THOU SHALT.'—Unless there be qualities which call forth our love how is it possible to obey? Love is not within one's control, and neighbours are not always lovable. Yet the text says that the obligation is imperative. For answer we go back to the first part of the text. God is lovable, and contemplation of His love to us cannot but awaken our love to Him. Our neighbours are made in His image. When we recognise the image we cannot but love. Nor does God love unworthily. He loves not the sin and defilement, but the unrealised ideal concealed by the sin. The mother recognises the injured child knocked down by the passing vehicle, and

covered with filth and blood. The command thus becomes one to seek to make manifest that which is most Godlike and lovable in our neighbour. This is neither an inconsistent nor unreasonable command. Moreover, all 'God's biddings are enablings.' If you cannot love at first, act as if you did love, and you will awaken love.

Prevailing Prayer.

'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.'—LUKE xi. 9.

LUKE was a more orderly historian than Matthew. In Matthew's Gospel the words of the text occur in the midst of a collection of the sayings of Christ. Luke makes their significance clearer by showing that they are Christ's application of the parable of the friend who came at midnight to beg three loaves from his sleeping neighbour. Through the narrow, dark streets of the eastern town he gropes his way, feeling along the wall for the door, having found which he makes the night air resound with his knocking, until for very peace' sake the host arises and gives him all he asks. That, says Christ, quoting the words of the text, is the way to pray.

I. PRAYER DOES PREVAIL WITH GOD.—The statement is very positive. To strengthen our faith we are asked to remember how successful we may be in gaining our requests from unwilling earthly friends. If importunity can prevail with an unwilling neighbour, how much more with a loving Father. All prayers are not consciously directed to God. Perhaps it is in answer to unconscious prayers that God makes His sun to shine on the just and on the unjust. It is a serious thing to be assured that our prayers are answered. The wicked seem indeed to have their prayers most literally answered. 'They have more than heart could wish.' Even *their* prayers prevail.

But God interprets the prayers of His children. When Elijah prayed, 'Lord, take away my life,' he meant, 'Take away my misery.' God answered his prayer, but did not take his life. At first the answer may seen disappointing, until we learn to view matters from God's standpoint.

These words dispose of the objection that prayer is only answered in the sense of bringing our wills into harmony with God's, without changing the course of events. A poor woman besought Buddha to restore her dead child. He said she must first bring a tola seed from some house where death had not entered. She commenced her search joyfully, but ended it wearily, as Buddha's meaning dawned on her. That is not God's way of answering prayer. We have Christ's authoritative statement, and the verdict of experience to the contrary.

II. PRAYER WHICH GAINS THE BEST BLESSINGS MUST BE IMPORTUNATE.—The necessity of importunity is shown by the thrice-repeated injunction. The parable shows that success was achieved solely by the same quality in the prayer. Had the friend been easily put off with a refusal his request would not have been granted. To fervent and importunate prayer remarkable answers have been given. Thus, Abraham's prayer for Sodom was answered; and had he asked more, more might have been granted. His importunity failed before God's willingness was exhausted. At Christ's baptism heaven's gate was opened in answer to the knocking of His prayer. Historical instances are the relief of Orleans when besieged by the Huns, and the prayer of the rector of Haworth (quoted in Farrar's *Second Book of Kings*).

The secret of many unanswered prayers is the laziness and lack of earnestness with which we pray. We have not enough of the spirit of the Saviour, who 'being in an agony prayed more earnestly.' Lack of importunity means that our desires are weak, or our expectations small. When the disciples who were praying for Peter's release heard his knock at the door they were terrified, and told Rhoda she must be mad, and when they saw Peter himself they thought it must be his angel. There is a rebellious importunity which knows no submission. With all His earnestness Christ nevertheless prayed, 'Not My will, but Thine be done.'

III. PREVAILING PRAYER MUST USE THE MEANS.—Prayer is not a labour-saving device. The man in the parable did all that lay in his power. Cromwell's Ironsides were praying men, but the time they spent in prayer was abstracted from sleep or pleasure rather than from drill. The familiar proverb is true which says that 'God helps those who help themselves.' It is an insult to God to ask Him to do for us what He has given us power to do for ourselves. We may ask Him to guide our judgments, strengthen our arms, and bless our efforts. God interposes when our efforts fail. Let

us avail ourselves more of this precious privilege. If we prayed half as well as we fulfil many other duties our lives would be happier and more successful.

The Craving for Excitement, and its True Satisfaction.

'Be not drunken with wine, wherein is riot, but be filled with the Spirit.'—EPHESIANS v. 18.

WATCHING is always a more trying duty than working. If it be long continued, 'hope deferred maketh the heart sick.' Many evils arise because 'my Lord delayeth His coming.' It is those who say, 'Where is the promise of His coming?' who become scoffers walking after their own lusts.

I. CRAVING FOR EXCITEMENT IS NATURAL.—Nothing is so hard to bear as monotony. All crave new experiences—

> Yearning for the large excitement which the coming years would yield,
> Eager-hearted as a boy when first he leaves his father's field.
> . . . better men should perish one by one,
> Than that earth should stand at gaze, like Joshua's moon in Ajalon.

The youth wants to end the days of restraint, and taste the fuller experiences of manhood; the man to move in a larger sphere, and touch life at more points than present circumstances allow. Many affect to have tried all experience, and such speak in a hopeless way, as if it were a great calamity to them to have discovered that there is nothing new under the sun.

II. THIS CRAVING IS ESPECIALLY FELT IN TIMES OF ENFORCED IDLENESS.—It was to pass away the time that the steward began to eat and drink with the drunken. A natural outlet for his energies seeming to be denied, he gave way to the pleasures of riotous excitement. When a man retires from the excitements of business his health suffers, unless some new excitement be substituted for the old. Those whose eager anticipation of the immediate return of their Lord was disappointed found duty too monotonous, and so turned for stimulus to sensual excitement.

III. WORLDLY EXCITEMENT MINISTERS TO SUCH CRAVING.—The commonest of such excitements is that of strong drink. It is yielded to because of the promise it offers of fuller experience and swifter flow of the blood. All life seems richer and more varied under the stimulus of wine. Restraining barriers seem to be broken down, and all that life can give appears to be bestowed. Lust and gambling make the same tempting offer. Soldier, traveller, politician, merchant may all engage in their several callings in the same spirit. There is the constant temptation to go beyond bounds, and enjoy novel experiences. The nectar of the gods seems to have been discovered.

IV. THE HELP PROMISED BY WORLDLY EXCITEMENT IS DELUSIVE.—Though the devil promises to impart many precious secrets and exalted experiences the end is always disappointing. His devotees, thinking they are just about to scale the heights of the gods, suddenly find themselves degraded to the level of the beasts. Each new enjoyment is found to have been purchased at the cost of the capacity for future enjoyment. The promise was freedom from bondage: the end is a more degrading bondage, until sin is committed long after painful experience has convinced that no exaltation need be expected.

V. SPIRITUAL EXCITEMENT PROVES A REAL SATISFACTION.—This is the excitement enjoyed by God's heroes. It was foretold of John the Baptist, 'He shall drink no wine, nor strong drink; and he shall be filled with the Spirit.' John's bravery was not 'Dutch courage.' Where the Holy Spirit comes there is fuller life. At Pentecost it reached the height of ecstasy, so that onlookers said, 'These men are filled with new wine.' A Spirit-filled life is likest His who did His most wondrous deeds because the Spirit of the Lord was upon Him. What Christ was to His disciples in the days of His flesh, that the Holy Spirit is to us. He whispers in our ears the exhilarating secrets of the kingdom of God.

VI. SPIRITUAL EXCITEMENT IS AN ANTIDOTE TO WORLDLY EXCITEMENT.—The trouble with the Ephesians was not the wine, but the dull heart and life in which was a God-implanted craving for stimulus. For those who had sought satisfaction in worldly excitement the only hope was to be filled with a stronger, intenser, more absorbing excitement, caused by the control of the Spirit of God. Those whose hearts were still dull and aching could best save themselves by opening the door to the Spirit of God. The injunction is not unreasonable, since God has promised to give the Holy Spirit to them that ask Him, and Christ has promised to send another Comforter, even the Holy Ghost.

Confessing Christ.

'Whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God.'—LUKE xii. 8.

IF in some way our acknowledgment in heaven by Christ depends on our acknowledgment of Him before men, it is important that we should gain a clear understanding of what is meant by confessing Christ.

I. WHAT IS CONFESSION OF CHRIST.—For the first disciples it meant the avowal that a crucified Jew was the promised Messiah, and the Saviour of the world. It meant that they could only think of God as Jesus had revealed Him to them, and that their whole speech and conduct must continually testify how totally they were opposed to the world's opinion of God and Jesus. Thus for us confession of Christ is the taking of such steps as shall make it evident that we implicitly acknowledge the lordship of Jesus. By such acknowledgment in speech and deed we glorify God in our bodies and our spirits. 'With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' Confession is not a mere matter of words, yet words are an important part of it. Deed and speech are combined when we confess Christ by joining His Church. By that act we take a definite step, publicly avowing our allegiance. We rank ourselves with Christ's people.

II. THE DIFFICULTIES ATTENDANT UPON CONFESSION OF CHRIST.—The connection in which these words appear indicates that Christ understands how hard it may be to confess Him. He therefore strengthens our courage by a promise and a warning. In other days confession was full of danger, and in some lands, particularly Mohammedan, there is still danger. In Augustine's *Confessions* it is told how Victorinus would be a secret disciple, but when he told Simplicianus of his discipleship, the reply was that he would not believe it until he had heard him confess it in church. For a long time he wavered, from fear, asking, 'Do walls, then, make the Christian?' until the words of our text came to his mind, when he boldly went to the church and publicly confessed Christ as his Lord. In our day and country national reserve has to be striven against. The Mohammedan will spread his prayer-carpet in the midst of the market to offer his devotions, but we shun to openly display our hearts. Such reserve is easily carried to the verge of disloyalty. That man is considered a bore who will persist in talking of Christ. Fears arising from our own condition of heart and life may make confession difficult. Some fear they will not be able to live up to their confession, or are conscious of sin which they are not prepared to relinquish, and fear to add the guilt of hypocrisy to their other sins. Others, forgetful of Scripture, think it not necessary to salvation, as if a man could be in a saved condition, and not want to follow Christ.

III. THE MOTIVE FOR SUCH CONFESSION.—Christ clearly desires it. If we comprehend the greatness of the salvation He has wrought for us the love of Christ will constrain us to show our gratitude. Urged by the proconsul to reproach Christ, Polycarp boldly confessed Him. 'Eighty and six years have I now served Him . . . how can I blaspheme my King and my Saviour?' Loyalty to our own convictions should move us. If they are worth holding, they are worth proclaiming. No true man will be ashamed of his colours. The possession of common convictions should lead to confession for the sake of the brotherhood. Moses sacrificed much to unite with a horde of slaves, yet his inmost convictions were with them rather than with the Egyptian courtiers. Compassion for the lost should prompt us to confess Christ. If our faith is a gain to us, a like faith will be so to them. The greatest blessing we can confer on a bewildered age is to earnestly utter our convictions. They point men to a rock in the restless sea of doubt.

IV. THE REWARD OF SUCH CONFESSION.—Christ is now on His trial before men, and our testimony is likely to influence the verdict. But another trial also proceeds in the courts of heaven, and we are at the bar of judgment. According to our testimony of Christ here, is His testimony of us there. Thus by our confession or our cowardice we are pronouncing judgment on ourselves. 'If we suffer we shall also reign with Him: if we deny Him, He also will deny us.'

Contributions and Comments.

Light and Shade.

Sometimes I see
One hill all golden in the sunshine lie,
Another shadowed 'neath the noonday sky
That bears no cloud its blight to be.

And so it seems
Like you and me beneath Time's changing smile,
The light is lingering with you awhile,
And I am left to my dark dreams.

Our day is fair
With phantom light and shade, life's painted scene
Is lovely with the dark that lies between
The slopes of sunshine here and there.

Sarah Robertson Matheson.

The Galatians of St. Paul's Epistle.

I believe that Professor Findlay will feel it to be more friendly, if I make some reply to his last Note, than if I pass it in silence. He knows, as I do, that we are both seekers after truth, and both conscious of the difficulty of attaining it.

1. I have placed Galatians nearer in time to Thessalonians than to Romans, as he says; but I do not admit that I have placed it nearer in circumstances (as he also says). All minds develop, not evenly at a definite rate per month or per annum, but by leaps at varying intervals. I have tried to bring out that the Corinthian residence was one of the critical periods in Paul's developments (*St. Paul*, pp. 252, 255, 260). But not merely does that great step divide Thessalonians from Galatians; in the interval that separated these epistles, he had also learned that his loyal acceptance of the apostolic decree, and his deliverance of it to his own Churches (for I take xvi. 4 as a general statement of his regular principle of action at this period, *St. Paul*, p. 182), were exposing his action to a misconstruction that was both personally galling and religiously dangerous. This he learned through the report of the envoy who brought him news from Galatia (*St. Paul*, p. 190). Thus Galatians is separated from Thessalonians by a gap far broader and deeper than would be indicated by the mere lapse of time—more widely, so far as I may judge, than it is separated from Philippians, or even from 2 Timothy. Mere time, I repeat, is no standard in such matters: for example, there seems to me a broader and deeper gap between Titus or 1 Timothy and the earlier groups, than lies between 2 Timothy and these groups. Hence we should regard as deceptive all arguments that infer chronological order purely from considerations of religious or philosophical position and thought; and such is the character of all the arguments on which Lightfoot and Professor Findlay rely in placing Galatians close in time to Romans. The experience of the many scholars who have tried to deduce chronological results from a study of Plato would alone be sufficient to show how deceptive, as well as how alluring, such attempts are. The Paulinists should take warning from the Platonists. In great excitation of feeling, the mind often transcends itself and leaps forward for the moment; and Galatians beyond all other epistles was written in such a state of excitement. I see no proof, and no probability, that any critical step in Paul's development occurred in the course of his third journey. I think he came from Corinth to Jerusalem matured in his thought and in his plans, having his eye already fixed on Ephesus as the missing link in his unified and articulated Church, with its stages in Corinth, Pisidian Antioch, Syrian Antioch, and its head in Jerusalem. On his way from Jerusalem back to Ephesus he received the Galatian report, learned of a practical danger that was always likely to arise from seeming compromise in carrying out the principle of freedom, and wrote Galatians. Steadily throughout his stay in Galatia, Asia, Macedonia, and Achaia, 53–57 (or 54–58, Lightfoot), he carried out the same principles and system as he embodied in Galatians.

I cannot here dwell on certain facts that seem to me earlier in Galatians than in Corinthians or Romans, *e.g.* the use of the term *Ekklesia* (*St. Paul*, p. 127). But the omission of any reference to the contribution seems to me alone sufficient to suggest that that scheme was not as yet inaugurated; I believe it was inaugurated by Paul personally

while in Galatia, about two or three months after he wrote the letter (1 Cor. xvi. 1), and became his central idea in his practical work for connecting his Churches closely with Jerusalem, and with each other. Professor Findlay would explain the omission by supposing that 'the region was lost to the Pauline mission'; and now he further admits that it would be better 'to concentrate the defence of the old North-Galatian hypothesis upon the western region of North Galatia surrounding Pessinus, and immediately contiguous to Phrygia.' Now let us glance at the subsequent history of that region. Years before I began to study this subject minutely, and when I was still a devoted 'North-Galatian,' I said of the Galatian bishopric Petinessos (between Pessinus and Iconium) in the third and fourth century, that it 'was equally ignorant of Greek and of Christianity' (*Zeitschr. f. vergleich. Sprachf., N.F.* viii. p. 383). Briefly, I may say about the district as a whole that I find no evidence of Christianity in it earlier than the fifth century except in Juliopolis (which in Paul's time, and long after, was part of Bithynia); and the earliest martyrs whose worship I can trace in the neighbourhood of Juliopolis are Gemellus (of Ancyra), Antiochus and Plato (of Ancyra), Sergius and Bacchus (of North Syria), and Heuretos (unknown). As a historical opinion, I should say that the last districts in Asia Minor to acquire any knowledge of Christianity were this western district of North Galatia and the inner parts of Paphlagonia.

Why does Professor Findlay assume that Phrygia in Acts xvi. 6 has the popular ethnical sense? I have used my best endeavour to bring out clearly that it is here used, not in the ethnical sense, but in the Roman political sense as a division of the province Galatia (*St. Paul*, p. 104).

Since my previous letter was written, I have had the pleasure of reading Professor Findlay's arguments as stated by himself in his *Epistles of Paul*.

W. M. Ramsay.

The University, Aberdeen.

Dr. Romanes as 'Physicus.'

As you refer in last number to the surprise with which many received the announcement that Dr. Romanes was the author of *A Candid Examination of Theism*, by 'Physicus,' perhaps you will give me the satisfaction of saying that so early as 1883, in the Appendix to my book on *Does God answer Prayer?* I pointed out Mr. Romanes as its author. To this conclusion I was led from a comparison of his Burney Prize Essay on *Christian Prayer and General Laws* with the *Candid Examination*. My words were these: 'There can be little doubt, from a careful comparison of the two volumes, as to style, statement, and method, that *A Candid Examination of Theism*, by "Physicus," is by the same author; and if this is so, it is evident that his apology for prayer has not long satisfied himself' (pp. 259, 260).

As to the time when he wrote the essay on Theism, Canon Gore is mistaken in assigning it to so late a date as 1876. Mr. Romanes expressly states in his preface that the essay was written *before* the publication of Mr. J. S. Mill's *Essays on Theism*, and that all his references to that work were *insertions* in his already completed essay. Now these essays of Mr. Mill were published in 1874, the same year in which Mr. Romanes issued his book on Prayer. We are shut up, I think, to the conclusion that, when he issued his apology for Prayer, he had his essay on Theism in whole or in part in his desk.

It was my good fortune, moreover, to hear Mr. Romanes at the meeting of the British Association in Dublin in 1878, not only when he gave one of the evening lectures on 'Animal Intelligence,' but also when he spoke in the sectional meetings more extemporaneously. I recollect how his anti-theological spirit came out strongly on these occasions, and how he insisted on the theologians, of whom there was a considerable sprinkling in the audience, as the meetings were held in Trinity College, being now bound to bow to *Law* as being, after all, supreme. The impression he then produced was what his writings have since confirmed, that while a keen observer of intelligence in its incipient stages, he was out of his element when proposing to deal with philosophic questions. I read his essay on Theism in 1879, and, on looking over the marginalia then written, I see that I had come to regard it as mainly a logomachy, which settled nothing. I was confirmed in this opinion when, in 1880, I came upon Professor Borden P. Bowne's *Studies in Theism* in one of the book-stores of America, and found this acutest thinker in America expressing the same judgment on Mr. Romanes' work.

I have no desire to minimise the importance of Dr. Romanes' return to the Christian faith, or of his testimony to Mr. Gulick's scientific attainments; but it is only right that his pretentious disquisitions on Prayer and on Theism should be estimated at their proper value. Neither volume will do much to stagger a careful thinker on the themes with which they deal.

ROB. M'CHEYNE EDGAR.

Dublin.

Malachi i. 11.

I.

I MUST thank Professor Marshall for his reply. My comments on it have been delayed by weak health and pressure of other work. 'Authorized' was, as he supposed, a slip of the pen for 'Revised.'

A clear case of 'copula omitted between an adjective and its noun, in which the future auxiliary can be *legitimately* inserted,' is naturally difficult to adduce, partly because adjectives themselves are comparatively rare in our small collection of Hebrew literature. Nouns and participles occur, where the English idiom prefers an adjective. But this fact agrees with another well-known fact, that nouns, adjectives, pronouns, and participles belong to what has been called the 'noun-class.' Why, then, should we assume that a rule forbidding a certain translation applies to the case (1) of noun + adjective *sine copula*, which does not apply to the three other cases of noun + noun, noun + pronoun, and noun + (?) participle, with similar ellipses? Hence, I think that there is a real analogy between 'My name . . . great (Mal. i. 12) and, *e.g.*, 'His waters . . . sure' (Isa. xxxiii. 16), although in the latter instance a participle is used in the Hebrew. If we had as many instances in the Hebrew Bible of noun + adjective, as we have of the other combinations mentioned above, I might apply Professor Marshall's test.

But in one clause of this passage, participles are used. 'Incense (*is* or *shall be*) offered' מְקֻטָּר מְנֻשָּׁא. מְנֻשָּׁא is expressly said by Rosenmuller to be expressive of the *future*. Gesenius, § 134 (Roediger's edition, by Davies), also says, 'The participles, both active and passive, . . . can express all the tenses.' Isa. v. 5; Gen. xv. 14, xix. 13, xli. 25; 1 Kings i. 14, are quoted. And even if מְנֻשָּׁא is taken as the Latin participle or gerundive in *-ndus*, I still claim that 'ought to be—should be—must be—offered' cannot mean that incense (either material or spiritual) *was at that time* being offered to God 'in every place.' And this bears on the ellipses in the other clauses.

Authorities would count for little if I were arguing that the A.V. *must* be right, and the R.V. *must* be wrong. But I have not in either of my letters taken up this position. Keil says, 'Both explanations' (*i.e.* the present and the future) 'are admissible on grammatical grounds.' The R.V. margin implies the same opinion. Many good Hebraists, both old and modern, have agreed with the A.V. 'The great weight is to be given to the LXX and Vulgate, for the latter frequently follows the former, and the actual state of affairs, with Jewish colonies in Egypt and other places, might well influence the LXX when Malachi was translated.

GEORGE FARMER.

Hartlip Vicarage, Sittingbourne.

II.

I am glad to see Mr. Farmer's paper, though I have very little more to add. Mr. Farmer has not complied with my requirement, alleging, as the reason, that 'adjectives are comparatively rare in our small collection of Hebrew literature.' This statement is somewhat misleading. It is true that, speaking generally, adjectives are more rare in Hebrew than in English; but the difference lies in the *attributive* use of the adjective, as, *e.g.*, Hebrew prefers to say 'a vessel of wood' rather than a 'wooden vessel.' In the *predicative* use of adjectives, which occurs in the case before us, the English and Hebrew idioms are very similar.

As to what Mr. Farmer says in reference to the applicability of my requirement to 'noun + noun *sine copula*, noun + pronoun, and noun + participle,' it simply needs that we should make our law more comprehensive, thus: Whenever, in Hebrew, the noun, pronoun, or adjective is used predicatively, and the copula is omitted, the ellipsis is, in English, to be supplied by the *present* tense, unless some verb in the sentence clearly intimates the time-order to be future or past. The participle is a little more elastic, but it is never translated by the future, unless the context clearly demands it. Normally, it is present. In a verse,

therefore, which, like Mal. i. 11, contains no indication of time demanding any deviation from normal usage, the omitted copula with both adjective and participle must be in the present tense.

J. T. MARSHALL.

Manchester.

The Divine Sufficiency.

A NOTE ON HOS. XIV. 8.

IN this passage Ephraim, as representative of the Ten Tribes and the Northern Kingdom, is brought before us as finding his every blessing in Jehovah, the only God of Israel. At this time he had tried the false gods of the surrounding nations, the confidences of Phœnicia, Syria, Assyria, and Egypt. He had tried them, and found them all wanting. Ashteroth, Moloch, Baal, the Ashera; worship on every high hill and under every green tree had all failed to bring satisfaction or give peace of conscience. God now, through the prophet, reveals Himself in His fulness, and Ephraim is made to say, as he should realise, that between him and all these idols there is and can be no coming and going, no communion, no agreement (as in 2 Cor. vi. 16). Ephraim *shall say* (supplying this), 'What have I to do any more with idols?' the clause being taken as Ephraim's answer or vow of holy dedication. Or we may translate, regarding the statement as that of the prophet, 'What has Ephraim to do any more with idols?' So far, indeed, the text is easy enough, but the difficulty now begins when we advance to the next clause, which has been so variously translated. This, however, is certain, whatever translation be adopted, that God speaks here, and in some way refers to what He has done for His people or is unto them. In the A.V. rendering God is represented as saying that He had graciously heard and favourably observed the renunciation of idol-worship by Israel. According to the LXX reference is made to a divine discipline of humbling and overcoming, whereby Ephraim had been led to see the worthlessness of all idolatry. The LXX here gives a more common translation of the Hebrew verb than is found in the A.V. (ענה). It also curiously gives a rendering of the second verb (אשר) corresponding to what we find in the A.V. of xiii. 7, but there the similar word is not taken as a verb by the LXX. If this is a verb it is nowhere else found as such in the Old Testament. Hence an important doubt is at once raised as to the rightness of rendering this word as if it were a verb, and the LXX translation is at once under suspicion as if made to correspond with the first. Now Wellhausen, in his work on the *Minor Prophets*, gives a third and a suggestive reading. The two Hebrew words (ענת and אשרה) are taken as nouns, denoting heathen deities, and this without any change on the Hebrew consonants. God would thus be represented as presenting Himself to Ephraim as having in Himself all sufficiency—the matter being thus put: Ephraim may find in Jehovah all that could be supposed to be found in Anath or in Asherah; nay more. This scholar would thus translate the text, 'I am his Anath, and his Asherah.' Anath was indeed a Babylonian or Assyrian deity, and though not mentioned by name in the Old Testament may have been worshipped alongside of other foreign importations. In support of this view may also be taken the reference of the next clause as a divine utterance. 'I am (to Ephraim) like a green fir tree; in Me he findeth his fruit.' The practice of worshipping under every green tree is frequently mentioned (*e.g.* Deut. xii. 2; Jer. xvii. 2), and Hosea may very naturally point to this here, specifying a well-known green tree. The prophet would have men draw near to Jehovah to worship, even as in their idolatrous days they had performed their rites under the green trees. 'They that dwell under such a shade shall grow and flourish.' Difficulties attach to the two Hebrew words in the second clause on the A.V. and LXX renderings. Some difficulty may seem to lie in the reference to Anath; but if this be overcome, then on Wellhausen's view, we have a rendering that hangs well together, and agrees with prophetic teaching: 'What has Ephraim any more to do with idols? I am his Anath, and his Asherah. I am like a green fir tree; from Me is his fruit found.'

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Clydebank.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Mr. Walter Lock delivered his inaugural lecture as Dean Ireland's Professor of the Exegesis of Holy Scripture at Oxford on February 5, and took as his subject, appropriately, 'The Exegesis of the New Testament.' The lecture has now been published under that title, and may be had of Messrs. Parker, in Oxford.

It is a lecture which justifies, if a single lecture can, the choice which was made on Mr. Lock's appointment. For Professor Lock sees how great a thing the interpretation of Holy Scripture is, and how far we have yet to go until we reach it. The pity is, and he sees that also, that we have chiefly to go backwards. For 'the true use of interpretation is to get rid of interpretation, and to leave us alone in company with the author. We need to be able to live with the man, to see his character, his aims, his feelings, his friendships, his favourite books.' And Professor Lock believes that in that respect St. Chrysostom remains still the best interpreter of St. Paul. 'Other commentators excel him in exact philological or dogmatic exposition, but no one combines on such a high level an equal combination of these with a sense that he is dealing with a living character.'

Professor Lock thinks that we must go back to the Fathers to learn the art of interpretation. But to learn the art of preaching it seems we shall have to go somewhere else. In the *Church of England Pulpit* there is a criticism of the March *Expositor*, and this is the criticism entire: 'The present writer does not profess to be at all optimistic as regards matters ecclesiastical, but this number of the *Expositor* is very comforting as regards one part of church work; it at least shows that, poor as the modern sermon often is, its superiority to the ancient sermon can hardly be exaggerated. Mr. Conybeare gives us an Ante-Nicene Homily of Gregory Thaumaturgus, of which he himself says, "That to a modern reader it must needs appear a rather tawdry effort." To *this* reader it seems mere trash. We should say, if it were preached now, it would raise doubts as to the sanity of the preacher. We are much obliged to Mr. Conybeare, therefore, for giving it to us; it is useful to know what congregations once bore with. And next time "the Fathers" are quoted with that large vagueness which always suggests that the speaker knows but little about them, we shall remember the Homily by Gregory Thaumaturgus.'

To a recent issue of the *Expositor*, Principal Brown of Aberdeen contributes a brief note on the words 'Looking unto Jesus, the author and finisher of *our* faith' (Heb. xii. 2). Thus the words stand in the Authorized Version, and the

Revisers have made no change, except that they have substituted 'perfecter' for 'finisher.' Now it is to be observed that in both versions the word *our* is printed in italics, to show that it is an interpolation—a word put in to fill up the sense. But Dr. Brown doubts very much if it fills up the sense. He very clearly sees and very plainly says that it hides the sense, suggesting another that is both inappropriate and impossible.

For to say that Christ is the author of *our* faith is to say a most unusual thing, and a thing that has no connexion with the context. The writer is urging us to look to the 'great cloud of witnesses' enumerated in the preceding chapter, who witness to the power of faith to triumph over all opposition. And now he turns from these witnesses to a witness nobler still, the faith of Jesus, 'who, for the joy set before Him'—the joy of saving a perishing world by His death—'*endured the cross.*' So the subject of this verse is not *our* faith, but the faith of Jesus, a conclusion which the verb that is chosen strongly confirms. '*Looking away* unto Jesus' (the compound ἀφορῶντες), meaning that His faith transcends that of all others.

But if it is not our faith but His own, then 'author' is an unfortunate rendering, and 'finisher' is little better. 'Captain (as in ii. 10) and Perfecter' are the words which should have been employed, since He both leads the van and brings up the rear of the noble army of believers. And no one need fear to speak of Jesus' faith, for that from first to last Christ as *Man* lived by faith is expressly stated in this very epistle (ii. 11–13). Rather should we recognise in this His absolute oneness with us as concerning the flesh. He is the Firstborn, indeed, among many brethren. Nevertheless, He is not ashamed to call us brethren, and He wants us to think of Him in the same near relationship.

One unfortunate result of Professor Sayce's recent attitude towards the Higher Criticism of the Old Testament is that a belligerent intention is suspected under everything he now writes. His latest volume (*Patriarchal Palestine.* S.P.C.K. Crown 8vo. 4s.) is reviewed in the *Academy* of March 7, and from first to last this is in the reviewer's mind. It is, therefore, with manifest satisfaction that he notices occasional departures on Professor Sayce's part from the strict standard of critical orthodoxy he has lately professed.

These departures are chiefly over the derivation of proper names. Whatever opinion Professor Sayce may now have of Moses as a historian, it is evident that he has not yet accepted him as a philologist. For if 'it would have been a miracle if Moses had not written the Pentateuch,' he may be presumed to be responsible for the numerous derivations it contains. But it may be doubted if Professor Sayce accepts a single one of them.

When the Israelites entered the Land of Promise they found, says Professor Sayce, that the spot which was sacred in their eyes, on account of Jacob's vision, the spot which he had himself consecrated and called Beth-el, or House of God, was now sacred to a Canaanitish divinity, On. It was called Beth-On, or the Temple of On,—a name derived perhaps from that of the Sun-god in Egypt. 'Beth-On has survived into our own times, and the site of the old city is still known as Beitin.' And so far all is well. But when Professor Sayce adds 'from whence the tribe of Benjamin afterwards took the name of Ben-Oni, the Onite,' we cannot forget that he is in conflict with the statement of Gen. xxxv. 18, 'And it came to pass as her soul was in departing (for she died), that she called his name Ben-oni: but his father called him Benjamin.' It is true that Ben-oni is not translated in the text, but there can be no doubt that the writer intended it to be taken in the meaning which our English Versions give it in their margin, 'the son of my sorrow.'

Very near the beginning of his volume Professor Sayce comes upon the kingdom of Ammon; and

without a moment's hesitation he says, 'or the children of Ammi.' Then he adds: 'The name of Ammon was a derivative from that of the god Ammi or Ammo, who seems to have been regarded as the ancestor of the nation; and "the father of the children of Ammon" was accordingly called Ben-ammi, "the son of Ammi" (Gen. xix. 38).' But we do not need to turn to that unsavoury passage to make quite sure that the writer of it had a very different derivation in his mind. Ben-ammi is 'the son of my people,' as bene-ammi, in Gen. xxiii. 11, is 'the sons of my people'; and bath-ammi, in Lam. ii. 11, is 'the daughter of my people.'

It is evident that to one who sets sails in a vessel of strict critical orthodoxy these derivations in the Pentateuch are rocks of considerable danger. And those that are below the surface are the most dangerous of all. Professor Sayce's new book has much to say about Mr. Pinches' interesting discovery of the names Jacob and Joseph on a Babylonian tablet. Professor Sayce does not doubt that these names as we have them are abbreviations, the full names being Jacob-el and Joseph-el. Now if that is so, Jacob and Joseph being by derivation verbs, *El* would be the subject of each of these verbs, and we should have a meaning which, as this reviewer says, 'can scarcely have been tolerable, except in rude and primitive times.' And again we are in direct antagonism to the statements of the Hebrew writer.

And not only so, but if Professor Sayce's explanation of the meaning and origin of Jacob and Joseph is right, then, says the *Academy* reviewer, we have a remarkable confirmation of the views of the Higher Critics. For in Gen. xxx. 23, 24, we find two different explanations of the name Joseph. In one verse it is derived from *asaph*, 'to take away'—'God hath taken away my reproach.' In the other it is derived from *yasaph*, 'to add'—'the Lord shall add to me another son.' But the Higher Criticism has already assigned the one verse to the Jehovist, the other to the Elohist. They thus furnish, says our reviewer, 'a remarkable example of the presence of different documents in Genesis,' and Professor Sayce supplies the link that completes the evidence.

But the most important philological item in Professor Sayce's revolutionary book is the derivation of the name Jerusalem. It is well known that among the famous Tel-el-Amarna collection there are letters to the King of Egypt from Jerusalem. Now one of these letters, according to Professor Sayce's reading and translation of the tablet, speaks of 'the city of the mountain of Jerusalem, the city of the temple of the God Nin-ip, whose name is Salim.' If Professor Sayce is right, the 'most high God,' to whom not only Ebed-tob, but also Melchisedek was priest, was Nin-ip. 'But Nin-ip was concerned with hunting and war, rather than with peace. If his name was also Salim, this word can scarcely have meant "peace" as so applied. It possibly might mean "retribution," according to one sense of the Hebrew verb with which it is connected. And it may have come to signify peace as based on retribution. But in any case,' concludes this reviewer, the 'probability is that Salim is used as the Canaanitish name of the by no means peaceful god Nin-ip.'

It is not probable that even on a subject of limited range, say the site of Calvary or the date of Daniel, any man can claim a monopoly of the truth. It is highly improbable that on a subject of wide-reaching consequence like the Christian Doctrine of Immortality one man should be able to offer us in one volume the truth, the whole truth, and nothing but the truth. Having then a desire to know the true teaching of Scripture on this momentous subject, we have read not only Dr. Salmond's book, but also the criticisms it has received, and the result has much surprised us. Some reviews we must have missed, but we have gathered not a few. Yet there is not one of all we have seen that assails his main conclusion. There is not one that does more than peck at an occasional sentence, as a canary might peck at your out-

stretched finger without once dreaming of drawing blood.

But the most surprising thing is that the men who have committed themselves most openly to positions that are wholly opposed to Dr. Salmond's, have agreed to remain silent. We are perfectly willing for our part to accept any doctrine of the future that can be shown to be biblical—by a fair and a full interpretation of the Bible. Therefore we should read even yet a scientific defence of Annihilationism, Restorationism, or any other *ism* or *ation* that was ever supposed to be discovered there. For let it be said once more, this subject is too terrible to assert of it, 'Now we have all the light we shall ever receive.' Therefore it is we have read all these reviews. But they come to nothing.

Yet there have been some able reviews. But they have been on the author's side. There is Professor Davison's, for example, in the *Methodist Recorder*. Professor's Davison's review fills but a little over two columns, but then, like the apostle who bore about in his body the marks of the Lord Jesus, it bears about in every line the marks of a hard-won familiarity with every step of the argument. But Professor Davison is not a critic. With Professor Salmond's main conclusion he is in absolute agreement. Dr. Salmond, of course, does not measure the teaching of Christ by current Jewish beliefs. But he rightly considers that when our Saviour used a word like *Gehenna*, possessing certain associations in the minds of His hearers in the way He did, it is 'difficult to avoid the conclusion that it points to a future without hope for the sinner who passes in his sin into the other world.'

Only once, and in a matter really insignificant, though it has been deluged in literature, does Dr. Davison criticise Professor Salmond's finding. It is the matter of the Preaching to the Spirits in Prison. Dr. Salmond searches the subject diligently. And at last, with no offensive certainty, concludes that the passage means no more than this, that Noah warned the antediluvian patriarchs to turn from their evil ways and save themselves from impending danger. But Professor Davison cannot accept it. He, too, knows 'the difficulties which beset every proposed explanation of this obscure passage.' Yet he thinks that Dr. Salmond's rendering is more improbable than the other, that Christ personally preached to the spirits of men in Hades. But he will not admit that that can have no other meaning than that He preached the gospel there. 'The passage,' he says, 'may very well mean, what we hold it does mean, that our Lord proclaimed Himself and His dominion in Hades, claiming for His own "the things under the earth," asserting Himself as "Lord both of the dead and of the living."'

Messrs. Oliphant Anderson & Ferrier have just published in this country a small book which handles a great subject in a way that is surprisingly fresh and attractive. The book is entitled *The Christ in Man*; the author is Mr. James M. Campbell; the great subject is the presence of Christ in the believer.

Salvation, according to the faith which has been delivered to most of us, is a double substitution. It consists of two parts,—Christ for me, Christ in me. First, Christ must take the place of my guilty self; and then Christ must take the place of my sinful self. The former substitution, Mr. Campbell thinks, has been well handled already, but the latter has been unaccountably ignored. So he deals very happily with the latter.

We shall not go through the book before you, extracting the marrow of Mr. Campbell's divinity. It is so accessible that to do so would be to deprive him of his right and you of your pleasure. It is enough if, first of all, we say that it is characterised not only by clear thought on so momentous a subject, but also by most felicitous phrase, as when Mr. Campbell reminds us that this is the true doctrine of the Real Presence; and if we add that the little book is introduced by Professor

Bruce of Glasgow, who advises the readers of the volume to read the Gospels along with it.

In an enlarged form, though at a reduced price, Dr. Sanday has issued the third edition of his Bampton Lectures (*Inspiration*. Longmans. 8vo, pp. xxix+477. 7s. 6d.). The enlargement is due to the presence in an Appendix of a Sermon which Dr. Sanday preached before the University of Oxford on the 21st of October 1894. The sermon is included in the new edition, because it is in close touch with the subject of the Lectures. And Dr. Sanday draws attention to it in his new preface, saying that not only is it an expansion and development of one of the main positions in Lecture III., but 'in the mind of the writer it was also a leading idea—if not *the* leading idea—in the whole series.'

Well, what *is* the leading idea in Dr. Sanday's Bampton Lectures? Let us turn to this sermon in the Appendix and see. Its text is the Revised Version rendering of Exodus xxxiv. 6, 7: 'And the Lord passed by before him, and proclaimed, The Lord, the Lord, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin: and that will by no means clear the guilty.' Now that text states two things about God. It states that He is at once infinitely righteous and infinitely merciful. Not that the adverb 'infinitely' is used. But its meaning is there. In the simple speech of those early days the words chosen mean that,—they mean that God is both infinitely righteous and infinitely merciful.

Now it matters little to what century that writing is ascribed. Give it a place anywhere between the tenth and the seventh B.C. In any case it is most remarkable. No doubt the summit is not yet reached. 'I stopped a little short of the end of the second verse, which adds, "visiting the iniquity of the fathers upon the children and upon the children's children, upon the third and upon the fourth generation."' That also is true; but it is truth in its sternest aspect. And when we come to Ezekiel, and read his clear affirmation of individual responsibility, 'The soul that sinneth it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son,' we know that we have risen beyond the older sterner expression, and we are on our way towards the highest development of this announcement in the teaching of St. Paul. Still, all through, from Exodus to Romans, it is the same double truth that is there: 'Gracious, and that will by no means clear the guilty,' 'Just and the justifier'; and the question is, Where did Israel get it?

Was it experience that gave Israel this wonderful insight? Did her own history enable her to realise, as no other nation realised, the infinite righteousness and the infinite forgiving love of God? Not the infinite forgiving love, at least. 'Full of compassion and gracious, slow to anger, and plenteous in mercy and truth; keeping mercy for thousands,'—we could imagine a nation making that comfortable discovery as it sate at ease under its own vine and fig-tree, contemplating the heavens the works of His hands, and the wonderful things which He had done for the children of men. But when had Israel this enjoyment, and how long did it last? Surely to Israel, if to any nation good fortune came late and vanished early, evil was of long and bitter endurance.

Nor was it that Israel looked out upon the things around her and returned and said, 'The Lord, the Lord, a God merciful and gracious.' No nation by natural or scientific searching has ever found out a God slow to anger. And as a matter of fact, when Hebrew prophet or psalmist does look out into the world and sets down what he sees, the language which he uses is quite different: 'The earth is full of darkness and cruel habitations' (Ps. lxiv. 21, P.B.); 'Destruction and misery are in their ways, and the way of peace

have they not known' (Rom. iii. 16, 17, from Isa. lix. 7, 8).

And having reached this point, Dr. Sanday suddenly stops, and asks whether *we* should have found out by any search or process of induction that God is plenteous in mercy. There has been a real amelioration of social conditions. The number of those who have reason to 'praise the Lord for His goodness' has greatly increased. And yet the phrases with which we are most familiar, are they not such as the 'battle of life' and the 'struggle for existence'? For along with our softer manners has gone a deeper insight into the workings of nature and the life-history of other creatures besides man. And when we say 'plenteous in mercy,' then nature, 'red in tooth and claw with ravine, shrieks against our creed.'

But if no experience and no experiment can discover that God is plenteous in mercy, what guarantee have we that it is true? *Try it.* What experiment cannot discover, experience may very well verify. There are some things indeed which cannot be obtained in any other way than this, by first making the venture. 'There are two lines of Wordsworth's "Poet's Epitah,"' says Dr. Sanday, 'which often run in my mind, and seem to me to describe a number of processes besides that to which they are applied: And you must love him, it is said of the poet—

> And you must love him, ere to you
> He will seem worthy of your love.

How many things are there which must be loved first before they can be properly understood? How many propositions are there which we must begin by accepting as true, begin by acting upon and testing and applying steadily to practice, before we can form any idea of the amount of real evidence there is for them? There is an anticipatory action in the human mind which sometimes forms its propositions first and proves them afterwards, and which could not prove them in any other way. In the strict terminology of logic we should call such propositions hypotheses. They are assumed provisionally, in order to be tested by degrees as to whether they can be received as part of the permanent stock of the mind or not. In the language of logic and formal reasoning, we should have to call these propositions in the Book of Exodus hypotheses.'

We should have to call them so. But let it never be forgotten that Moses and the prophets did not call them so. Neither by reasoning nor by happy guess did they discover that God is plenteous in mercy. Hypothesis is tentative, and is conscious of being tentative. But the language of the Book of Exodus is not tentative. 'There are regions of exploration in the Bible where the mind seems to be groping its way in the twilight, but this is not one of them. The great leading propositions of the Old Testament are not put forth tentatively. They take the shape nearly always of dogmatic indicatives and categorical imperatives. 'There is no verb at all,' says Dr. Sanday, 'in the two verses I have quoted. They are simply an enlarged "Name," in the pregnant biblical use of the word "Name." We could imagine them inscribed on the rocks of Sinai in letters of light for the assembled people to behold, and once beheld to take into their lives and never let them go again.'

Thus on every side we are hedged in and driven upon the only explanation that remains. How did Israel know that the Lord, the Lord, He is a God full of compassion and gracious? By revelation. It is the only avenue left open. 'Shall we be wrong,' asks Professor Sanday, 'if we say that the writer of the Book of Exodus, or of the document which we have incorporated in the Book of Exodus, was "inspired" to write it? Shall we be wrong if we say that he wrote it in obedience to a prompting from the Spirit of God?'

Now it is nothing that some men should put it so. But that Professor Sanday should put it so is most significant and hopeful. For it is at

this point that all the battles and bickerings of our day meet and concentrate. Is the Bible a record of revelation? Were the men who wrote it inspired — moved, influenced, acted on (use what verb you will) — by the immediate presence of God in the Spirit? That is the question of our day. And Dr. Sanday answers, 'They were.'

Apostolic and Critical Teaching on the Position of the Pentateuch.

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If it is true that history repeats itself, none the less is it the fact that it often does so in very unexpected fashion. Twice in the course of Christian history the position of the Pentateuch in the divine education of the world has become a burning question,—once during the apostolic age, and now again to-day. But so different are the causes which have raised the question on the two occasions, and so unlike the methods which have been employed to answer it, that few people notice the parallel, or realise that the apostles and the critics have given replies which are fundamentally alike.

I.

In the apostolic age the position of the Pentateuch became a question for theology through the pressure of practical difficulties. As soon as baptism was extended to men of foreign blood, there was left no halting-place till the Church made good her claim to catholicity. For many of the Gentile Christians were destitute of Jewish habits, ignorant of Jewish traditions, careless often of Jewish obligations,—in a word, their life was neither moulded nor controlled by the Jewish law. How were Jews zealous for the law to hold fellowship with them as brethren in Christ were bound to do? Every meal was a bar to intercourse; countless points of conventional conduct raised questions of casuistry; and divisions were felt to be deepest in religious rites. Of course there arose the vital question, What is the true relation of the Jewish law to the faith of Jesus Christ and to the Christian life?

Unless the whole position is to be misconceived, it is important to observe that the point at issue was not the relation of Judaism as a whole to Christianity, but strictly the purpose and obligation of the law. Or to state the matter under another aspect, it was not the relation of the Scriptures of the old covenant to the new covenant of Christ which was in dispute, but only the relation of the Pentateuch to the gospel. The Jews were themselves accustomed to draw a marked distinction between the other sacred writings and the law. The discussions on the limits of the canon were hardly closed in the earlier half of the first century, though its contents were practically determined. To the law supreme importance was ascribed; but the books of the Prophets and the Kethubim were considered of inferior authority. Tradition reached back easily to the time when the Hagiographa were a floating collection of holy writings not marked off definitely from others, and of uncertain number; and in the Jewish schools the dicta of a Hillel counted for as much as the words of an Isaiah. The Pentateuch alone was viewed as the fountain-head of truth. On this 'law' the scribes and Rabbis spent their strength. Round this they drew their 'hedge' of usage and tradition. This they declared to have been kept complete in heaven before being made known on earth to Moses, being in its own nature eternal. Besides this recognised distinction in the schools, there was a real difference in character between the Pentateuch and the other sacred writings which practical men felt. For the Prophets and the other Scriptures deal with moral and spiritual principles without attempting to condense them into a binding system. In them religion is as elastic as life itself. But the Pentateuch consists largely of positive commands and limitations which regulate behaviour often in minute detail. And it

was this code of regulative ordinances—especially as elaborately glossed in the Rabbinic schools—which distinguished so sharply between Jews and foreigners. No Gentile Christian sought more freedom than the prophet already allowed in declaring that God does not require offerings nor compliance with sacrificial rules, but only that a man shall do justly, and love mercy, and walk in humble faithfulness. What seemed so burdensome and so unnecessary to foreign disciples of the Lord Jesus was the code of rules on clean and unclean foods, on tithes and offerings, on purification, on sacrifice and festivals, on sabbatic observance, and the use of statuary. The rigid obligations of the law on these and a multitude of like points of practical behaviour, which to all save Hebrews appeared both useless and unaccustomed, constituted the perpetual difficulties which arose through the association of Jew and Gentile in the early Church. In brief, the problem that presented itself to Christian teachers in the middle of the first century as the one of greatest practical urgency, was the true position of the Pentateuch in relation to that divine revelation which began in the distant past of Israel's career and culminated in Christ Jesus.

Before directly showing how theologians met this problem in those early days, it may be well to point out shortly what had been implied in the teaching of the Lord Jesus on this subject; for though the difficulty did not attain prominence till later, He was repeatedly charged with disparaging or violating the law. He denied emphatically that He was come to destroy the law or the Prophets, declaring they should stand till all should be accomplished. But the last clause showed that the purpose they had in view was of a temporary nature. This aspect of the matter received prominence in His habitual action: 'Suffer it now, for thus it becometh us to fulfil all righteousness,' expresses the principle which He constantly followed, not at His baptism only, but throughout His ministry. Meantime it was in the words of the Prophets in the past, not in the regulations of the law, that He was accustomed to find the basis for His own teaching. When a point of legal obligation was brought under His notice He met it by a precedent of a purely practical kind, and by a quotation from the prophet Hosea which condemned the legal standpoint of His questioners: 'I desire mercy and not sacrifice.'[1] His quotations were made ordinarily, not from the books of the Law, but from the Prophets or the Psalms, or at all events from the great prophetic summary in the Book of Deuteronomy. His first recorded sermon in the synagogue at Nazareth was based on a passage in the great prophet of the Exile, which He declared fulfilled in Himself.[2] In what St. Matthew treats as His representative discourse, He took up the attitude which the prophets had always taken, quoting the law only to vary and enlarge and enforce with fresh motives commands given within precise limits and under established sanctions. For He spoke not as the scribes who found a standing-ground in the law, but with authority, as all the prophets spoke, claiming to be the envoys of God, and to utter a message direct from Him. That the Lord Jesus was in fact accustomed to regard the prophets as precursors of Himself, while overlooking the law in a broad and summary view of the past, appears from His parable of the vineyard let out by an absentee landlord,[3] and from His lament over Jerusalem, the murderess of prophets, when His own fate loomed so near.[4] All this shows how the Lord Jesus would have dealt with the difficulty which confronted His servants twenty years later. If it does not amount to a direct answer, this is because the question had not then been definitely raised, and was not ripe for thorough treatment.

When in due course it became necessary that the standing in the Church of foreign believers should be made plain, and this was seen to involve the position of the Pentateuch in the economy of the divine revelation, it fell to the lot of two men primarily to grapple with the difficulty.

The first was Stephen. Moving among the Hellenists who thronged Jerusalem at certain seasons, but who felt the influences and had to face the difficulties of a foreign environment, he was naturally the first to grasp the question which loomed before the growing Church. The general tenour of the answer that he gave it may be gathered from the charges brought against him by opponents: 'We have heard him speak blasphemous words against Moses, and against God;' 'This man ceaseth not to speak words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy

[1] Matt. xii. 1.

[2] Luke iv. 16.

[3] Matt. xxi. 33–46; Luke xx. 9–18.

[4] Matt. xxiii. 37–39; Luke xiii. 33–35.

this place, and shall change the customs which Moses delivered unto us.'[1] Of course these are distortions of the truth, but with allowance for partisan exaggeration they indicate Stephen's attitude. We are not, however, dependent on hostile accounts; we have the apology he offered when arraigned. In this the argument is historical, and it is remarkable how small a place he gives to the law in his review of Israel's career which he held to be divinely ordered in all its stages. For Stephen the starting-point of Israel's vocation was the call of 'Abraham when he was in Mesopotamia'; the covenant was made with him by promise, not in the Sinaitic revelation; and its sign was the rite of circumcision appointed in Isaac's boyhood long before the law was given. When in his survey he comes to Moses, he regards him as a prophet who uttered 'living oracles' by word of mouth, not as a lawgiver who endowed his people with a code; and he quotes his forecast, 'A prophet shall God raise up unto you from among your brethren, like unto me.' Moreover, as if to prevent all doubt about the standpoint from which he read Israel's history, he illustrates his narrative by the strong words of Amos, who denied that the sacrificial practice of the Hebrews in the wilderness was any means of fellowship with Jehovah rather than with the gods of the Semitic heathen. All through his apology Stephen assumes that the prophets were the real links between Israel and God, not the law, which is barely referred to. And the charge in which the whole oration culminates is that Israel from first to last has resisted the Divine Spirit 'which spake by the prophets,' and 'killed them which showed before of the coming of the Righteous One,' till finally it bore the guilt of being His betrayer and murderer. There is no reference to the breaches of the law, with which the past abounded, in this condemnation; only a parting shaft of indignant satire, 'You were the men who crowned this career of crime against God's envoys,—you who received the law as the ordinance of angels [or "envoys"], and kept it not!'

To speak briefly, Stephen regarded the law as incidental in the divinely-led career of Israel, and as an incident of no supreme importance. He traced the right line of Israel's development from Abraham the friend of God, through the long succession of the prophets, who were the intimates of the Almighty and His envoys to His people, to Jesus the Son of God, who realised the idea of prophecy as none before, coming as God's ambassador with plenary powers, to which none of his predecessors dared pretend. Thus the answer that Stephen gave to what was fast becoming the vital question of the day, was that the real life of religion had always centred for Israel in Prophetism, not in the Pentateuch.

But Stephen's work was cut short. His masterly apology remains to show what he held to be the position of the Pentateuch, but he was in advance of his contemporaries. They hardly felt the practical pressure of the question yet, and when in a few years time it became a burning question, the Church had to look to others for an answer.

The second man to grapple with the difficulty was Paul. He had listened to the unanswerable defence of the first martyr, and on him it devolved to take up the mantle which fell from Stephen as he was caught away. For his Christian life extended over just that period in which alone the Judaistic controversy was a real danger in the early Church. The persecution that arose about Stephen was its starting-point, and the overthrow of Jerusalem, which shattered the whole fabric of the sacrificial and ceremonial worship in the temple and destroyed Judaism as a living force, involved its close. But these are virtually the limits of Paul's apostleship. On him, then, the burden of this question fell; if Stephen sketched in bold outline the position which Christian theology assigned to the Pentateuch, it was Paul who developed the argument in detail, and gave the complete solution of the difficulty. His answer to the question raised remains in his speeches and his writings, and it was accepted by the whole Church.

The first recorded speech of Paul in which he unfolded 'his gospel' already indicates his view.[2] His argument from Israel's history recognises the divine education carried on by successive means, by judges, prophets, and kings, to John and Him whom he introduced, so that the 'promise made to the fathers' found fulfilment for their children in Jesus who was raised from the dead. But no reference is made to Moses or the law in this review, except by way of contrast at the close: 'By Him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses,'—and there it is evident that

[1] Acts vi. 11, 13.

[2] Acts xiii. 16–41.

Israel's hope never rested in reality upon what is spoken of only to be set aside as impotent.

But for fuller statement one must turn to the Galatian and Roman epistles; the former gives the decisive argument at the moment when the Judaistic controversy reached its crisis,[1] the latter its maturer expression after four or five years further experience and reflexion. Like Stephen, Paul saw the starting-point of Israel's career in the call of Abraham together with the promise this involved: 'To Abraham were the promises spoken, and to his seed. . . . Now this I say, a covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect.'[2] And in answer to the inquiry, 'What, then, is the law?' which his previous argument might seem altogether to disparage, he adds, 'The law hath been our tutor unto Christ, that we might be justified by faith.'[3] The antithesis between 'faith' and 'works,' on which the apostle lays such stress, is in effect nothing else than what appears in the Old Testament as opposition between the spirit of prophecy and the spirit of legalism. The former, according to Paul, had the promise and the potency of salvation; the latter was a discipline meant only to last for a time where men had failed to appreciate or respond to the former. In other words, the main course of spiritual development ran from Abraham who believed, through the prophetic faith of Israel's nobler sons, to Jesus Christ; and the Pentateuch was only needful because of the failure of the people to follow the straight path of its high destiny, which made external control requisite for a time.

The most concise expression, however, which Paul gave to his view on the position of the Pentateuch occurs in the Roman letter. After dwelling on the truth that man's hope of salvation rests wholly on the free grace and love of God, and showing how supremely 'God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us,'[4] he continues: 'And law came in by the way, that the trespass might abound; but where sin abounded, grace superabounded; that as sin held sway in the realm of death, so grace held sway through the realm of righteousness, which issues in life eternal through Jesus Christ our Lord."[5] That is to say, the grace of God is the one unchanging foundation on which the divine destiny of man is built. While partially revealed from Abraham's day onward through the prophets, this was shown perfectly in Jesus Christ. But law is altogether outside grace and love. And in Israel's history the law 'came in on one side,' being no part of the divine purpose, but simply a practical expedient used for a time to effect a particular end. This was to carry home to the conscience a conviction of sin and shame when Israel was persistently blind to the graciousness of God, and obstinately irresponsive to His love.

This view may be illustrated by a parallel. The law did for Israel, as a whole, just what the discipline of the wilderness did for one obstinately irresponsive generation of Israelites. They were led almost direct from Egypt to the borders of Canaan, and their right course would have been to enter at once under Moses' leadership and win possession of their promised home. But since they distrusted God their Saviour, they were turned back to journey for a whole generation in the inhospitable deserts, and only then brought back to the very point where they had stood forty years before, and offered a second opportunity. So Israel was led by the prophets to the very borders of that salvation of which it showed itself unworthy. Then it was sent back to undergo the discipline of law, till the sense of sin should be branded on the conscience of the people who should thus be fitted for another opportunity of grace. Thus through the law which 'came in on one side' Israel was brought back to the position to which the prophets had led it before. But the discipline had done its work. Instead, therefore, of another Jeremiah, who like Moses died without entering the land of promise, there came Jesus, the second Joshua, who 'opened the kingdom of God to all believers.'

Besides the teaching of Stephen and Paul upon the position of the Pentateuch, that of other leading minds in the apostolic Church deserves to be studied, but can only be briefly touched on here. No one can read carefully the report of Peter's speech in the council at Jerusalem, held to consider this matter in a practical light,[6] without seeing that he was in full accord with Paul's view,

[1] Dating it from Antioch in 53 or 54 to S. Galatia.
[2] Gal. iii. 16. [3] Gal. iii. 24. [4] Rom. v. 8.
[5] Rom. v. 20, 21.
[6] Acts xv. 7–11.

and also regarded the law as an expedient by the way rather than as an essential factor in God's salvation, and so as needless for Christian men. The author, too, of that striking appeal to Hebrew minds which found it so hard to think of the law as anything else than the very basis and eternal essence of God's covenant, has left in the Epistle to the Hebrews a solution of the problem, which, if original in standpoint and treatment, is the same in general result. Its opening words give his view of the right line of religious development: Of old, God spake by divers portions and in divers manners to the prophets, who were the real precursors of His Son. Throughout the first section (chs. i.-ii.), the mention of 'angels' carries the idea of 'envoys,' or 'malachis,' with which that of 'prophets' is allied and perhaps in part identified; all these Christ outpasses. When the legal standpoint is partially adopted (chs. iii.–vii.), this is to meet Hebrew minds on their own ground; but even so the instance chosen is not a Hebrew priest, but Melchizedek the Amorite, whom the law would not recognise. So, too, the typical argument is not rested on the temple and its order, which maintained the living sway of the law over Hebrew lives, but on the abstract and far-distant tabernacle. Then there is return (chs. viii.–x. 19) to the prophetic covenant (Jeremiah), while the law is treated as a shadow, impotent of itself. And, finally, the prophetic spirit—for faith was always the very essence of prophetism, though the law assigned it no place, and indeed left little room for it—is dwelt upon (x. 20 to end) as the one way which leads to Jesus and to His salvation.

Thus when Christian teachers were confronted in the course of the first Christian generation with the question so practically urgent, 'What is the true position of the law in the divine economy?' the leading minds were agreed in their reply. They held that the law never had been a step in the right line of development into God's kingdom. It was an expedient by the way for a special and temporary purpose, which only Israel's obduracy required. The prophets, not the Pentateuch, they affirmed to be the pioneers of salvation. And as the Church practically adopted this solution, the restrictions which the Pentateuch enjoined were not recognised by Christians, and gradually fell into disuse, even among Jews who embraced the faith of the Son of God.

All this would be more plainly seen and more readily allowed, if it were not that somehow a habit has been formed of overlooking one broad fact. The whole Christian movement was a revival and extension of the ancient power of prophecy. When first John appeared, all men held him to be a prophet.[1] None the less was the *primâ facie* aspect which the Lord Jesus always presented to contemporaries, that of a prophet: 'What sayest thou of Him in that He opened thine eyes? And he said, He is a prophet.'[2] Herod (whose judgment was warped by a guilty conscience) said, on hearing of Jesus' fame, 'John the Baptist is risen from the dead. . . . But others said, It is Elijah. And others said, It is a prophet.'[3] When the Lord asked, 'Who do men say that I am? they told Him, saying, John the Baptist: and others, Elijah; but others, One of the prophets.'[4] And He recognised this when in the synagogue at Nazareth He anticipated His own rejection there by saying, 'No prophet is acceptable in his own country.'[5] Again, when the Christian community first drew public attention, Peter explained the spiritual phenomena by citing Joel's promise, 'Your sons and your daughters shall prophesy, and . . . all flesh.'[6] Paul and others reckoned the 'prophets' as being, after the 'apostles,' the most important order in the Christian body, on which the Church itself was founded.[7] Indeed, from its dawn till the days of the Montanist heresy near the close of the second century, when the spirit of prophecy, brought into contact with the sensational cults of pagan Phrygia, degenerated into vain ecstasy and wild excess, the whole spiritual upheaval which centred in Jesus and issued in the Christian Church, was one vast prophetic movement. Even its opponents never denied that. Only the Jewish authorities held that the Christian prophets were false prophets, who led the people astray; while the educated Greeks and Romans confounded Christian prophecy with the sorcery and imposture of pagan divination, which they held in just contempt.

II.

To-day Christian theology is again confronted with a question involving the position of the

[1] Matt. xiv. 5, and parallel verses.
[2] John ix. 17. [3] Mark vi. 14. [4] Mark viii. 28.
[5] Luke iv. 24. [6] Acts ii. 17. [7] Eph. ii. 20, iv. 11.

Pentateuch. It has been raised in a way certainly very different from that in which it came to the front in the apostolic age, but in substance it is not greatly changed. And it is remarkable that critics are giving now an answer which is the natural sequel to that given by the foremost intellects and noblest hearts in the Church of those early days.

Among ourselves the difficulty has been felt, not in the experience of practical life and conduct, but in the course of scholarly research. The scrutiny to which the Scriptures of the old covenant have been subjected during the present century is without precedent. The revival of learning in the sixteenth century did indeed put the original books of the Hebrew Bible into men's hands again, but attention was then so absorbed in the rediscovery of the New Testament, and the wide discrepancies found between its teaching and what had been the prevailing traditions of the Western Church through recent generations, that no opportunity was left for thorough study of the Hebrew canon. Scholars were content, for the time, to receive the Massoretic text as irrefragable, and to read it in the sense put upon it in Rabbinic tradition. In fact, it could not be otherwise, for they were dependent for their knowledge upon the help of Jewish teachers. But since the sixteenth century many things have happened, enabling a more searching study of the Hebrew Scriptures to be undertaken. The science of comparative philology has been created, and under its influence the study of other Semitic languages has thrown fresh light of immense importance on the language of the Hebrew Scriptures. An examination of the early versions has shown that the Massoretic text is the result of a very uncritical and high-handed revision. The progress of archæological discovery in the East, and the unlocking of the cuneiform writings which had been sealed, have added fresh materials for the study of ancient times, and have corrected some notions which were traditional. The recent science of comparative religion, coupled with investigation into early Semitic habits and thought, have disclosed an unexpected meaning in many points in the Bible. Above all, a minute study of the older Scriptures themselves has shown that most of the books are composite; that the earlier writings out of which they have been composed may still, in many cases, be distinguished; and that the dates to which Rabbinic tradition assigned them are often quite impossible. The literary criticism of the sacred writings has necessarily widened out into the historical criticism of these records of Israel's life, and now we are face to face with issues which the practical work of any Christian teacher requires him to handle.

At first the questions which the critical study of the Old Testament Scriptures raised were questions of detail. It mattered little whether the Canticle dated from the reign of Solomon, or from that of Jeroboam II.; whether the last few chapters of Zechariah were of pre-exile or post-exile age; whether the prophecies gathered under Micah's name were the utterances of one prophet, or of two, or of three; whether the visions of Daniel were dreams of the sixth century in Babylonia, or an apocalypse of the Maccabæan times. These and other like questions were of interest to the student, and not without importance for the understanding of the Bible, but they presented no issue of practical importance. Details could be dealt with in the study, they hardly concerned the Church at large. But the progress of critical research has changed the whole position. To-day it is not on minor points that the discrepancy is felt between criticism and tradition, but upon the general course of Israel's history, and the interpretation of the Old Testament Scriptures as a whole. For the central question now raised by critical study concerns the position of the Pentateuch. So broad an answer as the critics give upon a point of so much magnitude involves a reconstruction of the history of revelation. It is no longer possible for Christian teachers to evade the issue without becoming guilty of direct dishonesty.

So strong a statement calls for further justification, which must be given as briefly as may be.

In the traditional view which passed over from the Rabbinic schools into the Christian Church, the Pentateuch was regarded as the basis of the Bible. These books were supposed to form the lowest stratum of revelation. They were considered to have been written by Moses' hand, and to contain a law divinely dictated to him on Mount Sinai, embodying God's covenant for all after generations. It is obvious that if this were so, all the later history of God's people, during the thirteen centuries which fell between Moses and Jesus Christ, must have been vitally affected by so sacred a possession. On this view the prophets

are, one and all, later than the complete Pentateuch. They addressed men bound by the ordinances of these books. And their proper function would seem to be little else than that of recalling a heedless generation to its allegiance to God's written law, and assisting it to perceive in the ritual and regulations there provided the promise of a larger hope.

But the critical view is that the Pentateuch, as we have it, is almost the latest stratum in the Old Testament revelation. It is held that these books are by no single author, but can be separated into three principal deposits which can often be subdivided further by a keen analysis. The main narratives which have been overlayed are assigned to widely parted stages of history and thought. Sometimes events are alluded to which happened long after Moses' death; many incidents are rather illustrative precedents for legal purposes than historical facts; some of the laws imply a situation never realised before the monarchy, or not till after the return from Exile. In a word, the Pentateuch is less a Mosaic work than a work of mosaic. It is not, indeed, denied that in many things it enjoins what were very ancient usages, far older in some cases than Moses' day, since their counterpart is met with among other Semitic races. But that Moses himself *wrote* anything of what has passed under his name, unless perhaps the Decalogue in its briefest form with some few other fragments, is not allowed. The earliest stratum is assigned to the ninth century,—say, five hundred years after Moses,—and the latest to the age of Ezra and his followers, about five hundred years later still. Thus the position of the Pentateuch is fixed a whole millennium after Moses.

Now all must allow that if this view be accepted, it involves an entire reconstruction of the history of revelation as previously understood. The ages of rude lawlessness preceding the monarchy, and those of general irregularity which continued to the Exile, are acquitted of the guilt of defiant infidelity to a law which God had given perfect and express. They disclose a natural experience of mingled good and evil, struggling together in the absence of any definite and decisive rule, and growing towards the slow predominance of a higher and better order. In this the prophets stand forth as the pioneers of a nobler faith, whose insight discerned the mind of God where it had received no set expression. They were thus the builders of all that was moral and spiritual in the later Pentateuch, not like the scribes, its successors and interpreters. The general course of God's revelation did not, therefore, consist in the ancient issue of a religious code complete at once like the Koran, and left to be ignored and disobeyed for a thousand years despite continual protest, only to be superseded by Him who came at last to fulfil it. Rather it consisted in the spiritual education of one representative race from its childhood to maturity, through the personal influence of Moses and the prophets; and only when Israel refused to listen to its teachers was it subjected to the chastisement of exile and placed under the strict regimen of the law, whereby it was led back from truancy—as though under the escort of a παιδαγωγὸς—and sent to school with Jesus Christ. Meantime, the Pentateuch, instead of being the primitive ideal set before Israel in its infancy and enforced under direct sanction of the Lord, includes elements of every date, being in fact the flotsam and jetsam of fifty generations cast up when the fortunes of Israel had suffered shipwreck through the inundation of the great Eastern empires, and painfully gathered and jealously preserved by an age which learnt the value of the prophets' inspiration through its loss.

The interval between the traditional and the critical reading of the Old Testament Scriptures is thus far too wide to-day to be neglected. And in consequence the true position of the Pentateuch has again become a burning question for the Church. For it is pressed to the front less by academic considerations, or by an abstract quest of truth, than by the practical exigencies which are felt by the many. Any teaching on the Old Testament writings cannot fail to carry the implication of either the traditional or the critical view, for the issue is too broad and its ramifications too multitudinous to be evaded. So long as the question is an open one for any mind, it is not consistent with common honesty for such a one to teach authoritatively from the Old Testament in the sense that has been currently received. Anyone who resolves to commit himself on neither side has but one course open to him, which is to leave the Old Testament entirely unused. But for all who hold any office or position which involves a responsibility to teach the Bible, or that Christian revelation which is recorded in it, and whose substructure consists in the historical experience of

Israel, such a course amounts to a dereliction of duty. And since the number of such persons is so large, and the proportion of them who are experts in biblical science is so small, the question raised becomes one of practical urgency for the Church, and the position of the Pentateuch calls for definition by Christian theology to-day.

III.

It may be true that for Jews who repudiate Christianity, the issue raised to-day is vital. For the Pentateuch is the basis of their belief; and to shift the date of the actual books a thousand years down the course of time, till they stand nearer the close than the origin of Israel's unshattered life, may well seem subversive of their nation's faith. But for Christians it is not so. This is no essentially new difficulty for the Church to meet. We have to deal to-day with the restatement in a literary and scientific form of a question which was settled on its practical side by apostles, when it arose as a problem of Christian conduct in the first century. Then tradition and usage were on the side of the Rabbinic view which maintained the vital importance of the law; but Christian thinkers answered boldly that the law 'came in by the way,' and was non-essential; that it was incidental to God's education of His people; that it was not the basis, nor even an original portion of His covenant, but an expedient in a particular situation to produce a particular result, namely, a deeper sense of sin in a sinning and stiff-necked age. And so far as the practical authority of the Pentateuch legislation is concerned that reply has been held final by the Church, and no serious attempt has since been made to lay on Christian shoulders the yoke of this burdensome system.

But the views of the Rabbis, rejected so far as they bore on Christian conduct, yet passed with little modification so far as they were merely scholastic into the body of accepted ideas among Christian scholars. At the time this could not fail to be so. For the early Church was too intent upon the joy of its new-found treasury of truth, too much occupied with the practical obstacles to holiness in the midst of heathen society, and too fully absorbed in the hope of salvation which waited in readiness to be revealed, to concern itself greatly with the past. 'Forgetting the things that were behind, and stretching forward to the things which were before, it pressed on towards its goal,—to the prize of the upward calling of God in Christ Jesus.'[1] Moreover, the very decision of the Church that the law was not obligatory longer turned attention away from any question of its precise position. This threw the balance of power in the Church into Gentile hands, and as the numbers of foreign believers increased, their actual freedom became too well assured to be disputed, and so all reason vanished for scrutinising very carefully the historical antecedents of traditional opinions which were cherished without being enforced by Jewish Christians. The foreign believers were, of course, quite ignorant to start with concerning Hebrew history, and they accepted naturally the assistance, and with this the established tradition, of Hebrew teachers. A Timothy, with a taste for archæology which made a warning against 'giving heed to fables and endless genealogies'[2] desirable, drank in the pseudo-history of the Rabbis together with their unfeigned faith, from the lips of his grandmother Lois, and his mother Eunice.[3] And a Jerome, seeking a knowledge of the Old Testament Scriptures which could not be gained in the Western Church, went to Palestine and became the disciple of a learned Rabbi. Thenceforward the knowledge of Hebrew died away in the Church, and with it all independent study of Israel's past, till the sixteenth century, when, as has been shown, Christian scholars discovered too much else to occupy their energies for any challenge of views which had been long traditional on the Pentateuch to be for a long time possible. Thus it comes to pass that, while its position as a practical power was raised and decided in apostolic times, its position as a historical record has never been either decided or discussed till the present century.

Now, however, the question is raised under this latter aspect by the progress of critical research, and it must be determined by the present generation. For critical inquiry brooks no bounds, being indeed nothing but trained intelligence brought to bear on a widening field of more accurately observed facts. And it is remarkable that the answer which is being given to-day by critics follows the lines of that given long since by apostles.

This modern corroboration of the attitude taken by the primitive Church becomes the more striking when it is observed that the steps by which the common conclusion has been reached by apostles and by critics are widely different, as their points

[1] Cf. Phil. iii. 13. [2] 1 Tim. i. 4. [3] 2 Tim. i. 5.

of view are far apart. The apostles viewed the matter as a question of Christian duty, and they dealt with it on spiritual lines. With historical and literary problems they had small concern; their interest lay in the spiritual life. And by force of remarkable spiritual insight they reached the conviction that 'the law came in by the way,' while the direct line of spiritual development ran from Abraham's call, through the succession of the prophets, to Jesus Christ. In the primitive Church this conclusion rested upon spiritual intuition, and upon that alone. But critics view the matter as a question of history and literature, and they deal with it on scientific lines. They examine the facts as disclosed in the Hebrew records as well as in Eastern archæology and Semitic institutions, they scrutinise the biblical documents with a laborious minuteness never before approached, and weigh their meaning with a freedom from traditional prepossession hitherto unequalled. And the result is, that by means of reasoning on the evidence alone, they reach precisely the same conviction that the Pentateuch legislation and the documents in which it is embodied 'came in by the way' at a comparatively late date, while the direct line of religious evolution ran from pre-Mosaic times, through the prophets, to Jesus Christ, on whom the last of them bent all men's attention.

Surely this result might reckon on finding a warm welcome. Need anyone be apprehensive in prospect of the historical position of the Pentateuch in the course of revelation being determined in such a way as to carry to a logical conclusion the belief of Stephen and Paul, of Peter and the writer to the Hebrews? Or is it to be considered dangerous if spiritual truth be found to run parallel with scientific fact? But as some whose duty makes them Christian teachers are undecided, shrinking from the critical conclusion, while shirking that thorough study of the whole question which can alone qualify anyone for denying it, a real service may be rendered, and welcome encouragement be given, by showing beforehand that the loss of the traditional view as to the position of the Pentateuch will involve the sacrifice of nothing vital to the Christian faith, but, on the other hand, will bring our modern reading of the Hebrew Scriptures into closer accord with the best mind of the apostolic Church.

If one word of personal feeling and conviction may be allowed in conclusion of the foregoing argument, then I will say that all who, without grudging the toil, will endeavour to master the critical position with regard to the Old Testament, and the Pentateuch in particular, will find their reward. The study must, of course, be made as far as possible at first hand in the writings of the great critics themselves, not by the imperfect and unfair means of looking through 'reviews' and 'refutations.' Whoever will do this with frankness may confidently hope to find that the records of God's revelation in the life-history of Israel grow far more luminous, and far more lovable, and prove to be incomparably more richly instinct with spiritual life and power, when the winding-sheet of Rabbinic tradition is wholly stripped away, and they come out into the light of day from the tomb of their temporary burial, answering to the living voice of the Christ.

The International 'St. Mark.'

THE International Theological Library has hung fire so long that men are everywhere asking (especially those who know nothing of editors' difficulties) what the editors are about. All the more welcome, then, is the regularity, and even rapidity, with which the volumes of the *International Critical Commentary* are appearing. This[1] is the fourth already.

[1] *The International Critical Commentary. A Critical and Exegetical Commentary on the Gospel according to St. Mark.* By the Rev. Ezra P. Gould, S.T.D. (T. & T. Clark. 8vo, pp. lvii+317, 10s. 6d.)

Professor Gould belongs to the Protestant Episcopal Church of America, of which we hear much commendation in respect of scholarship. This volume will not make foolish that commendation. For if it is not scholarship, it is nothing. That is to say, neither in textual criticism nor in exegesis does this author rely upon others. He has manifestly made himself master of this subject in all its branches, and he is no less emphatic in stating his conclusions than he is painstaking in reaching them. 'Scriptural commentaries,' says Provost Salmon, 'have a

tendency to run into grooves, one commentator so utilising what has been said by another, that, wearied by the monotony, we exclaim, 'we are tired of the same faces every day.' This is a commentary after Dr. Salmon's own heart. This commentator cuts his own path, and it has variety and life enough to drive all weariness away.

What are commentaries for? For the making of sermons, says the hungry preacher with his hand to his mouth. Then this is not a commentary. It is not for the making of sermons. But if you will extend the definition to include the making of preachers, this is a commentary. And surely it is this and no other kind of commentary that we are needing now. Men—some men—have for a good long while been finding their sermons in commentaries which were written for that purpose, or else in novels which were not. The better way of these two is the way of the novel, but both ways are nearly as bad as they could be. For a sermon is not a coat which a tailor can make for us. It is what Southey calls the soul itself, a vital spark of heavenly flame. And if it is not that, it is nothing. Men *are* leaving the pews, but it is not because men have first left the pulpits; it is simply because the men who are in the pulpits are not preaching sermons now, but either novels or homiletical commentaries. How many of the fifty thousand preachers in our land have put down their names for the volumes of the *International Critical Commentary* as they appear? Driver's *Deuteronomy*, say the publishers, has done well, and Sanday and Headlam's *Romans* has done well, while Moore's *Judges* has not done quite so well as yet. But what do they mean by 'well' and 'not so well'? Do they mean five-and-twenty thousand copies of each of the former and fifteen thousand of the latter? There are at least so many preachers in active exercise of their preaching faculties. But we do not need to ask the publishers. Go through your neighbour's library. Is *The International Critical Commentary* there—its four volumes looking proudly out upon you in their green and gold lettering, the publishers' monogrammatic shield defending him against the imputation that he knows not what a sermon is or where to find it? There was no market among the great preachers of the last generation for either the novel or the sermon-commentary; there was a ready market for *Meyer*, and a greater than *Meyer* is here.

For no single man, not even Meyer, could have done the work which the several authors of *The International Critical Commentary* are accomplishing. The two most marked characteristics of these commentaries, so far as they have yet been published, is their extensive knowledge of the literature of their subject, and the independence of their judgment. Now it is not possible for any man at the present day to reach even a speaking acquaintance with the literature of a large area of Bible knowledge; to acquire such a familiarity as enables him to put it on one side and speak with authority is out of the question. The recent literature on St. Mark is but a fraction of the literature that has poured forth on, say, the Epistle to the Romans. On the other hand, there is the supremely difficult synoptic question, and by that searching test Professor Gould is as full of the literature of his subject as even Dr. Sanday and Mr. Headlam, and as able to appraise its properties.

Whether St. Mark's was really the earliest written of the Gospels or not, that opinion is most widely held to-day, and it was well to give us St. Mark first. We could have read a fuller Introduction. But such as it is, it is eminently satisfactory. Especially is it satisfactory and welcome as the first unmistakable answer to the pessimistic prophecy that the day is at hand when the New Testament will be sent through the same fire of criticism as the Old. Here is a typical portion of the New Testament. If the New Testament is vulnerable, St. Mark may be sorely wounded. And Professor Gould has no merciful consideration either for your opinion or for mine, if the truth he has conscientiously reached should wing his arrow. Yet St. Mark stands as we have known it. The second Gospel is St. Mark's; it is all St. Mark's; there is scarcely a sentence doubted or even displaced.

And yet more than that. St. Mark is as we have *understood* it. We have understood, for example, that when St. Mark tells us 'that Jesus arose, and rebuked the wind, and said unto the sea, Peace, be still; and the wind ceased, and there was a great calm'—we have understood St. Mark to mean that these things actually happened. And in spite of many objectors, in spite even of Weiss and Beyschlag, Professor Gould believes they did.

'Weiss and Beyschlag,' says he, 'rationalise this miracle after the same general fashion. The rebuke of the disciples grows into a rebuke of the elements, and the confidence of Jesus in His Father's deliverance into an assertion of His own power to still the waves. Holtzmann adds to this the presence in the narrative of Old Testament material, which has been used in building up the account. Weiss is not so rationalistic in this as the others, as he is contending only against the notion that Jesus performs the miracles Himself, instead of the Father. The command given to the elements, he thinks, would be an assumption of power over them by Jesus Himself. But any more so than the commands to the demons? He acts throughout as God's agent, but such an agent can order about demons and storms. Holtzmann is prepossessed against miracles in general; Beyschlag against miracles in the sphere of inanimate nature, where spirit does not act upon spirit. But the apostolic source of the narrative renders this rationalising futile. The general fact of the miracles is established by this, and by their absolute uniqueness, conforming them to the unique quality of Jesus' whole life in the moral sphere. This leaves room to exclude individual miracles for special reasons, or even to discriminate among kinds of miracles, as Beyschlag does. But Beyschlag's principle excludes, *e.g.*, the miracle of feeding the multitude, the best attested of all the miracles. And there is no other special improbability about this miracle of stilling the storm—on the contrary, a certain congruousness, a manifestation of the fact that the power resident in nature is in the last analysis spiritual, and that Jesus was the Agent of that Power.'

Archaeological Commentary on the Book of Genesis.

By Professor the Rev. A. H. Sayce, LL.D., Oxford.

Chapter II.

9. The 'tree of life' corresponds with the palm of the Sumerian hymn. The wine made from its dates was termed, in Sumerian, *ges-din*, or 'draught of life,' a word which was afterwards transferred to grape-wine when the vine came to be introduced into Chaldea.

In the twelfth book of the great Babylonian Epic of Gilgames (the eleventh book of which contains the account of the Deluge), Gilgames is described as returning from his visit to the Chaldean Noah over the waters of the ocean which encircles the earth. Before he started, he begged for a slip of the 'tree of life,' which he might take back with him to plant in Erech, so that death might be expelled from the world. The request was granted, and he placed the slip in his boat. But he had gone only 210 miles on his way when, stopping at a fountain, a serpent suddenly appeared, stole the plant, and then vanished. Gilgames afterwards arrived once more at the margin of the ocean, in a spot beyond the Western night, where there were marvellous trees which 'bore precious stones as fruit,' while their twigs were of lapis lazuli (cf. Ezek. xxxi. 9).

Babylonian legend knew of a second tree at Eridu which had analogies with the tree of the knowledge of good and evil. This is called 'the cedar-tree, the tree which shatters the power of the incubus, upon whose core the name of Ea is recorded,' and it seems to be that 'holy tree of Eridu,' of whose 'oracle' Eri-Aku, or Arioch, of Larsa calls himself 'the executor.'

10. The river which was 'parted into four heads' is the Persian Gulf, which the Babylonians regarded as a river, and called *nâr marratu*, or 'the salt river.' When Eridu stood on the seashore, the Euphrates, Tigris, Kerkhah, and Pallakopas all flowed into the sea by separate mouths. Here, therefore, the great 'salt river' was divided into four 'heads,' as the tide ran up each stream for a considerable distance. Yet at the same time it was correct to say that the salt river 'went out of Eden' or the Babylonian 'plain.'

11. Havilah, or 'Sandy-land,' in the Old Testament denotes the eastern part of northern Arabia, of which the western part, adjoining the Egyptian frontier, was Shur (Gen. xxv. 18; 1 Sam. xv. 7). It was a country from which the Babylonians procured gold. The Pison would, therefore, be the wadi or old river-bed through which the Palla-

kopas (or Naarsares) canal was afterwards conducted. Pison is the Babylonian *pisannu*, the exact meaning of which is still uncertain, though it is probably 'water-basin' or 'canal-bed.'

12. Lenormant identifies *b'dolakh* with the Assyrian *budilkhati*, part of the tribute sent to the Assyrian king by Jehu of Israel. But the reading of the Assyrian word is not certain.[1] *Shoham*, however (A.V. 'onyx'), is the Assyrian *samtu* or *siamtu*, a blue-green stone, probably the turquoise, brought from Melukhkha, the 'salt' desert of northern Arabia.

13. Cush is not Ethiopia here, but the land of the Kassi, as they are called in the cuneiform inscriptions, the Kossaeans and Kissians of classical writers. Originally they were inhabitants of the mountains of Elam, where they were still found by Sennacherib, but their conquest of Babylonia in the eighteenth century B.C. caused the Babylonians also to be known among their Western neighbours as Kassi.

In classical times the Susianians also went by the name of Kissians. The Hebrew form *Cush* is probably due to a wrong punctuation of the text, since the Babylonian form of the name is Kas, just as the Egyptian form of the Ethiopian Cush is also Kash. As the Kerkhah, the Ulai (Eulaeus) of the inscriptions, rose in the mountains of the Kassi, it must be the Gihon of Scripture. The name of Gihon, however, has not yet been met with on the monuments. It would agree in form with the Sumerian *gikhan*, borrowed by Semitic Babylonian as *gikhinnu*, the meaning of which is quite unknown; and Sakhan, which *could* be read Gikhan, is given as a name of the Euphrates.

14. The Hiddekel is the Sumerian Idiqla or Tigris. Idiqla was Semitised into Diqlat, which the Persians transformed into Tigra, and identified with their word for 'arrow.' Idiqla is also written Idiqna, and is compounded with the Sumerian *id* (abbreviated into *i*), 'river.' The *kheth* of the Hebrew form must be a corrupt reading for *hê*. Asshur is not Assyria, as the Tigris is said to be 'east' of it, but the old capital of the country Assur, from which it derived its name. Assur is now represented by the mounds of Kaleh Shergat on the western bank of the river.

[1] If *b'dolakh* means 'pearls,' for which the Persian Gulf has always been famous, it may be compared with the Assyrian *badulu*, which seems to signify the same thing.

The Pĕrath or Euphrates was called Pura-nun, or 'great water,' in Sumerian, as well as simply Pura, 'the water.' From Pura the Semites derived their Purattu, the Hebrew Pĕrath. The Persians made it Ufratu, and explained the prothetic vowel as *u*, 'good.' Hence the Greek Euphrates.

17. Compare the Sumerian Penitential Psalm from Eridu—

> The transgression that I committed I knew not:
> The sin that I sinned I knew not:
> The forbidden thing did I eat:
> The forbidden thing did I trample upon.
> My Lord in the anger of his heart has punished me:
> God in the violence of his heart has revealed himself to me.

19. As Adam was already in 'the garden,' it follows that 'all' the animals brought to him must have been those only who were 'found' in it. Consequently no contradiction is intended of i. 24, 25, where God is said to have 'made' the animals before the creation of man. But the words used ('every' and 'all') show that an account of the Creation is being copied in which the animals were described as brought into being after the creation of man, and owing their separate existence 'after' their 'kind' to the names given them by man. In this account, moreover, man and the animals were said to have been 'formed' or 'moulded' as by a potter, not created or made as is stated in the first chapter. We may, therefore, conclude that the story of Paradise is taken with comparatively little change from a Babylonian original, which has not yet been recovered, and which contained an account of the Creation differing from that of the epic. In place of Merodach, who created by means of his 'word,' the creator in it will have been a potter-god, like the Egyptian Khnum, who is called at Philae 'the potter who fashions men, the modeller of the gods.' In one point, however, both accounts seem to have agreed: the plants were not created or formed, but produced spontaneously from the earth, and it is remarkable that the Hebrew writer has preserved, without alteration, this feature of the story (Gen. i. 11, 12, ii. 5, 9).

In the Babylonian hymns, 'name' and 'existence' are synonymous terms; it is the name which gives a thing its individual existence, and the phrases, 'all that has a name' and 'all that exists,' are interchangeable.

21, 22. An early Sumerian exorcism says of the

storm-demons that 'they bring forth the woman from the loins of the man.'

The Heb. *ishshâh*, 'woman,' is the Babylonian *assatu* for *ansatu*, from אנש, 'man.' In saying, therefore, that 'woman' was called Ishshâh from *Ish*, 'man,' the Hebrew writer was etymologically incorrect, the masculine of אשה being אנש, not איש, though he was right in point of sense. The statement indicates that the etymology has been derived from an account in which, instead of the Heb. איש, אנש was used. In Babylonian, however, while the abstract *tenisetu* is the common word for 'mankind,' the simple *enisu* is found only in a lexical tablet.

Chapter III.

1. It will be noticed that the serpent is here included among the beasts of the field instead of in a class apart among the reptiles, as in ch. i. 24, 25, and the Babylonian Epic of the Creation. The article prefixed to the word 'serpent' seems to show that it was a serpent already well known to the readers of the narrative. More than one mythological serpent is referred to in the cuneiform literature of Babylonia; thus we have 'the serpent of darkness,' 'the evil serpent,' 'the serpent with seven heads.' Before the struggle with Merodach, Tiamat is said to have created 'huge serpents with pointed teeth, unsparing in attack; with poison instead of blood she filled their bodies . . . She created an asp, a raging serpent.' In opposition to the Babylonian belief that the serpents were a creation of Tiamat, the biblical writer expressly asserts that 'the serpent' had been 'made' by the Lord God. The writer's point of view is thus precisely the same as in ch. i., and the same verb 'made' is employed.

3. One of the Babylonian legends to account for the introduction of death into the world is contained in the story of Adapa, or Adama, as the name may also be read. The beginning of the story was brought to the British Museum several years ago from the ruins of the library of Nineveh, the middle part of it was found at Tel el-Amarna, in Upper Egypt, where it had been studied by Egyptians and Canaanites eight hundred years before the Assyrian copy had been made for the library of Nineveh. Adapa, the son of the water-god Ea, was the first man, and, when fishing one day in the sea, accidentally broke the wings of the south wind, who thereupon complained of the act to Anu, the sky-god. In accordance with the instructions of Ea, Adapa ascended to heaven, wearing robes of mourning for the two gods Tammuz and Gis-Zida, who had vanished from the earth, and who now acted as the two guardians of the gate of heaven. Their favour was gained by Adapa's procedure, and they interceded for him before Anu. Anu then offered him 'the bread of life' and 'the water of life,' which, however, in accordance with Ea's advice, he refused, accepting only a garment, which he put on, and oil, with which he anointed himself. Thereupon Anu 'lamented over him: O Adapa, why hast thou not eaten or drunken? (eternal) life cannot now be thine.' Between this story and the biblical narrative there is little in common: the effect of eating the fruit of the tree of knowledge of good and evil was moral and intellectual knowledge, not eternal life, and it was to prevent Adam and Eve from subsequently eating of the tree of life that they were expelled from Paradise.

7. The fig-tree refers us to Palestine, and indicates that if a Babylonian poem underlies the biblical narrative, it must have first been domesticated in the West.

8. The anthropomorphism of this verse makes it probable that it has been taken with little verbal alteration from a Babylonian original, the insertion of the word Yahveh alone giving it a Hebraic character. The gods of Babylonia, it must be remembered, were represented as men.

19. The correspondents of the Egyptian Pharaoh in the Tel el-Amarna letters call themselves 'the dust beneath' his 'feet.'

22. 'Us,' as in i. 26, xi. 7, refers us to a polytheistic document which lay before the Hebrew writer.

24. The cherubim, as described by Ezekiel (i.), correspond with the figures of the winged genii who were supposed to protect a Babylonian or Assyrian house, and were accordingly placed at its entrance like the cherubim at the gate of Paradise. On Babylonian seals and in Assyrian sculptures we often find two cherubim, one on either side of the tree of life, which they thus protect. Sometimes they are kneeling, sometimes standing and reaching out their hands towards its fruit. At times they are eagle-headed, at other times they have the heads of men. Lenormant found the name of *kirubi*, in place of the usual *sedi*, or 'protecting

genii,' on an Assyrian seal, and the Assyrian words *karûbu* and *kurûbu* signify 'great' or 'powerful.' *Kurubu* was also the name of a bird.

The word *lahaṭ* is found only here in the sense of 'flame' or 'flaming.' In Ex. vii. 11, it means 'enchantment,' and Lenormant has suggested that it should be identified with the Assyrian *liṭṭu*, 'a sword.' In an early Sumerian hymn to Anu, the God is made to say: 'I bear the sun of fifty faces, the weapon of my omnipotence. . . . I bear my rounded scimitar, the weapon which like a vampire devours the dead. . . . I bear the sword (*liṭṭi*) of battle, the net of the rebel land. . . . I bear the arc which draws nigh to man, the bow of the deluge. . . . I bear the bow and the quiver, which overpower the house of the rebel land: I bear the deluge of battle, the weapon of fifty heads, which, like the huge serpent of seven heads, has a yoke on its seven heads, which, like the terrible serpent of the sea, [attacks] the foe in the face, the overthrower of mighty battle, strong over heaven and earth, the weapon of seven heads, whose light shines forth like day, which binds the mountain, the establisher of heaven and earth, which makes powerless the evil one, the weapon which [fills] the world with the terror of its brilliance.'

The Knocking Saviour.

Rev. iii. 20.

By the Rev. Dunlop Moore, D.D., Pittsburgh, United States.

The verse noted at the head of this paper is one of the great texts of the Book of the Revelation. It is redolent of the wondrously blended grace and majesty so characteristic of the sayings of the Lord Jesus. How many impressive sermons have been preached from this text! Its essential meaning has certainly not escaped the apprehension of the Christian Church. But I venture to think that the form of the figurative representation which here meets us has been almost universally misconceived, and that it is possible to shed new and interesting light on this important passage. Many years ago I was engaged in meditating on these words of Christ with the view of preparing an address for a week evening service. I had read Gossner's famous German tract, *Der anklopfende Heiland* ('The Knocking Saviour'), and viewed, not without emotion, a picture on its outside page of the Redeemer knocking at the heart of the sinner. I felt sure that it would be an easy task for me to expound the place satisfactorily, and to draw from it some edifying truths suitable for the occasion. But to my sore disappointment the more I studied the passage the more I was perplexed. The view of it to which I had been accustomed seemed to involve an intolerable mixture of metaphors. I was about to choose another text, when it occurred to me that in the one I was pondering with such ill success the Lord Jesus makes no mention of the *heart* of man. Of course I remembered that He is to be received into the heart, and that He dwells there by faith. But the first question to be decided was, How is the figure which He here employs to be understood? What is its simple, original meaning? I asked myself, When we read of a person knocking at a door, why should we not think of the door of a house? How will it suit to think here of the door of a house? I perceived that it suited admirably, and that it was the only explanation that would with any congruity admit of the coming in and supping which Christ speaks of doing after that the door at which He was knocking should be opened. The whole significance of the picture in its beautiful Oriental style was at once apparent. We have the key to the interpretation in our Lord's own conduct. When He was on earth He entered into the houses of the publicans, and sat at meat with them there. Hence He was called their *friend*. We know, too, that it was held to be unlawful for a Jew to eat with an uncircumcised Gentile, or to keep company with him. And in the Christian Church it was forbidden to keep company or to eat with a brother who was leading a scandalous life (1 Cor. v. 11). The Apostle John counsels the elect lady and her children not to receive a false teacher into their house (2 John 10). To come into a man's

house and to sup with Him would be an expressive symbol of friendship and regard; and if there had previously been variance, it would be the sign and seal of complete reconciliation.

The Lord Jesus had a controversy with the Church in Laodicea. He and they were at variance. The letter to the angel of the Church in Laodicea gives a sad account of its low religious condition. So strong was the displeasure of the Lord against it that He declares, 'Because thou art lukewarm, and neither hot nor cold, I will spew thee out of My mouth.' (Literally, 'I am about to spew thee out of My mouth.' The use of 'I will' seems inconsistent with the offer of mercy which follows. But if we preserve the exact rendering, 'I am about to,' etc., as marking an impending danger, the appearance of contradiction is removed.) After testifying to the Laodiceans His great displeasure, and exposing their self-deception, and warning them of their dreadful peril, the Lord exhorts them to zeal and repentance. And then, in amazing condescending grace, He makes, in symbolic language, a proposal to one and all of them of peace and friendship. He describes Himself as suing for a cordial reconcilement and renewal of mutual love by presenting Himself at the door of their house, asking to be admitted into it, and offering to partake of a feast in token of the removal of alienation and enmity, and the re-establishment of perfect harmony and fellowship. Surely Christ's language, when taken in this its simple natural import, is beautifully significant, though, strange to say, I know no commentator or religious writer who has fairly unfolded this meaning, which one might suppose to be far from difficult to discover.

We might consider whether, as a matter of fact, the penitent offender whom Christ reconciles to Himself actually enjoys anything to correspond to that feasting in His company, of which mention is made. This trait in the picture is finely illustrated in Christian experience. For it is a fact, abundantly attested in the Christian life, that there is no joy more thrilling, deep, and pure than that felt by the man who, sorely wounded by a sense of sin, and feeling his guilt to be an unendurable burden, goes in faith and penitence to the throne of grace, and asks and obtains restoration to the Lord's favour. Not only is misery relieved in the getting rid of a load of conscious guilt. Truly to apprehend God's mercy in Christ, to know and believe His love, this drives away darkness, dread, and distress, and is as life from the dead. The sight of redeeming and pardoning grace fills the soul with a transport of admiration and love and joy. And the deeper the perception of guilt has been, the more delightful is the appreciation of forgiving mercy, and the more exuberant is the flow of gushing gratitude which the sight of that mercy awakens. And whether it be a true Christian who is recovered from a lapse and restored to peace with God, or whether it be a sinner who is made for the first time to taste that the Lord is gracious, there is the same feasting with Jesus, the same blessedness in His communion.

They who are sensible of backsliding and delinquencies might well fear that the Lord who pardons them will yet treat them with reserve, and keep them away for a time from His intimate fellowship, and withhold from them, for a season at least, the joy of His salvation. But He professes Himself eager to admit them at once to the sweetest, closest, most delightful communion. If anyone will but let Him into his house, He will bring to it, as He did to that of Zaccheus, salvation without a single day's delay. It is a glorious experience to know the reality which underlies the figure of Christ thus entering our house and supping at our table. Other thoughts arise here, But enough has been said to show that the value of the precious saying we have been studying is not lessened by the new view that has been suggested of its imagery.

Requests and Replies.

What would be the best edition of Plato's *Republic*?—E. K. J.

The best edition of the *Republic* in English is Jowett & Campbell's (3 vols., Clar. Press, 1894). Stallbaum (Latin Notes) is still the best foreign edition. I assume that an edition of the whole book is in question. There exist editions of parts of the work suited for various stages of scholarship.

John Harrower.

The University, Aberdeen.

Under the heading 'The Great Text Commentary,' the text selected this month is John i. 29, the great saying of the Baptist: 'Behold the Lamb of God, which taketh away the sin of the world.' I notice with great regret that neither Dr. van Dyke nor Dr. W. M. Taylor, each of whom gives us a 'method of treatment,' even notices that which is the only but at the same time as it seems to me the overwhelming difficulty of the text, viz. the last clause, 'which taketh away the sin of the world.' Nor does any one of the learned contributors from whom you quote even attempt to throw any light upon it. *What is the meaning of the expression?* That, as it seems to me, is the one important question connected with this passage; and on that neither of your sermonette writers has a single word to say; nor does anything appear in your quotations from the other authorities to elucidate this particular point, whether they have said anything or not. And yet I venture to think that any pretended elucidation of the passage which leaves this out is little better than a mockery. It is just this kind of thing, in my opinion, which leads men of the world to think that ministers of the gospel are not quite sincere; because, while they can repeat platitudes for ever, real difficulties they refuse or are unable to grapple with. I should be very glad to see some attempt on the part of a competent authority to give a plain, unstrained, and satisfactory exposition of this expression.—Aleph.

Your correspondent, 'Aleph,' does not indicate very precisely what is the difficulty, that seems to him so overwhelming, in the last clause of John i. 29; but I will endeavour to give a plain and unstrained exposition, which I hope may prove satisfactory.

The extracts from Bishop Westcott given in your last number point out that 'taketh away' is more probably the meaning of αἴρων here than 'beareth' (margin of A.V. and R.V.), and also that the notion of a lamb taking away sin may have been derived from the picture of the suffering Servant of Jehovah in Isa. liii.; or from the use of lambs in sacrifice, and especially in the Passover. In what sense Jesus was to take away sin may be gathered from the words of the Baptist's father, in Luke i. 77: 'To give knowledge of salvation to His people in the remission of their sins,' and the more comprehensive statement in Matt. i. 21: 'He shall save His people from their sins.' It is further explained by Jesus' saying: 'The Son of Man came . . . to give His life a ransom for (*i.e.* instead of) many' (Matt. xx. 28 and Mark x. 45), and 'My blood of the covenant shed for many unto remission of sins' (Matt. xxvi. 28). So in the law of the sin-offering, the effect of the death of the victim was the forgiveness of the sinner (Lev. iv. 20, 26, 31, 35); and the suffering Servant of Jehovah is to justify many, for he shall bear their iniquities (Isa. liii. 11). The rationale of this great redemption is indicated by Paul, when he says that God set forth Christ as a propitiation, in His blood, to show His righteousness, that He might be just and the justifier of him that hath faith in Jesus (Rom. iii. 24–26); and John declares that the blood of Jesus cleanseth us from all sin, and that our sins are forgiven as for His name's sake (1 John i. 7, ii. 12).

From these and other inspired statements it appears that Christ takes away sin by His freely giving His life, according to the will of the Father, to the death of the cross, whereby God's holy and righteous judgment upon the world's sin is executed, so that all who accept Jesus as their Saviour and Lord are forgiven, in such a way that they see and feel the infinite evil of sin and the wonderful love of God, and are moved by penitence and gratitude to forsake sin and to give themselves to God; while, at the same time, the promises and resurrection of Jesus give them the sure hope of eternal life; His example guides and animates them to imitate Him; and the Holy Spirit, whom the Father can send to a guilty world for Christ's sake, renews their souls, and enables them to perfect holiness. These various blessings have flowed, and are continually flowing, from the life and

death of Jesus; and so He is ever taking away sin, removing the guilt of it from the conscience, the love of it from the heart, and the paralysing power of it from the will. Some theologians have erred by exclusive recognition of one or other of these aspects of our Saviour's work; but Scripture presents them all to us; and when we combine them, many of the difficulties that each present when viewed apart will be found to disappear. All these ideas may not have been distinctly present to the Baptist's mind when he uttered his great saying; but it is a seed truth, which in the light of the life and death of Jesus, and the experience and reflection of His disciples, expands into the full conception of the wonderful many-sided redemption wrought by Him as the Lamb of God.

JAMES S. CANDLISH.

Glasgow.

At the Literary Table.

THE BOOKS OF THE MONTH.

THE BEATITUDES. By ALEXANDER MACLAREN, B.A., D.D. (*Alexander & Shepheard.* Crown 8vo, pp. viii + 313. 5s.) This volume comes without one word of preface. For it is one of a family which it 'features,' and we need no introduction. It is a considerable family now, but every addition is welcome, for there is no evidence that this preacher's eye is dim or his natural force abated.

SOCIAL CHANGES IN ENGLAND IN THE SIXTEENTH CENTURY. By EDWARD P. CHEYNEY, A.M. (*Arnold.* 8vo, pp. 114.) A series of monographs in Philology, Literature, and Archæology, of which this is one, are under publication by the University of Pennsylvania. The object is to disregard prepossession and obtain truth. Professor Cheyney has worked industriously among the literature of the period, and among the literature that has been written on that literature. His book is scientific both in aim and accomplishment.

SOME AFFINITIES OF THE HEBREW TONGUE. By ARTHUR HALL. (*Asher.* 8vo, pp. 10 + 40. 1s.) *Some* affinities? They are endless. Right or wrong, Mr. Hall has convictions, and the courage of them. The Hebrew word comes first (because it was spoken in Paradise?), and the English last, while, between, Accadian, Egyptian, Syriac, Sanscrit, Greek, Latin, Welsh, German, and all the rest, are found in order; and all these languages are shown to be kith and kin. Thus: Hebrew, *Khur*, free; the Kurds; Latin, *curro*, to run; German, *herr*, and English *herring*, are all of one. And if you have thoughts of proving they are not, be sure you know your subject, for this author has given his time to it, and has time to give to you.

ONE HUNDRED AND TEN BIBLE READINGS FROM GENESIS. By T. W. PEILE. (*Bemrose.* 8vo, pp. 315. 6s.) Mr. Peile had a happy inspiration, but he has not been able to use it to the full. To break up any book of the Bible into sections and make them alive for this day and for ever by lucid interpretation, is to render a very real service. Mr. Peile has just missed rendering it. He had the inspiration; he lacked the scholarship, and especially the gift of writing. He lifts a laborious pen, and lays a burden upon our shoulders too heavy to be borne. Yet the book has merit. Most of all that Mr. Peile has gone to good sources for his illustrations. Evetts' *New Light*, for example, is a very fine book, but it is almost wholly unknown yet, because it was published at an impossible price. There is also the considerable merit of good printing—if the publishers had only been furnished with easier matter to print.

THE OLD TESTAMENT AND ITS CONTENTS. By JAMES ROBERTSON, D.D. (*Black.* Crown 8vo, pp. 186. 1s. 6d. net.) This is the larger edition of Professor Robertson's able book. In the smaller form it has sold to the number of seventeen thousand. What commendation is in place after that? We have simply nothing like it.

LANDMARKS OF CHURCH HISTORY. By Henry Cowan, D.D. (*Black.* Crown 8vo, pp. 190. 1s. 6d. net.) A History of the Pre-Reformation Church, that actually is a history, catching the movements, recovering the men, and leaving the mere incidents and the nobodies alone —that is what Professor Cowan has written; and small though the book is, even in this enlarged edition, it is enough to give a man a reputation.

EXPOSITION OF THE APOSTLE'S CREED. By the Rev. James Dodds, D.D. (*Black.* 16mo, pp. 110. 6d. net.) An exposition of the Apostles' Creed, short and modern, was greatly needed. For it is better far to build up than to pull down, to plant Christian truth than to uproot unchristian error. It is the best method of apologetics yet discovered. Dr. Dodds (the double *d* is all right) has supplied the need. His 'Primer' is practical and it is scholarly. The only question is whether it is short enough. For Dr. Dodds has packed his pages, and almost every word in the Creed has a paragraph all to itself. There is a useful brief summary of literature at the end, with omissions of course,—the most notable, Bishop Westcott's *Historic Faith*, which *gave* the Creed to some of us.

SCHOOL AND HOME LIBRARY. HOLIDAY HOUSE. By Catherine Sinclair. And AUTOBIOGRAPHIES OF BOYHOOD. (*Blackie.* Crown 8vo, pp. 224, 224. 1s. 4d. each.) The first is a wholesome domestic story for the little ones. The other is sterner stuff. It gives the pith of certain famous men's account of themselves. The men are William Hutton, Thomas Holcroft, William Gifford, Walter Scott, and Leigh Hunt.

NOTES ON THE TEXT OF THE BOOK OF GENESIS. By G. J. Spurrell, M.A. (Oxford: *At the Clarendon Press.* Crown 8vo, pp. lxiii + 416. 10s. 6d.) Mr. Spurrell's *Notes* have been in most students' hands for some years, and they have been well handled. But this is a larger and better edition. It is larger by forty pages; it is better by the recasting and expansion of very many of the notes. All the best literature since 1887 has been used, and there has been much excellent literature issued since 1887—as Dillmann's *Genesis*, Smith's *Historical Geography*, and Davidson's *Syntax*. The long Introduction is new. It is an easy survey of the critical problem.

ANECDOTA OXONIENSIA. BIBLICAL AND PATRISTIC RELICS OF THE PALESTINIAN SYRIAC LITERATURE. Edited by G. H. Gwilliam, B.D., and others. (Oxford: *At the Clarendon Press.* 4to, pp. 114.) Mr. Gwilliam recently published in the 'Anecdota' series five Fragments of the Palestinian Syriac version of Scripture, which had been found in an underground chamber beneath a synagogue in Cairo. In the same place Professor Sayce found two leaves more. Mr. Gwilliam at once set to the editing of them. Other Syriac scholars joined him, bringing other Palestinian Fragments, so that in the volume as issued we have many matters, three men, and one woman. The woman is Mrs. Bensly, who, in the Monastery of St. Katherine, discovered some vellum leaves which contained parts of an old homily on St. Peter, copied them and photographed them. The men are Mr. Gwilliam, Mr. Burkitt, and Mr. Stenning. It is altogether an interesting work, and of no little actual value in the present great importance which the Palestinian Syriac version of the Holy Scriptures carries.

A PASTORAL MEDLEY. By V. D. M. (*Clarke.* Fcap. 8vo, pp. viii + 184.) Both as pastor and preacher V. D. M. has had large experience of men and deacons. And for a man of so large and varied experience he is marvellously indulgent. 'As they passed through the churchyard, and read the eulogies on the gravestones, "Mother," said the little fellow, "where are all the *bad* people buried?" And his mother said to him, "*Ssh!*"' Moreover, V. D. M. can tell an excellent story, a story that leaves no sting behind, and he has many a story to tell. It is most readable, and it is not less worthy of being read.

THE NEW LIGHT AND THE NEW PHOTOGRAPHY. (*Dawbarn & Ward.* 8vo, pp. 16. 3d.) The latest development in science has been very neatly collected together under this title. The three articles with their remarkable and beautiful illustrations go far to clear up the haze enveloping this new mystery. The work should be popular since it is scientifically correct. We have here the first history of this new discovery

in photography, a discovery which must extend the field of other branches of science, but perhaps surgery most of all.

THE THEOLOGY OF THE OLD TESTAMENT. By the Rev. W. H. Bennett, M.A., B.D. (*Hodder & Stoughton.* Fcap. 8vo, pp. xvii + 218. 2s. 6d.) Professor Bennett says that the 'theology of the Old Testament' cannot be written at present; and thereby he proves himself the man to write it. For if it could be written in the way he means, written once for all, because all are agreed on every point and particle of it, would it be worth writing? Would we read it when it is written? It is just because there is doubt and even dispute on many matters into which Old Testament theology enters that we welcome an *Old Testament Theology.* And without all controversy, the greatest books and the most enduring have been written in the midst of conflict, from the Epistle to the Romans until now. Is it forgotten that our very Creeds were made in the fifth and sixteenth centuries, the days of fiercest conflict in the Church?

Professor Bennett knows that a final theology of the Old Testament cannot be written now, and so he writes it. He knows more than that. He knows what can be written, and writes that well. He is in living touch with every movement of this living, growing subject. He does not dare to prophesy whereunto it will grow, but he tells us very happily how far it has already grown. And his little book is not made out of other men's larger books. You may know both Oehler and Schultz intimately, and yet find Bennett adding to your knowledge, as he will certainly add to your pleasure.

WHAT CHURCH? By Charles Bullock, B.D. (*Home Words* Office. Crown 8vo, pp. 119.) What Church? It is not the first question, and Mr. Bullock knows that. But because men to-day will put it before What Saviour? Mr. Bullock asks and answers it. And, needless to say, his answer is unanswerable, if you take the Word as guide. It is a timely protest, without malice and without guile.

THE DIVINE PARABLE OF HISTORY. By H. Arthur Smith, M.A. (*Kelly.* Fcap. 8vo, pp. ix + 256. 2s. 6d.) The historical interpretation of the Apocalypse is not so popular at present as it was a generation ago, and Mr. Smith is probably aware of it. With him it is the most popular of all, for it is the true interpretation. And in this little commentary he seeks to commend it by the best of all possible methods—by setting it to walk. The work is well done, with clearness, resource, and common sense. Without any doubt, Mr. Smith deserves a patient hearing; he will even repay an attentive study.

BOOKS FOR BIBLE STUDENTS. THE BOOKS OF THE PROPHETS. By George G. Findlay, B.A. (*Kelly.* Fcap. 8vo, pp. xv. + 297. 2s. 6d.) Professor Findlay is a hard-working scholar, who has actually accomplished the impossible and made himself master of two distinct fields of scholarship—the Prophets and the Pauline Epistles. His book on the Pauline Epistles has taken its place as a class-book. His book on the Prophets (even should the second volume prove scarce so excellent as this) will serve as a class-book also. For Professor Findlay is more than a painstaking scholar, he can teach. By his pen at least he can teach, and that not the dry bones of knowledge merely. This little book is charming to read; no one would dream it was written for 'grinding.'

THE WESLEY GUILD LIBRARY. THINKING ABOUT IT. By Albert H. Walker, B.A. (*Kelly.* Fcap. 8vo, pp. xi + 276. 2s. 6d.) Safe exposition, sometimes quite felicitous, always practical, and being addressed particularly to young men will win them to a love of the book the author loves so well. It is the first volume of a new series which Mr. Watkinson has charge of. It is a good first; unambitious, not disappointing, real.

LION THE MASTIFF. By A. G. Savigny. (*Kelly.* Crown 8vo, pp. 195. 1s. 6d.) Lion tells his own story. It is a noble and pathetic one. And there is no little skill in the telling. Lion can even quote poetry when he needs it.

HEALTH MANUAL. By Elizabeth Hannay. (Stirling: *Kirkwood & Sons.* Crown 8vo, pp. 48. 1s.) A cheap and easy manual of health, such a manual as parents might master and then use wisely in daily family duty, is surely a

welcome visitor. And if it makes the meaning of alcohol especially clear, will it not be the more welcome? Mrs. Hannay has done well, and she will certainly be blessed in her deed.

SOME PRINCIPLES AND PRACTICES OF THE SPIRITUAL LIFE. By B. W. Maturin. (*Longmans.* Fcap. 8vo, pp. 208. 4s. 6d.) The book is written for beginners, for those who are taking their first trembling steps in the spiritual life, but it leads them on a good long way. Some men preach what other men have felt. Mr. Maturin plainly preaches what he himself has felt and is. So wholesome is the little book, it cannot but do good.

SERMON SKETCHES. By the Rev. W. H. Hutchings, M.A. (*Longmans.* Crown 8vo, pp. xviii + 324. 5s.) This is the second series. The first was found sensible and straightforward, the bones all there and all well marked, the flesh, if scanty, proportionable. This is a better volume than the first, or seems so at occasional dipping, even the breath having been breathed into these sermons here and there.

THE NEWER LIGHT. By William P. Dickson, D.D., LL.D. (*Maclehose.* 8vo, pp. 52. 6d.) This is a review of Mr. Robinson's astonishing book. It is a clever review, but most timely. It criticises Mr. Robinson's criticism, Mr. Robinson's theology, Mr. Robinson's conscience, and Mr. Robinson's English speech. And it is difficult to see what is left to Mr. Robinson to possess.

EVOLUTION AND MAN'S PLACE IN NATURE. By Henry Calderwood, LL.D., F.R.S.E. (*Macmillan.* 8vo, pp. xx + 316. 10s. 6d.) There are new books and new editions, but it is not often that a new edition is a new book. When, however, a book has been almost wholly rewritten, greatly increased in size, and enriched with new illustrations, it may be a better book or a worse book, but it may fairly claim to be a new book. Professor Calderwood's *Evolution* is a new book and a better book. Its new merit, its leading new merit, a merit that alone would make it a new and better book, is the way the scientific aspect of this great subject has been for the first time handled. And in a book of the kind, a book that professes to stand on both sides of the dividing line between science and religion, it is the scientific side we chiefly desire to know. For when we see that science is science, and is not falsely so called, we find that it fits into the Faith which was once delivered to the Saints with admirable precision.

THE MODERN READER'S BIBLE. ECCLESIASTICUS. By R. G. Moulton, M.A., Ph.D. (*Macmillan.* 16mo, pp. xxxiv + 207. 2s. 6d.) This little book, if it had come a moment earlier, would have found its place among the Recent Literature on the Apocrypha given on another page, for it deserves it well. If the Son of Sirach is to be read at all, this is the way to read him. And he is well worth reading, and even again and again. This edition is a very lucid commentary, yet it has neither criticism, exegesis, exposition, illustration, nor homiletic; it has just one thing—order.

THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND. Edited by Edgar C. S. Gibson, D.D. (*Methuen.* 8vo, vol. i. pp. vi + 362. 7s. 6d.) It is probably safe to say, though no one has told us, that Dr. Gibson would not have ventured on ground so splendidly occupied already if he had not once been Principal of Wells Theological College. In other words, Dr. Gibson had the lectures, had no further need for them, and gave them to us. He did very well. The ground is splendidly occupied, but he has gone to the top and found room. The learning is not only manifest, but marvellous. What else does Dr. Gibson know? Surely nothing when he knows this so minutely and so well. And it is not the ancients more than the moderns whom he has studied. Gore's *Dissertations* is the latest we have noticed quoted; as for the earliest, well—the Fathers are here, and in very careful statement. We profess no knowledge of the subject that will stand beside Dr. Gibson's, but we dare say that there is no book so likely to remain the standard book on this subject, if the second volume is as masterly as the first.

THE SCARLET LETTER. By Nathanael Hawthorne. (*Newnes.* Crown 8vo, pp. 96. 1d.) Messrs. Newnes have begun a 'Penny Library of Famous Books.' The books are absolutely unabridged, and the type is perfectly legible. The *Scarlet Letter* for a penny!

THE POWER OF THE SPIRIT. Edited by the Rev. Andrew Murray. (*Nisbet.* Crown 8vo, pp. xv + 218. 2s. 6d.) Why does Mr. Murray issue more of William Law's writings? Because he thinks he cannot write better himself, and can find no one else who has written better. That is, on the special subject—the Power and Leading of the Holy Spirit. Well, agree or disagree, William Law is worth all this editing and all the reading we are likely to give him. This is an attractive book without and within.

MATELDA AND THE CLOISTER OF HELLFDE. By Frances A. Bevan. (*Nisbet.* Crown 8vo, pp. viii + 159. 2s. 6d.) Matilda of Magdeburg, as she is called, wrote a book of devotion which is known as *The Flowing Forth of the Light of the Godhead.* After her death in 1277 it was translated into Latin, and in its Latin form it is believed to have fallen into the hands of Dante and given him some of his thoughts. It is believed also to have given him the character of that lady all alone who went

> Singing and culling flower after flower,
> With which her pathway was all painted over.

Well, Mrs. Bevan has translated parts of Matilda's book, and offered it as an addition to our literature of devotion. Taking time and circumstances into account it is a surprising work, and apart from all circumstances, it is well worth the trouble that has been spent upon it.

A SELECT CATALOGUE OF MODERN FOREIGN THEOLOGY. (*David Nutt.* 8vo, pp. 118.) If this work serves the publisher's turn in bringing before us the foreign literature of which he is agent or importer here, we are none the less grateful for it, since it serves our turn admirably also. It is fairly exhaustive, it is thoroughly accurate. And the index gives immediate access to its many-sided contents.

FAMOUS SCOTS. THOMAS CARLYLE. By Hector C. Macpherson. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. 160. 1s. 6d.) From an Edinburgh house of good right, and from the house of Oliphant, of better right, comes a new series: Famous Scots. The field is large, and since we have at present so many Scots who are writers, the time is opportune. Mr. Macpherson, who writes the first volume, is an Edinburgh editor. The first volume is *Thomas Carlyle.* It is well done. It gets at Thomas Carlyle, both the man and the author; it reveals him, it makes him real. There is neither foolish flattery nor superior criticism; there is sympathy, knowledge, truth. Besides, it is a handsome volume to have and to handle, and its price is almost a modern miracle.

PERSIAN LIFE AND CUSTOMS. By the Rev. S. G. Wilson, M.A. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. 333, with map and illustrations. 7s. 6d.) Two months ago the same publishers issued Dr. M'Kay's *From Far Formosa*, a book in the very front line of missionary narrative, not merely marvellous but scientific, filled full of genuine insight into the manners and customs of the people, and yet seasoned with the salt of the earth, a Christian's best life laid willingly down. *From Far Formosa* has already passed into the second edition, it is a pleasure to see. This volume is like it. There is the same unobtrusiveness, the same whole-hearted service for the Master. There is also the same seeing eye, and a pen that can make others see. Mr. Wilson's *Persian Life and Customs* has passed into its second edition before it has reached our shores. It will certainly pass into many more. For nowhere else shall we find the entrance into this mysterious land so pleasant or so trustworthy. These two new missionary books are almost enough in their line to make a season. Let us master them and know two countries thoroughly, and find the spirit of the missionary rise into strength within us.

TWELVE POPULAR SERMONS. By C. H. Spurgeon. (*Passmore & Alabaster.* 8vo, 1s.) Twelve *Popular* Sermons—it is a way of saying that it is popular to know nothing among men save Jesus Christ and Him crucified.

LEEDS PARISH CHURCH SERMONS. By Edward, Bishop of Rochester. (*Rivington.* Crown 8vo, pp. xi + 239. 5s.) Dr. Talbot preached these three-and-twenty sermons in the ordinary course of his Leeds pastorate. He publishes them now as memorial of a good time. Nevertheless, they are not 'mere memorial sermons.' They have a scholar's mind and a minister's affections as warp and woof of a very

fine fabric, though the pattern be simple enough. They do not startle by their freshness, they do not charm by their eloquence; they *do* less than they *are*. There is a personality in them.

THE WISE MEN OF ANCIENT ISRAEL AND THEIR PROVERBS. By Charles Foster Kent, Ph.D. (Boston: *Silver, Burdett, & Co.* Crown 8vo, pp. 208.) There are signs that a new era is about to open upon us in commenting, and that the Book of Proverbs is like to open it. Last month Professor Moulton gave us a wholly new commentary on Proverbs. Now Professor Kent gives another, wholly new also, unlike Professor Moulton's even, and yet a commentary, making the Book of Proverbs intelligible and actual to us. First, there is an Introduction on the Wise and their ways. Then their Proverbs are rearranged according to the ideas they express. Titles and sub-titles give entrance easily into these ideas as they are grouped together. And thus a complete 'Proverbial Philosophy' is made manifest where all was chaos and inconsequence. The translation is the Revised Version mostly, but Dr. Kent knows how to depart from that. It is not to be missed in the study of the Book of Proverbs; rather it may be found the most helpful aid to that study you have ever fallen upon.

THE MAMELUKE OR SLAVE DYNASTY OF EGYPT. By Sir William Muir, K.C.S.I., LL.D., D.C.L. (*Smith, Elder, & Co.* 8vo, pp. xxxii + 345, with map and illustrations. 10s. 6d.) There was a time when the history of the world could be written by one man. Now no man would dream of writing the history of Egypt. In itself it is more than the whole world was to our fathers; and it has to be taken at sundry times and in divers portions. Recently we had Brugsch's *History of the Pharaohs*; last month, Mahaffy's *History of the Ptolemies*; this month, Sir William Muir's *History of the Mamelukes*; next month we may have the History of the Turks in Egypt, or some other of the great spaces that are left.

Sir William Muir has written the *History of the Mamelukes* with something of the finality of the great works that have been named. It is not a mere collection of facts, the materials of a history: that essential preliminary was done already by Dr. Weil. It is an effort to give proportion and colour to the period of Egypt's history in hand. It is a history that may be read by the multitude. But the difficulty of the subject has been very great. For the Mamelukes were both illiterate and unheroic. Striking incidents no doubt there are in abundance; but they are too abundant, and they are too startling to find an easy place in a picture. Sir William Muir is, if one may say so, an old historical hand; yet this history has driven him to his last resource to make it both history and literature.

WE AND THE WORLD. By Juliana Horatia Ewing. (*S.P.C.K.* Crown 8vo, 2 vols., pp. 251, 217. 2s. 6d. each.) This is the latest issue of the new uniform edition of Mrs. Ewing's works. A happy concord of publisher and author has given us a book which we and all the world must love and read.

THE SYSTEMATIC BIBLE READER. (*Stoneman.* Crown 8vo, pp. 224. 2s.) This is a new (even the ninth) edition of a book which has taught many who are now themselves teachers. Its method is a little at the time, and that done well. Its field is the four Gospels.

A HEART'S LEGACY. POEMS. By Hannah M. Whittemore. (*Stoneman.* 16mo, pp. 32.) Not hymns, for they are not set for singing, but poems, that pray as well as praise. They are more than readable, they are very sweet and helpful.

GUIDE POSTS. By the Rev. John Mitchell. Also, THE DAYS OF ELISHA. By H. K. Wood. (*Stoneman.* 16mo, pp. 111, 127. 1s. each.) Two volumes from the 'Christian Workers' Library,' very well fitted for cottage or hospital reading.

ROGER DURDEN. By the Rev. H. E. Stone. (*Stoneman.* Crown 8vo, pp. 103. 1s. 6d.) A story of temptation and of victory, victory won through the love of woman and the grace of God.

GOD'S FOOD FOR THE AFFLICTED. By the Rev. James Burns, B.A. (*Stoneman.* 16mo, pp. 30. 6d.) Perhaps the outside *is* the best of it, but the inside is very well. Who can minister to the first moments of sorrow, and be acceptable to the unburdened onlooker?

FOREIGN BOOK CIRCULAR. (*Williams & Norgate.* No. 118.) Book Catalogues used to be valuable in the same way as certain editions of the English Bible—for their mistakes. It is better they should be valuable for their accuracy. That is the value of Messrs. Williams & Norgate's *Foreign Book Circular.* And notwithstanding that it has cost the publishers much, it costs the purchasers nothing. The address is 14 Henrietta Street, Covent Garden, W.C. A post-card and the mention of THE EXPOSITORY TIMES will fetch it.

NOTE.—We have just received a copy of a small but very important work by Professor Strack of Berlin. We have no space or time this month to do more than mention it and record its title—*Abriss des Biblischen Aramäisch Grammatik nach Handschriften Berichtigte Texte Wörterbuch* (Leipzig: J. C. Hinrichs, 8vo, pp. 32–47, 1 m. 60 pf.). Students of Hebrew will be glad to be told at once that the work is out. The English agent is Mr. Nutt, 270 Strand, London.

A Textual Study in Zechariah and Haggai.

BY THE REV. ARTHUR POLLOK SYM, B.D., LILLIESLEAF.

II.

III. THUS far our paper has been concerned with the proposal for excision of vers. 6–10 from the chapter, and we have tried to show how the chapter thus is made intelligible in meaning, and how the rules of grammar at present violated are thus satisfied.

The task we now set ourselves is to find some place that really requires such a passage as this, and then to see whether this fragment, which is an encumbrance in its present position, would exactly fit such a hiatus. And these conditions appear to be met in a most unexpected spot—not in Zechariah at all, but in the prophecies of his comrade Haggai. The thesis accordingly I aim at establishing now is *that the passage under discussion ought to follow immediately after Haggai i. 2.*

Perhaps the best way to begin will be to place side by side the Authorized Version of Haggai i. as far let us say as ver. 5, and the version I propose with the passage incorporated (see *supra*, I.(3)).

Now what are the facts and inferences that support the theory thus advanced?

(1) To begin with, we may show that in the Authorized Version of Haggai there is an apparent hiatus at the place indicated (end of ver. 2).

The Book of Haggai begins with an announcement that that prophet was sent at a particular date (first day of sixth month of second year of the reign of Darius) to Zerubbabel the governor and Joshua the priest with a particular message. *Now were we possessed of Haggai alone we should never have known what that message was, for he does not tell us.* Ver. 1 gives us the fact of his commission, 'The word of the Lord came by Haggai the prophet unto Zerubbabel.' Then ver. 2 gives the occasion of the prophecy, its *raison d'être*, 'Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built.' But what the prophecy itself is the Book of Haggai does not unfold. For ver. 3 begins a *new message* altogether with another introduction ('And the word of Jehovah was by the hand of Haggai the prophet, saying'). Here surely is an anomaly. A message is announced with a prelude. The subject of it is stated, but the message itself is not. Instead, a new message is introduced and delivered. Is there not ground to suppose there has been something lost from the text? If it be objected that it is not a new prophecy which ver. 3 announces but merely the original one with a repetition of its warrant, we answer first, that this is certainly contrary to the ordinary usage, and, secondly, what is of still greater weight, those now addressed vers. 3 *sqq.* seem to be quite different from the men to whom, according to ver. 1, the message was expressly sent. For in ver. 1 the message is said to be to Zerubbabel and Joshua, and the occasion of the prophecy, as we have it in ver. 2, carries out that idea. 'This people are saying,' etc., is what Jehovah calls on Zerubbabel and Joshua to observe. But in vers. 3 *sqq.* the prophecy is directly addressed to the people themselves, 'Is

it time for you, O ye?' and the whole character of the passage shows that it is to the people rather than to their pious leaders that the words are directed.

(2) Now if this omission of something from our text be granted, or even tentatively admitted, our next question must be, 'Is the hiatus suitably supplied by the passage which we have removed from Zech. iv.?' And I think that a reading of the chapter with the passage incorporated (I. (3)) will show that it fits with a 'patness' leaving nothing to be desired. Every rule of grammar and syntax is respected, and in addition the appropriateness of the passage to the circumstances in which Haggai spoke is worthy of particular comment. A brief review of these circumstances, combined with a paraphrase of the passage, will make this evident.

The foundation of the temple has been laid amid the shouts of the young and the tears of the old (Ezra iii. 10–13).[1] Yet the enthusiasm then evoked had not been able to withstand the adverse letter of Artaxerxes forbidding further progress in the work, and the house thus founded had remained incomplete and desolate about fifteen years (Ezra iv. 23, 24.) The people, then so jubilant, are now in the revulsion of despair, a despair which by this time has lost all holy feeling and degenerated to mere neglect of God's house. They still keep up their cry that resources and strength are all on their adversaries' side, and that it is not time yet to build the house of Jehovah. So great is their apathy that they have not taken cognisance of the death of Artaxerxes, or they have said, 'One king will be like another! The time is not yet come; when it is God will give some sign.' Thus they, so to speak, despise the day of small things, and are like to lose even the slight opportunity of the king's death, when the next, after Persian fashion, would probably reverse his predecessor's policy.

But God is now sending the message that the time has come. On the day of a new moon, when the people were wont to meet their rulers at the temple site (Ewald), Haggai is sent to deliver a message to the rulers, and a message to the people.

To Zerubbabel Haggai says[2] that he should hearken to God's command rather than to the people's murmuring. While they complain that the time for building Jehovah's house is not come, 'This is the word of Jehovah unto Zerubbabel': He will give them His Spirit, and then they will be independent of human strength and wealth and numbers. That great mountain of difficulty, the greatest in the way of the Jews, namely, the fear of the displeasure of the Persian monarch—what was it before Zerubbabel, the man of Jehovah's choice, the leader of Jehovah's people?—Nought but a plain, since 'the king's heart is in Jehovah's hand as rivers of water: He turneth it whithersoever He will' (Prov. xxi. 1). Instead of the new king, Darius, hindering the work, Jehovah would incline his heart to regard the work with favour, so that ere long the work would be achieved (Ezra vi.). The very same man Zerubbabel, who had laid the foundation of the house, would rear the topmost stone on the completed walls; and those same people who now complained of their weakness, and despised the day of small things, would see with gladness Zerubbabel using the plummet on the finished walls, and cry, 'Grace, grace unto it!' as the top stone was laid.

Such was Haggai's message to the rulers, specially to Zerubbabel himself; but next he turns to the people. Perhaps it was on the same day, but Hag. i. 3 reads like not only a new prophecy, but like a prophecy delivered on another occasion. The message to the rulers was on the first day of the month, and on the 24th the building was actually resumed (Hag. i. 1, 14, 15). The interval between would be spent in stirring up the people, and on any day of the first half of that month, Haggai's address to the people (i. 4–11) might have been given. It was to the following effect:—'You are murmuring that this is not the time for Jehovah's house to be built, but if that be so, how can it be a time for you to build fine houses for yourselves? Set your hearts on your own ways. How can you think to dwell in covered houses when you are so timid about rearing a temple for God? Do you think that you can protect your own homes and that Jehovah Sabaoth is not able to guard His dwelling-place? And besides, do you not see there is a curse upon all your labour for yourselves, so long as you neglect Me? How can you expect to prosper when you allow My house to lie waste? Up to the mountain then! Bring wood, and let the house be builded!

[1] See Appendix for a note of the chronology of the period, as given in Ezra, Haggai, and Zechariah.

[2] Zech. iv. 6–10 comes in here according to the theory of this essay.

My blessing shall be on your work when you cease to build every one his own house till Mine is reared. No more will circumstances be adverse, no more will industry go unrewarded, no more will expectations be disappointed and hopes be shattered. Arise and build My house, and I will take pleasure in it, and it shall be to My glory!'

It may be seen from the foregoing how exactly fitted is this passage under discussion to the requirements of Haggai in fulfilling his commission to stir up the people and their rulers to begin the task of rebuilding. Evidently it presupposes that the foundation of the temple is laid. The hands of Zerubbabel have founded this house, but the work of rebuilding is not begun. The great mountain before Zerubbabel is as yet undiminished, the bringing forth of the top stone as far off as ever. It presupposes also that the people are in a despondent state, despising the day of small things. But these are conditions quite unsuited to Zech. iv.; for when Zechariah began this whole group of prophecies, the work of rebuilding was already five months advanced (cf. Hag. i. 14, 15; Zech. i. 7). The builders would be in the first enthusiasm of their efforts. Instead of small progress being made, the work must have been going on with unflagging industry, for we find (Ezra v. 8) Tatnai and Shethar-boznai reporting to King Darius that the work *prospered* in the hands of the Jews; and, as a matter of fact, although twice the size of Solomon's temple,[1] the house was finished in four years from its commencement.

(3) I shall say little about the argument from style; for I must confess that there does not appear to me to be much force in a theory apparently held by many commentators that because two books contain a few expressions or words common to both, therefore they were written by the same author. Similar education, local circumstances, and so forth may have been at work to produce such resemblances.[2] One particular expression, however, in this passage demands attention, namely, the clause of ver. 9, which reads, 'And thou shalt know that Jehovah Sabaoth hath sent me unto you.' Now at first sight this might seem an argument for the Zechariac authorship, since in three other places of his prophecies (ii. 9, 11, vi. 15) a similar expression is found, and not at all in Haggai. Yet it must be remembered, first, that the Book of Haggai is very brief; and next, that the expression is not by any means confined to Zechariah. See, for instance, Ex. iii. 13, 14; Num. xvi. 28; Mal. ii. 14; and the Saviour's own statement of His commission from God, John xvii. 18, 21, 25. But in point of fact there is a special appropriateness in ascribing the phrase to this first chapter of Haggai, where the prophet addresses Zerubbabel and the people; for in Hag. i. 12 we find another clause which precisely corresponds with it, and in some measure actually presupposes it: 'Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, *as the Lord their God had sent him*, and the people did fear before the Lord.' Note the clause in italics. Why should it be inserted? Does it not seem probable that when Haggai began to prophesy he presented his commission as a prophet of God in some distinct way that attention might be paid to his words? And what way would be either more likely or more appropriate than to use the well-known expression in which Moses of old announced his commission, and which moreover was in vogue at the very time Haggai lived, as we know from Zechariah, his contemporary, employing it in the instances quoted?

IV. There only remains for consideration this question: Supposing my theory to be correct, and the passage ascribed to Zechariah to be really the work of Haggai, *how did the misplacement occur?* And while, of course, on this point nothing can be said, with any pretence to certainty, from the nature of the case, one or two suggestions may be offered towards a solution of the matter.

The fact that the two prophets were practically contemporary in their period is to be remembered. Their prophecies related to the same subject, and were couched in similar eager language, and so confusion might very easily occur. Those who heard them would regard the office rather than the person of the man who spoke, and would consider immaterial the human voice, since they could discern the divine prompting of the message. When two evangelists, like Messrs. Moody and Sankey for instance, are on one mission, the words which one spoke might easily be attributed to the other. And so with Haggai and Zechariah. There would be little cause for wonder at a mistake like this

[1] Eadie, *Biblical Cyclopædia.*

[2] Cf. Driver's *Isaiah: his Life and Times*, 2nd ed. p. 201.

occurring. The men of their day would be concerned more with the message than with the speaker, while chroniclers and copyists of the succeeding age would assign the words as they deemed most fit.

But another suggestion may also be made, fanciful perhaps, but at least possible. Even so late as the days of Jerome and Cyril, a tradition existed that Haggai was not an ordinary prophet but an angel.[1] The tradition named two others along with Haggai in this rank, namely, Malachi and John the Baptist. At the time of the Fathers mentioned this tradition was almost exploded and received little credence; but it had apparently been widely believed at an earlier date, a date long before the writing of the oldest extant MSS. of either Hebrew Bible or Septuagint. Now, as regards Malachi, the origin of the tradition is easily perceived. His name signifies 'My angel' or 'My messenger.' As regards John the Baptist, the application to him of the prophecy (Mal. iii. 1) that God would send a messenger (מַלְאָכִי) before His face would be enough to explain the legend. But what of Haggai? Probably in this case it arose from the term in Hag. i. 13, 'Haggai, Jehovah's messenger' (חַגַּי מַלְאַךְ יְהוָה). Now מַלְאָךְ is often translated not 'messenger' but 'angel.' Its root, לאך (unused), is 'to depute.' Hence the derivative, 'one deputed,' 'a messenger.' But God's messengers are angels (Ps. civ. 4; Heb. i. 7), and so the word acquired, and often has, this meaning. It is translated 'angel' throughout the whole Book of Zechariah. Might not then some confusion have arisen in the mind of a copyist between the angel or the messenger of the Lord, namely, Haggai, and the angel of the visions of Zechariah, who interpreted to him their meaning? Subsequent copyists would repeat his error, which has thus been perpetuated to this day. I do not advance this conjecture as in any way convincing, but only put it forward as a possible explanation to be taken for what it is worth.

In conclusion, it need hardly be said that the theory advanced in this paper in no way infringes the doctrine of inspiration. The human hand that wrote the words is immaterial. The Spirit Himself has proved this scripture to be His own, by the frequent use He has made of it in the history of the Church, and perhaps it might have proved more profitable still but for what I hold to be its unfortunate position.

[1] See Smith's *Bible Dictionary*, and *Speaker's Commentary* (Introduction to Haggai).

Appendix.

Chronology of the Period as given in Scripture.

(*a*) Haggai's prophecies are dated as follows:—

(1) Reign of Darius, second year, sixth month, 1st day (ch. i. 1).

(2) Reign of Darius, second year, seventh month, 21st day (ch. ii. 1).

(3) and (4) Reign of Darius, second year, ninth month, 24th day (ch. ii. 10, 18, 20).

Besides, we learn from ch. i. 15 that the work of rebuilding the temple was recommenced on the 24th day of 6th month of 2nd year of Darius—three weeks after his first exhortation, and a month before his second in the above list.

(*b*) Zechariah's prophecies (not always dated, see Zech. vii. 8, viii. 1–18) bear the following dates:—

(1) Reign of Darius the king, second year, eighth month, ? day (ch. i. 1).

(2) Reign of Darius the king, second year, eleventh month, 24th day (ch. i. 7).

(3) Reign of Darius the king, fourth year, ninth month, 4th day (ch. vii. 1).

(*c*) From Ezra we find—

(1) In the seventh month of the first year after the return of the children of Jerusalem, the foundation of the temple was still unlaid (iii. 6).

(2) But in the second month of the second year it was laid under the direction of Zerubbabel and Jeshua (iii. 8–10).[2]

(3) Owing to the representations of the enemies of the Jews to Artaxerxes or Smerdis, the impostor king of Persia, the work was abandoned, and matters continued as they were for about fifteen years, until the second year of the reign of Darius king of Persia (iv. 23, 24).

(4) 'Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even to them' (v. 1).[3]

[2] For reconciliation of this with Hag. ii. 18, see Keil on the latter.

[3] For the last three words (Heb. עֲלֵיהֶן) I venture to suggest עֶלְיוֹן, 'the Most High.'

(5) 'And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandmen of the God of Israël, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king' (vi. 14, 15).

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN ii. 11.

'This beginning of signs did Jesus in Cana of Galilee, and manifested His glory; and His disciples believed on Him' (R.V.).

EXPOSITION.

'*This beginning of signs.*'—This assertion of John excludes all the apocryphal miracles of the Gospel of the Infancy, and such like works, from credit.—ALFORD.

'*Signs.*'—The translation '*signs*' is always preserved in the Synoptists, except Luke xxiii. 8 (see Matt. xvi. 3); but in St. John we frequently find the rendering *miracles*, even where the point of the teaching is lost by this translation, *e.g.* John vi. 26, *not because* you *saw* SIGNS, *but* . . . where the motive was not the prospect of something yet nobler to be revealed, but acquiescence in the gross satisfaction of earthly wants. Whenever the word is used of Christ's works it is always with distinct reference to a higher character which they indicate. Those who call them 'signs' attach to Him divine attributes in faith (ii. 23, iii. 2, etc.) or fear (xi. 47); and each sign gave occasion to a growth of faith or unbelief according to the spirit of those who witnessed it.—WESTCOTT.

The miracles of Jesus are not mere prodigies intended to strike the imagination. There exists a close relation between those marvellous works and the person of Him who performs them. They are visible emblems of what He is, and of what He comes to do, and, as M. Reuss so well says, 'images raying forth from the permanent miracle of the manifestation of Christ.'—GODET.

'*In Cana of Galilee.*'—John repeats a second time at the close the *place* where the event transpired. The interest of this repetition cannot be geographical. We shall see (iii. 24, and iv. 24) how concerned John was to distinguish between the two returns of Jesus to Galilee, which had been confounded by tradition; and it can be with no other view that he expressly indicates how each of these returns was signalised by a miracle wrought at Cana, and that at the very time of our Lord's arrival.—GODET.

Modern topography inclines to identify this Cana, not as formerly, with Kafr-Kenna, but with Kânet-el-Jelil, some six miles north-east of Nazareth. It is called Cana of Galilee to distinguish it from Cana in Asher, south-east from Tyre (Josh. xix. 28).—DODS.

'*Manifested His glory.*'—The phrase '*His* glory' distinguishes profoundly between Jesus and all the divine messengers who had wrought similar wonders before Him. There was seen in their miracles the glory of Jehovah (Ex. xvi. 7); those of Jesus reveal His own, by testifying, in concert with the revelation contained in His sayings, to His filial relation. The expression, *His glory*, contains, moreover, all that Jesus puts of His own into the act which He has just finished, the love full of tenderness with which He uses His divine omnipotence in the service of His own. —GODET.

'*His disciples believed on Him.*'—Note the difference between believing *in* or *on* a person, and believing Him simply. The former is saving faith when the object is Christ; the latter is mere credence. See, for examples of both phrases, ch. xiv. 11, 12: 'Believe Me that I am in the Father,' and, 'He that believeth *on* Me, the works that I do shall he do also,' etc. The disciples believed already to a certain extent, but their

continuous fellowship with their Lord meant a continuous deepening of their faith in Him.—Reith.

Methods of Treatment.

I.

THE FIRST RAY OF THE GLORY.

By the Rev. Alexander Maclaren, D.D.

This Gospel records just seven miracles before the resurrection, and it calls them all 'signs,' or symbolic acts revealing spiritual truth through material things. They are manifestations of the 'glory as of the only begotten' Son—the sevenfold beams into which that white light is separated. This narrative of the first of these relates (1) the preliminaries of the sign, (2) the sign itself, and (3) the effects of the sign.

1. Jesus and His six disciples go to Cana, where Mary has preceded them, and are invited to a marriage. The supplies run short. Perhaps it is owing to the additional guests, so Mary appeals to Jesus, as the cause of the deficiency, to make it good. Recognising her Lord in her Son, she tells Him of the need, in the spirit of true prayer, leaving Him to deal with it. Affectionately but emphatically He asserts His independence, and shows that the old days of 'subjection' are over. Mary, trusting Him implicitly, bespeaks obedience for what He directs.

2. There is no word about the method by which the miracle was wrought,—whether all the water was changed, or if the change was effected as the portion required was drawn. Without material means, without even a word, His will silently works with sovereign power.

3. The results of the miracle are twofold—

(1) The ruler of the feast, ignorant of the miracle, unconsciously attests it. His half-jesting speech suggests a contrast between the world and Christ. The world gives its best first, and has for later years only weariness and monotony, regret and remorse. Jesus keeps the best for the end—

> The best is yet to be,
> The last of life, for which the first is planned.

(2) The glory manifested deepens the faith of the disciples. The mystery of His being is that His self-revelation was at once 'the effulgence of the Father's glory' and of His own. This manifestation was a sign for those already disciples, and had no recorded effect on others. It 'manifested forth His glory' as a creative act, but also reveals other aspects of His character.

In striking contrast to the anticipations of His disciples, and to the scenes in the wilderness from which He had just come, Jesus began His work by hallowing common family life, teaching thus that the sphere of religion is this world, not only another, and that He sanctifies every relation of manhood. In consecrating by His presence the village wedding, He teaches us that we need not withdraw from any region of activity to develop saintliness. His saints must be 'in the world, not of it.'

He manifested His glory as the ennobler of earth's joys. Wine is the symbol of gladness, and the Man of Sorrows brings the gift of joy. He does so in part by transforming less potent draughts from earthen vessels into the new wine of the kingdom. His presence brightens earth's joys as the sun lights up a landscape in shadow. Cups of sorrow He changes into cups of blessing. As a guest He brings provision with Him. He will give us a fountain within springing unto life eternal; and when the world's cups are empty, He will satisfy the spirit which thirsts for Him.

II.

THE FIRST OF CHRIST'S MIRACLES.

By the Rev. George Reith, D.D.

Introduction.—The prediction of Jesus to Nathanael (i. 51) here receives its first fulfilment. Something of the significance of the name 'Son of Man' was made clear. Heaven opened itself in grace and kindness and sympathy towards men; and He who refused to convert stones into bread to gratify Himself does not refuse to convert water into wine to assist others—a speaking symbol of His whole ministry.

1. The contrast is often noted—Jesus leading His disciples from him who came neither eating nor drinking to a wedding feast, for which He Himself supplied wine; and inferences drawn as to the relation of the two dispensations.

(1) The Son of Man must claim concern in all true human interests. The highest ideal, therefore, may be striven for and reached in common things. The Son of Man came eating and drinking,

wearing no peculiar dress, affecting no peculiar fashion, adopting nothing that was out of the way, and ready always to go where asked.

(2) Christ saves not *from* but *in* life's common paths—a more difficult and important thing to do. He shares the joy at Cana, the sorrow at Bethany. Heaven and holiness are not here or there. They are where Jesus is, and Jesus walks the ordinary levels of life.

(3) Jesus also brings the consecrating touch, which, like His own miracles, transforms earth into heaven, hallows every tie (marriage, family, friendly gathering), if He is called to share our interests.

(4) Note further our Lord's thoughtfulness for the smaller perplexities of life. His first miracle came not as on 'grand parade,' but in the line of common things. He is 'touched with a feeling of our infirmities.'

2. Though this miracle is not in itself explicable any more than other miracles are, yet certain points of fitness are often noticed; such as the proof that the promised supply for all human need had come down among men, and that the stream of His blessings had begun to flow. Then there is the contrast with the first miracle of the old covenant when water was changed into blood—'Grace and truth came by Jesus Christ.' Scanty stores are replenished, poverty enriched, the common element becomes the more valuable. The first miracle being thus emblematic of the whole redemptive work of Christ, transforming earth into heaven, want into plenty, etc.; also proof that the creating Word had come to His own things ('the conscious water saw its Lord and blushed'), and that power to redeem implied the previous power to create.

3. Practical suggestions are obvious in the line of Christ taking on Himself the bridegroom's responsibilities, and providing when resources fail; symbol of the poverty of all earth's supplies, of their certain running short at the hour of need, and of Christ placing Himself between us and all want—the true Friend and Provider and Bridegroom of the soul. Again, of Christ being the guest, becoming the host; 'I will sup with him, and he with Me'; Christ feeding on our faith, we on His grace. It is also a prophecy of the time when there shall be no more 'drought or barren land'; when we shall drink the wine new with the Lord in His kingdom.

Illustrations.

This beginning of miracles. — All beginnings have a wonderful interest to us. There is a peculiar pleasure in tracing a broad deep river, that bears upon its bosom the commerce of a nation, to its source far up among the mountains, in a little well whose overflowing waters a child's hand could stop; or in going back to the origin of a mighty nation like the Roman, in the drifting ashore, at the foot of the Palatine Hill, of the ark that contained the infant founders. Institutions that have been established for ages derive a fresh charm from the consideration of their first feeble commencement. There is a mystery about a cloud coming all at once into the blue sky, a star appearing suddenly amid the twilight shades, a spring welling up in the midst of a sandy plain. It seems as if something new were being created before our eyes. This peculiar charm of novelty belongs especially to the origin of sacred institutions—to the beginning of the gospel of Jesus Christ, the performance of the first miracle, the formation of the Christian Church, and the production of the New Testament writings. The miracle of Cana comes into the midst of the previous natural life of Jesus like a star out of the blue profound, like a well out of the dry mountain-side, like a rare flower appearing among the common indigenous plants of a spot. It is the first act of the new creation, in which a new life-potency entered into what at the time existed, and called forth a new development. It is the base of that wonderful miracle structure of the gospel, of which the resurrection is the pinnacle.—H. Macmillan.

To manifest forth. — To the wise man the lightning only manifests the electric force which is everywhere, and which for one moment has become visible. As often as he sees it, it reminds him that the lightning slumbers invisibly in the dewdrop, and in the mist, and in the cloud, and binds together every atom of the water that he uses in daily life. But to the vulgar mind the lightning is something unique, a something which has no existence but when it appears. There is a fearful glory in the lightning, because he sees it. But there is no startling glory and nothing fearful in the drop of dew, because he does not know what the Thinker knows, that the flash is there in all its terrors.—F. W. Robertson.

His glory.—The whole life of Christ is a kind of evolution of the Trisagion: I mean that His days on earth furnish an illustration of the 'glory to the Father,' of the 'glory to the Son,' and of the 'glory to the Holy Ghost.' The angels at His birth proclaim the 'glory to the Father'; the marriage at Cana marks the beginning of the 'glory to the Son'; and the day of Pentecost, with the teaching about it, and the promises that ensured it, mark the point when the 'glory to the Holy Spirit' was sounded by human lips and in human hearts.—J. Rendel Harris.

This, then, is the action of that day's drama, and this is also the action of the drama of the spiritual life generally, to make the Anonymous appear amongst us, and to make us become anonymous except in Him and for Him. Readers of Cowper's *Memoirs* will remember the way in which

Theodora, his cousin, pursued him through life with gift and remembrance and token that came he knew not from whence. At one time it was a snuff-box of tortoiseshell with a familiar landscape on the lid, and the portrait of his three hares; at another it was a seasonable gift of money; and tradition tells that upon one occasion he remarked, 'Dear Anonymous is come again; God bless *him*.' It is difficult to understand how a poet could have been so blind as not to know that such nameless and appropriate gifts never come except from God, and from good women. But even when we lay the charge of want of insight at the poet's door, we are checked by One who says, 'Have I been so long time with you, and hast thou not known Me? Have I never looked in at Thy window, or left gift at Thy door?'—J. Rendel Harris.

You nowhere read of Christ's being at a funeral. Why? Because marriage belongs to the primeval order of creation, but funerals do not. Marriage is a part of the original programme of the universe, but death is an intrusion. He was the Everlasting Life, and consequently could not join in the procession of death. Indeed, each time He met death in His sojourn through the world, He could not but grapple with him and compel him to give up his prey.—J. C. Jones.

Thou water turn'st to wine, fair friend of life;
Thy foe, to crosse the sweet arts of Thy reigne,
Distills from thence the teares of wrath and strife,
And so turnes wine to water back again.

Richard Crashaw.

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The Elder Brother of the Prodigal Son.

By Principal the Rev. David Brown, D.D., LL.D., Aberdeen.

The late Archbishop Trench, in what he modestly calls *Notes on the Parables of our Lord*, a work which went through many editions, and which should still be in the hands of close students of the Gospels—this ripest scholar and delightful critic of the Greek Testament has not been so successful, I think, in his treatment of this parable as in some of the others. He rightly rejects the shallow theory that, of the two brothers, the elder represents the Jews and the younger the Gentiles. But he has failed, in my judgment, in his exposition of the two parties immediately in view.

The true key to the interpretation of this parable is to be found in the scene which gave occasion to the utterance of it. It is the last of three parables, all designed to illustrate the same truth, and that truth is expressed in naked terms by our Lord Himself. Let us hear the evangelist, Luke xv. 1, etc.: 'Then drew near unto Him all the publicans and sinners (profligate characters, harlots) for to hear Him. And the Pharisees and scribes murmured (muttered), saying, This man receiveth sinners, and eateth with them'—He keeps company with disreputable characters. Little did they know what brought them in crowds to hear Him; and still less did they know why Jesus encouraged their approach. They had heard Him preaching in the streets and lanes of the city words which never were heard before from mortal lips, words which were good news especially to them. One day they heard Him say, 'Come unto Me all ye that are weary and heavy laden, and I will give you rest.' What! rest for us? We never knew a day's rest since we went astray. But He says He will give it to us, and somehow He seems able to do it. Another day we heard Him say, 'I came not to call the righteous, but sinners to repentance.' Sinners? alas for us, we are steeped in sin! We hate the life we are living and bitterly we repent, and gladly will we come at His call. *What* and *who* this wonderful man is, we cannot tell. But His voice is the voice of heaven; and when He looks to us, it is a look of such pity that it goes to our heart. We will go wherever we can hear He is preaching; and here they are all crowding around Him. And Jesus saw and welcomed them, and for once He will let the Pharisees and scribes know clearly why He does so. He does this, in His usual way, by parables. Three parables He speaks, all to illustrate truths, of which the one of the prodigal son is the last and richest. Our Lord takes the Pharisees before Him as what they professed to be, children of Abraham, devout and believing Jews, the ninety and nine sheep already within the fold, who go out and in and find pasture, while the harlot sinners whom He was welcoming home to their Father in heaven He represents as the one sheep whom the shepherd lost, but brings back with rejoicing. 'Likewise I say unto you, there is joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons that need no repentance'—repentance such as these prodigals. Like the son in the parable, they 'have come to themselves,' and say, 'I will arise, and go to my Father,' confessing how basely they had prostituted themselves, and how unworthy they are to be received again into His house; and the Father, seeing them afar off, has run to them in His person and is falling on their necks and kissing them, and saying, 'This my son was dead, and is alive again; he was lost, and is found.'

If this is the correct view of these represented by the prodigal son, it is plain that in his 'Notes' on this parable the Archbishop has not given the right one. He says that in the departure to a far country from his father's house, the prodigal son represents '*man's desire to live apart from God, to be a god to himself.*' This, indeed, is an undeniable and lamentable truth; but it is not *the* truth represented by that part of the parable. In *preaching* upon this parable this truth which expresses itself in these words, 'Depart from us, for we desire not the knowledge of Thy ways' (Job xxi. 14), ought to be enlarged upon and emphasised, but only as an *application* of the parable.

So much for the *younger brother* of the parable. Now for the *elder brother*. Here, also, I venture to think that the good Archbishop has not been successful. The usual opinion is that he represents the large number of those who lead a virtuous life, respectable people, who never abandon themselves to vicious courses. But would our Lord have called these 'righteous

men'? I cannot think so. For in Scripture phraseology, 'the righteous' mean godly persons. 'Thou, Lord, wilt bless the righteous; with favour wilt Thou compass him as with a shield.' 'The righteous shall flourish like the palm tree,' etc. The question (says the Archbishop) is embarrassed with difficulties, whichever of the two theories about it be embraced—whether, with some, we suppose the righteous Pharisees, or, with others, the hypocritical Pharisees; both of which have something to say for themselves. He chooses a middle course, which he thinks involves fewer difficulties, namely, that of the elder brother represents '*men really righteous, but of a low, legal self-righteousness.*' But such nice distinctions between one kind of real righteousness and another are not in our Lord's manner of teaching by parables. What He says of the elder brother here is all in praise of him, and a higher character no father could give of a son who had ever been the best of sons than this, '*Son, thou art ever with me, and all that I have is thine.*' He even thinks it necessary to make the father justify himself to so good a son for not rejecting his prodigal but now penitent brother, and even inviting 'his friends and neighbours' (meaning 'the angels in heaven') to rejoice with him, 'because this my son was *dead*, and is *alive* again; he was *lost*, and is *found*.'

In every age since this parable was spoken, it has been found that those who from their youth up have lived godly lives have been reluctant to keep company with reclaimed profligates, or to believe in their conversion. And at the Lord's Table they would rather not sit beside them. But such excellent Christians have need to be told that Heaven sees them in a different light from themselves, and that there is more joy among the angels of God over one of these restored prodigals than over themselves; because it is a greater miracle of grace.

Sermonettes on the Golden Texts.

By the Rev. R. C. Ford, M.A., Grimsby.

The Empty Grave.

'He is not here, but is risen.'—Luke xxiv. 6.

Very early on that first Easter morning the women were sorrowfully journeying to the Saviour's tomb with the spices which they had prepared for the purpose of embalming His body. They anticipated many difficulties in the accomplishment of their self-imposed task. There were the stone and the seal and the guard. It was with no small surprise therefore that they perceived that the stone was rolled away. As they peered into the dark depths of the tomb they observed two men in shining garments standing beside them, who, pointing into the darkness, asked the purpose of their visit, for He whom they were seeking was not there, but had risen.

I. The Angels' Announcement of the Resurrection.—Angels announced His birth, and also His resurrection. Mark says of the one who addressed the women, that he was a young man. Angels are never old. 'The oldest angels are the youngest.' The longer they wait on the Lord the more they renew their strength. Such angels were always about our Lord, though but seldom visible. At critical hours they attended Him to minister unto Him. At the resurrection they made their way into this dark tomb. No human eye saw the awakening of our Saviour from the deep sleep of death. But these angels in all probability gazed upon the greater mystery of a dead Saviour, as well as on what was to them the lesser mystery of a rising Saviour. It was a sight more wonderful than the resurrection of dry bones witnessed by Ezekiel in his vision. Hence when the women came to the tomb they were able to announce to them that that event had happened of which Jesus had told them during His earthly life. The angels are but one branch of God's great family, and the work by which Christ reconciles us to God also brings angels and men nearer to each other. Here we see them familiar, condescending, free to those who seek the same Jesus whom they adore.

II. The Angels' Expostulation with Unbelief.—The angels gently chide them for their unbelief. 'Why seek ye . . . He is not here . . .

Remember.' And then they did remember. Never once had they thought of the possibility of a resurrection. His miracles appear to have been lost upon them, as well as the many words in which He had referred to His own resurrection. How much of the Christian's darkness and fear is unwarranted! How much might be avoided if we did but give more heed to His words! When all seems to go wrong with us we are tempted to go about with downcast looks and sad hearts, as though God were dead, when if we did but know we should see that He was at that very time accomplishing some of His greatest triumphs. Yet the angels did not upbraid; their very chiding was gentle and sympathetic. However much the women were to be blamed, their grief was such that the angels could but pity. Note that these women came with spices for embalming, rather than with any thought of resurrection, and they needed to be convinced as those who were determined not to be deluded with a false hope. Their unbelief being overcome should be a powerful aid to our faith.

III. The Angels' Explanation of the Empty Grave.—How came the grave to be empty? The angels say because He who lay there is risen. He had power to lay down His life, and power to take it again. Lazarus rose because Christ bade him 'Come forth.' But no voice said to Christ, 'Young man, I say unto thee, Arise.' If Christ did not rise, can we account for the empty grave by any other explanation? Can we say the disciples stole the body? How then came they to preach the resurrection with such fervour? Conscious deceit on their part would be a thing absurd to suppose. Did the enemies remove it? Why then could they not produce it to confute the apostles' preaching? It was a proclamation of supreme importance made by the angels. On it the Christian Church is built. Like another Samson, Christ bore away the gates of that city which was a prison for the soul. The empty tomb is the symbol of His victory over death.

The Prepared Feast.

'Come; for all things are now ready.'—Luke xiv. 17.

In olden times it had been the custom to invite to semi-religious feasts the poorer neighbours who were unable to provide a feast for themselves. Pride and selfishness had long since banished this laudable custom, and now the crowd might stand and watch the feast, though not allowed to share it. Jesus takes advantage of the presence of such to remind His host that if he would do a meritorious thing in the provision of his feast, he should invite these poor outcasts, who could repay him with nothing but gratitude, rather than his rich neighbours, who by returning his hospitality would rob his deed of all self-sacrifice. God would repay kindness to the poor by inviting him to drink wine and eat bread in the kingdom of God. A pious ejaculation of one of the guests in reply to Christ's words furnishes Him with the opportunity to speak the parable, whose symbolism is so plain as to need no explanation.

I. The Preparation.—God does all things at the right time. It was not until the fulness of time that He sent forth His Son to redeem them that were under the law. The preparation of the Gospel Feast was proceeding apace ever since the Lamb was slain at the foundation of the world. God had in His mind long ages ago the thought of each one of us and of our needs. Just as He prepared the material resources of the earth for the time when mankind should appear, so in heaven He was preparing spiritual food, that Bread of Life which should afterwards come down from heaven. And now with the same foresight He prepares places in heaven for each one of us, even those on His right hand and left being for those for whom they have been prepared. In the meantime the guests also were being prepared. The sacrifices of the law were but shadows of that great sacrifice already eternally offered in heaven, and thus the law was a schoolmaster to bring them to Christ.

II. The Feast.—That Christ should set forth the provisions of the gospel under the figure of a feast, is in itself significant. A feast means *Fulness of Satisfaction.* At a feast one dispenses with the plainness of everyday food. Not only is hunger satisfied, but the palate is pleased. Christ does not only still a craving, but gives abundant satisfaction. A feast also means *Joy.* There is no sword of Damocles hanging over the heads of Christ's guests. A feast is an occasion of merriment. This seems to be so little understood, that Christians are not always the happiest of people. The writer speaking to a worldly man about the

gospel, on his sickbed, was answered, 'There is no need for that yet, is there?' He little understood the joy of the feast. But the best of a feast is its *Companionship*. It is not partaken of in solitude. The gospel provides us with the communion of saints, and communion with our Lord. And the Holy Supper is but a type and foretaste of this joy of communion. At no time do we realise our nearness to each other and to our Lord more than when partaking in faith of this feast.

III. The Invitation.—It is God who issues it. The prophets first notified the guests, and Christ delivered the invitation. They went with the cry, 'Ho, everyone that thirsteth, come ye!' Also that disappointment with the world, and its philosophy and religion, which characterised the heathen was but an invitation to wait for the Gospel Feast. Christ's Church still in His name brings the invitation near. 'Now then we are ambassadors for Christ, as though God did beseech you by us.'

IV. The Inducements to Acceptance.—All things are now ready. The preparedness of the feast is a reason for its immediate acceptance. Now is the accepted time. Whatever hindrance there may be to the acceptance of Christ's invitation, it does not lie in the feast or in any want of preparation there. It must be, if anywhere, in the disposition of the invited guest. No earthly invitation would be so slighted; it is only in spiritual matters that such lack of appreciation is shown. Can any earthly employment be so urgent as to lead us to neglect the greatest privilege ever presented to us?

The Joy of Heaven.

'There is joy in the presence of the angels of God over one sinner that repenteth.'—Luke xv. 10.

When three parables occur together so similar in their teaching as these in this chapter we may be sure that there are important variations of the main lesson to be emphasised. Here it would appear that we are specially reminded of the motive which actuated the seekers of the lost. The shepherd had compassion on the sheep, and his personal loss did but amount to a hundredth part of his possessions. The woman's loss was a tenth part of her possessions, and it was not pity but the sense of personal loss which prompted her search. The picture drawn by our Saviour is a homely but expressive one. It acquires new significance when our Lord tells us that it is a transparency thrown on the background of the world's history, of events which are taking place in the heavenly world. This rejoicing company is but the shadow of the infinite joy of heaven.

I. The Interest manifested by the Angels in the Work of the Church.—When the Church is spoken of in the New Testament, it is usually under the figure of a woman, the Bride, the Lamb's wife. Here it almost seems as though the woman were the wife of the shepherd, for in speaking of her joy she does but repeat the phrase which he had already used. Moreover, while the sheep was lost in the wilderness, the coin was lost in the house, the distinction seeming to be between the world and the Church. The sheep wandered of its own free will; the coin was lost through the woman's carelessness. And in calling her neighbours together she acknowledges at once her sense of loss and her fault. The shepherd had spoken of 'the sheep which was lost,' but the woman speaks of 'The piece which *I* had lost.' The candle which she lights is the Word of God, and by holding it forth it comes to pass that those who sit in darkness see a great light. Anxiously do the angels follow the work of the Church in seeking the lost, and when success crowns the effort heaven rings with *Te Deums* of joy—

> Their golden harps they take
> . . . and waken raptures high:
> No voice exempt, no voice but well could join
> Melodious part.

II. The Culmination of Interest is in the Act of Repentance.—Heaven is not distant, but we do not hear its melodies because worldly sounds fill our ears. This world is not so unknown to the angels as their world is to us. One would think that country afforded sufficient cause for wonder and joy without its inhabitants concerning themselves with a sinner's repentance. Yet the old theme of redemption never loses its power to charm them. At the creation 'the morning stars sang together, and all the sons of God shouted for joy'; but a spiritual creation, a new birth, causes more joy than the material creation did. In this joy the angels are but sympathising with the Saviour in His joy. For the sake of this supreme joy He 'endured the cross, despising

the shame.' At every victory of grace He sees of the travail of His soul, and is satisfied.

III. This Interest extends to every Individual Soul.—It needs not that the wonders of Pentecost be repeated to arouse this joy, for each individual has his separate and peculiar value in the eyes of God. There are no lost masses to God; they are all lost individuals. The battles fought in the secrecy of the heart are matters of profound interest in heaven. Nor is it needful that the individual be a prince or a wealthy merchant. A pauper dying in a poorhouse awakens the same joy by his repentance, or a street arab sheltering himself from the storm under some archway. And because this joy is awakened by the repentance of individuals it is constant. Yet the ringing of the bells of heaven never palls on the ears of the dwellers in that land. Our powers are too feeble to sustain delight in the same thing for long together. God is the *ever*-blessed God, and this joy is part of the Saviour's reward, and of the angels' happiness. It may be also that there is something in the angels' experience corresponding to the Saviour's travail of soul. For 'are they not all ministering spirits sent forth to minister unto them who shall be heirs of salvation?' Hence it is that they rejoice when the soft persuasive might of a Saviour's love triumphs over a stubborn heart.

Since the Church by its faithfulness can augment the joy of heaven, shall we sit idly by with folded hands while souls are lost, and hell rejoices, and heaven grieves?

Divided Service.

'Ye cannot serve God and mammon.'—Luke xvi. 13.

Some time ago in a Bombay curiosity shop there was to be seen an image of a Hindoo god which was labelled 'The Heathen's Idol,' and by the side of it a Jubilee sovereign labelled 'The Christian's Idol.' In the opinion of the cynical Hindoo the Christian may be a real idolator, though the form of his worship may differ from that of the heathen. The steward in the preceding parable was trying to serve the master who owned the estate he was managing, and the wealth which he himself worshipped. The rich man in the following parable was lost through leaning too much to the worship of wealth. Our Lord shows the folly of that clever shrewdness which views the acquisition of this world's goods as the 'main chance.'

I. Worship cannot be Real unless it be Whole-Hearted.—In this text emphasis is to be laid on the conjunction 'and.' The danger is not that the service of God will be ignored, but that an attempt will be made to combine with it the service of wealth also. Christ says the two cannot be reconciled. God requires entire and voluntary submission. Empty acts of devotion will not compensate for willing submission. To divide service is to seek to become our own masters, deciding for ourselves how far our obedience shall extend. Moreover, to divide our service implies a doubt as to who can best claim it. It is surprising to notice how harassed the Israelites were when it was said to them concerning the Golden Calf, 'These be thy gods, O Israel, which brought thee up out of the land of Egypt.' When we say to God by our deeds that He must not make demands on us which will prevent us serving mammon, we impose a limit on our sacrifice for Him which He did not recognise in His service for us.

II. The Dangers of Divided Service.—If we could prevail on God to accept half-hearted service we should nevertheless encounter insuperable difficulties in rendering it. Such worship eventually becomes impossible. Trimming first to one side and then to the other requires more tact and shrewdness than we possess. A half-and-half Christian exposes himself to more annoyances and temptations than an out-and-out Christian does. Not having a clear, definite principle of conduct himself, he is perpetually tempted to mislead other people as to his object. When Fernandez Cortes landed on the shores of Mexico he was so determined to conquer the land that he made retreat impossible by burning the ships in which he had sailed from Spain. Having renounced Egyptian bondage, we only expose ourselves to danger by hankering after the flesh-pots and leeks and cucumbers. To divide our service between God and mammon is to lose the benefits of both. To those who will ignore heart, conscience, friends, and reputation, the devil gives many good things. But the half-religious man denies himself of many forbidden pleasures for fear of losing heaven. He loses both worldly pleasure and the spiritual joy which is the gift of God.

III. The Right Use of Wealth in the Service of God.—How are we to look at money, lands, power, influence? We cannot avoid the connexion with these things. We cannot live without those things which money buys for us. Money is power to do both good and evil. Like every other privilege, wealth means risk and danger. Paul warns Timothy that 'they who will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.' The only right and safe course is to treat money as though we were the stewards of it, and God the owner. Our temptation is to make it an end in itself, as though the chief object in life were to accumulate it. Our very power to earn it comes from God, and wealth is power stored for the accomplishment of great ends. By the use of it many of God's great purposes are fulfilled. It is the unrighteous mammon, by a right use of which we prepare ourselves for receiving the true riches.

Recent Literature on the Apocrypha.

The recent literature on the Apocrypha that is worth gathering is not hard to gather. For we all deplore the neglect in which the Apocrypha lies, but few of us set to remedying the neglect either by reading it or encouraging commentators to write on it. Yet this very neglect has an advantage; is in one way a really great and conspicuous blessing. Men write about the Apocrypha for love, not for money. If the commentaries on the Apocrypha of the Old Testament are few, they are worth having.

Begin with Bissell. Its full title is *The Apocrypha of the Old Testament, with Historical Introductions, a Revised Translation, and Notes Critical and Explanatory.* (T. & T. Clark. 8vo. pp. 680. 15s.) It belongs to the 'Lange' Series. For when Professor Schaff found that there was no volume on the Apocrypha in the German edition of that series, he heroically resolved to remove the reproach from the English edition, and he found the right man in Professor Edwin Cone Bissell. It is least known, it is perhaps most worth knowing, of all the 'Lange' Series. For Dr. Bissell had the scholarship; he had also a freer hand than his colleagues, there being no German original to follow doubtfully or dissent from. To a great extent it is pioneer work. Yet it stands to-day as surely as any volume of the series. Until Mr. Ball came with his 'Variorum' edition, we had no textual or translational criticism to be compared with Dr. Bissell's. And even yet there is no single volume but itself that combines translation, emendation, exposition—and all in good scholarship and a reasonable spirit.

Much less ambitious is the volume on the Apocrypha published under the direction of the Tract Committee of the S.P.C.K. (Crown 8vo. 4s.) It is not a new translation, but follows the Authorized Version, and its notes are either expository or homiletical. It is issued, in short, for the use of the laity in scholarship. And a better volume for their use could not easily be produced. Clear type, fine paper, comfortable size, have kept it hitherto unsurpassed as the edition for the ordinary English reader.

Under the title of *The Uncanonical and Apocryphal Scriptures*, the Rev. W. R. Churton, B.D., published in 1884 a volume which ought to have had a better reception. (Whitaker. Crown 8vo, pp. 607. 7s. 6d.) Following sometimes the Old English Bible, as he calls it, sometimes the Cambridge Bible, Mr. Churton divides the text (it is the text of the Authorized Version) into paragraphs, and *some* of the poetical parts he exhibits as poetry. He writes a short but really valuable introduction to the Apocrypha as a whole, and shorter introductions to each of its books. But the best feature of his work, the feature which makes it worthy of the reception which it has not received, is its margins. There is no commentary proper, there is only these margins; but they are better than the most elaborate commonplace commentary. An obscure phrase is frequently lit up by a reference to some other apocryphal or canonical expression, and the versions are called upon at every turn to give their aid in the case of doubtful passages.

Following the order of issue, the next work

worth noticing is the edition of the Apocrypha in the *Speaker's Commentary*. (Murray. 2 vols. 8vo, pp. xlvi + 534, 648. 50s.) The editor-in-chief was Dr. Wace; the books were distributed among seven different authors, and Dr. Salmon of Dublin wrote the General Introduction.

The great fault of the *Speaker's Commentary* (especially in the Old Testament part) is the inequality of the work it contains. As Dr. Driver has frankly said, there are commentators of Old Testament books who have not acquired the most elementary idioms of the Hebrew tongue. There are also commentators who stand almost alone for scholarship and all commenting capacity. That is the weakness of the Apocrypha also, but its weakness is nothing like so weak. All the apocryphal commentators have a respectable knowledge of the original language in which their book is written or is found; and some of them (let us be bold and name Mr. Lupton and Mr. Ball) have that and all the commentator's other accomplishments, even in high attainment.

Again the *Speaker's Commentary* was often hindered by its apologetic aim. Terror seized hold of many of its commentators that the ark of God, or at least the cart it lay in, was shaking. The commentators on the books of the Apocrypha are not so apprehensive. They approach their subject more as scholars than apologetes. They risk a correction of their text without the thought that they are risking their reputation or their life.

Thus it comes to pass that once again the two volumes of the *Speaker's Commentary* that are least known are probably, taken all in all, the best worth knowing.

The 'Variorum' Apocrypha comes next. (Eyre & Spottiswoode. 8vo, pp. 276. 6s. 6d.) 'Variorum' simply means an edition with *various* readings and renderings. Dr. Cheyne, Dr. Driver, and Dr. Sanday had made the Variorum edition of the Old and New Testaments absolutely indispensable to every student of the Bible. It was Mr. C. J. Ball, the editor of some apocryphal books in the 'Speaker,' that was chosen to make the Variorum Apocrypha indispensable also, *and he actually did it.* Though he covered far less ground (because there was far less ground to cover, so few comparatively having written on the Apocrypha), he covered it so conscientiously and selected his readings and renderings so wisely, that the Variorum Apocrypha has been unhesitatingly bound up in the same volume with the Variorum Old and New Testaments. And then that volume is the most useful, for the ordinary *student's* purposes, of all the editions of the Bible in the market.

These are all the editions of the Apocrypha worth noticing. There remain (1) a critical edition of the Book of Wisdom; (2) two Texts; and (3) the 'Westminster' Revision.

An edition of the Book of Wisdom, presenting in triple column down the page the Greek text, the Latin Vulgate, and the Authorized Version, was issued from the Clarendon Press in 1881 (4to, pp. viii + 224. 12s. 6d.) The author was the late Rev. W. J. Deane, M.A., better known perhaps by his more recent volume of *Pseudepigrapha.* It is a work worthy of Mr. Deane and of the Clarendon Press. Besides the threefold text, there is an Introduction, Critical Apparatus, and a Commentary. The Introduction fills forty-three broad pages, and seems to discuss everything that needs discussion. The Commentary is very full also, and, if occasionally somewhat superfluous, often quite felicitous and always unassuming. The critical Notes are excellent so far as they go; they alone do not go far enough. An Index in three parts, Greek, Latin, English, gives it completeness. It is such an edition of the Book of Wisdom as we should gladly see followed in respect of all the other books of the Apocrypha.

Two editions of the Apocrypha presenting the text pure and simple are published by Messrs. Bagster. The one has the Greek and the English (A.V.) in parallel columns; the other, which was quite recently published, has the English only. They need no comment, only commendation. Both are quite accurate, clearly printed, and convenient.

The Revised Version remains. It was on account of the Revised Version of the Apocrypha that this Survey was undertaken. For the Revised Version, being the best edition and most lucid explanation of the Apocrypha ever published, marks an epoch in the history of the Apocrypha, and deserves all the recognition we can give it.

It has had a curious birth. When the Revised Version of the New Testament was issued in 1881, the Company of Revisers was divided into three Committees, and set to the revision of the Apocrypha, each Committee receiving one or more books to revise and be responsible for. A fourth Committee was formed in 1884, when the completion of the Revision of the Old Testament set the Old Testament Revisers free. These four Committees worked independently, and it does not appear that their independent work received the supervision of the combined body or of any number of it. So that the Revision of the Apocrypha was accomplished in the same way as the Authorized Version was made.

But the men who wrought upon it were scholars. That at least is clear, and it is a great gain. Where they have come short it is not for lack of knowledge, it is for lack of materials to work on. They have the detachment of scholars also. Neither church nor creed nor inquisitor has hindered them from telling the truth as they found it. They have been bold enough to call large spaces interpolations, and cut them clean away.

They fail in one respect only—at least some of them fail. They have too much consideration for the English of the Authorized. Take the first book of all, and take the very beginning of it. In 1 Esdras ii. 30 we read: 'Then king Artaxerxes his letters being read,' instead of, 'Then the letters of king Artaxerxes being read,' and so again and again; at iii. 21: 'It maketh to speak all things by talents'; at iv. 22: 'All men do well like of his works.' There is no question that the Revisers have seriously erred in retaining so many obsolete forms in the Old and New Testaments (how needless and distracting, for example, is the ever-recurring 'which' for 'who,' and yet that is a mild example), but they have been quite outdone by the Revisers of the Apocrypha.

Yet it is a fine product of modern reverence and modern scholarship. No earlier time could have done it. May some later time come when materials will be found and men will be found to do it better.

Contributions and Comments.

Hebrews ii. 9.

[In the end of the year there was received for the department, 'Requests and Replies,' the following question: 'In what sense was Jesus crowned with glory and honour, *that* by the grace of God He should taste death for every man' (Heb. ii. 9, R.V.)? The question was sent to Principal Brown of Aberdeen for reply. His reply was given in December, almost exactly as Dr. Henderson quotes it below. So difficult is the passage that the discussion of it is heartily welcome.]

Principal Brown, in The Expository Times for December last, says, as regards this verse, 'the one, question is this—Does the writer of this epistle mean here that Jesus was made a little lower than the angels *in order that He might suffer death*, or that *in reward of His having suffered death* He is now crowned with glory and honour? Dr. Brown holds the *latter* to be the true sense. As the question is one much disputed, and on which scholars of the first rank have taken different sides, Dr. Brown will not count it a discourtesy if I ask space to give my reasons for dissenting from the form in which he states the question, as well as from his conclusion.

It is a safe assumption surely to start from, that the clauses of this ninth verse, which are repeated from vers. 7 and 8, are employed in the same sense throughout. In vers. 7, 8, we have three distinct statements quoted from Ps. viii. regarding '*man*.' (1) 'Thou madest him a little lower than the angels.' (2) 'Thou crownedst him with glory and honour, and didst set him over the works of Thy hands.' (3) 'Thou didst put all things in subjection under his feet.' As Dr. Brown admits this is spoken of '*man*.' Indeed, it seems hardly open to doubt that the psalm describes man as created by God, in accordance with Gen. i. The reference of the psalm is backward to man's primal state, not forward to Jesus as '*the* Son of Man.' There is no more reason for interpreting Ps. viii. 4 as prophetic, than Ps. cxliv. 3 or Job vii. 17. The fitness of the quotation of the psalm by the writer to the Hebrews lies in its testimony as regards '*man*,' to whom, and not to

angels, the 'incoming economy' is subjected (ver. 5). The quotation of the magnificent description given in the psalm of man's condition and dominion over God's works inevitably suggested the remark that that is not his present position. 'Now we see not yet all things subjected to him;' and prepares for the introduction of Jesus as the 'man' in whom that primal glory and dominion is restored.

Dr. A. B. Davidson, commenting on this passage (*Expositor*, 3rd series, ix. 118), says: 'It cannot be denied that the apostle refers to two conditions of mankind—their present condition, and their future one, when over the world to come; and to two conditions of Christ—His earthly life, and His state of exaltation; and that he draws a parallel between the two pairs, the parts of which correspond to one another, because it was necessary for Christ to go through the life and destiny of man along its whole line to enable man to reach that which was destined for him. Now it is certain that "crowned with glory and honour," when spoken of mankind, refers to their future place in the world to come; but according to this theory (that held by Dr. A. B. Bruce and others), when spoken of Christ, it refers to His life in this world.' What Dr. Davidson says is certain seems to me a mistake. There are surely *three* conditions of mankind spoken of in this context, and not *two* only: their *primal* condition (vers. 6–8); their *present* condition (vers. 8, 15); and their *future* condition (ver. 10). The argument of the writer requires us to recognise our Redeemer and Restorer as sharing in all three—(1) His becoming the second Adam; (2) His partaking our present infirmities; and (3) in His entrance, as our Leader, into glory.

The ninth verse deals with the first and second of these, not with the third. It says that because of man's fall from that condition in which God created him, and failure of that destined authority, another has been 'brought into the world' (i. 2, 6). We behold Jesus, *the* 'Son of Man,' the second Adam; and already we see fulfilled in Him *two* of the three things asserted by the first Adam in Ps. viii.: We behold Him '*who hath been made a little lower than the angels*,' and we behold Him '*crowned with glory and honour*.' Surely the obvious meaning is that we see in Him the primal condition of man as God created him.

Not only is this obviously in the line of the writer's argument, but it is interestingly illustrated by those passages from Paul's epistles which it can scarcely be questioned the writer had in his mind. As Dr. Salmon says (*Introduction to New Testament*, ed. 1892, see pp. 422, 423): 'The writer [of the Hebrews] must have read some of Paul's epistles—in particular, those to the Romans and Corinthians.' Among the obvious references, he notes these in Heb. ii. 8 and 14 to 1 Cor. xv. 26, 27. It may be added, by the way, that Origen and Theodoret found the explanation of the reading in Heb. ii. 9, χωρὶς θεοῦ, in the similar use of ἐκτός, 1 Cor. xv. 27 (Westcott and Hort, ii. 129). In any case it can hardly be doubted the writer had in his view that passage of Paul's letter to the Corinthians; and in that case vers. 22 and 45, so essential to Paul's argument, and equally so to his own, could scarcely have been absent from his mind. The same argument he knew also in Rom. v. The thought was familiar—one would almost say fundamental—in his view; and though he does not use the phraseology of a 'first' and 'second Adam,' he presents precisely the same idea by quoting the description of the first Adam given in Ps. viii., and then applying it to Jesus. He says, 'He was made a little lower than the angels'; 'He was crowned with glory and honour.' The tense of the verbs being the same, he must surely be understood as regarding these events as synchronous. That the first refers to our Lord's earthly life admits of no dispute; so also must the second. If we take this as equivalent to declaring that Jesus came into the same condition and relation to the race as the first Adam, the statements of the verse seem familiar enough. Not only was His incarnation necessary in order to His suffering death, but His 'crowning with the glory and honour' of perfect manhood, His recognition as 'the second Adam, the Lord from heaven,' was necessary, so that His 'tasting death' should be for the whole race of which He became the Head.

It seems also more than probable that there is a reference to this passage in Hebrews, in 2 Pet. i. 17,—for we assume 2 Peter to be the later writing,—or possibly in both Hebrews and 2 Peter, to some then well-known account of the Transfiguration. It is remarkable that all three Synoptists give this expression 'taste of death,' as used by our Lord in connexion with that event. Only once again then, also as used by the Lord, does it occur (John viii. 52). Apart from this, the same language is used in 2 Peter as regards Jesus *in this life*; and

in view of 'the decease He was to accomplish.' 'He received from God the Father "honour and glory" when there came such a voice to Him from the excellent glory, "This is My beloved Son, in whom I am well pleased."' This divine testimony was borne to Jesus as 'transfigured,' before Moses and Elijah as well as Peter and James and John; as the representative and the hope of men of Old and New Testament times, and of all times. It is in this connexion very significant that Jesus, *according to all four evangelists*, expressly spoke of Himself always as about to die as '*the Son of Man*' (Matt. xx. 28, xxvi. 63, 64; Mark x. 33; Luke ix. 23–44; John iii. 14, viii. 23, xii. 34, etc.). Why then should there be any difficulty in recognising that if it could be said of Adam made in God's image after His likeness, and such that God was well pleased in him (Gen. i.; Prov. viii. 31), that 'he was crowned with glory and honour,' the very same could be said of Jesus, the second Adam? Surely the crown of glory and honour befits His head as the Son of Man. And is it not on this representative character that the assertion rests that His experience of death was '*for every Man*'? The emphasis lies on that expression in the original, and it must find its vindication in a foregoing intimation of the relation of Jesus to mankind. That relation He must have held when He tasted death *for every man*; it is impossible to read into the effect what was not in the cause. If Jesus did not give His life as 'the Son of Man,' how could His death have any bearing on every man? In the light of Rom. v. 12–21; 1 Cor. xv. 21, 22, the meaning of Heb. ii. 9 seems plain enough, if we only recognise that the writer is continuing to use the poetic language of the Psalmist to describe *the* true 'Son of Man.' It was not only needful that Jesus should be incarnate to die, He behoved also to stand as did the first Adam in a relation 'to every man,' that He might in Himself, and by His death, restore to mankind their lost honour and glory (ver. 10). It may be said of Him in the words used regarding His High Priesthood (v. 5), that He glorified not Himself to be the Son of Man, but He that said unto Him, 'Thou art My Son, to-day have I begotten Thee'—words already quoted regarding Him (i. 5). 'He was crowned,' He glorified not Himself. I would not use the phrase others have used, and say, 'He was crowned for death'; rather He was crowned with the glory and honour of a true manhood such as the first Adam wore when he came from his Creator's hand; He was glorified to be thus the Saviour and Redeemer of men, as He was glorified to be their High Priest. That there was such a purpose to glorify Him thus is expressly declared, 'It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.' It was when Greeks came desiring to see Him that He said, 'The hour is come that the Son of Man should be glorified . . . and I, if I be lifted up from the earth, will draw all men unto Myself.' Does not the writer just intend to magnify man in this passage, and pre-eminently to magnify Jesus as the Son of Man, as '*the firstborn*' among many brethren (Rom. viii. 29; Heb. xii. 23), crowned with glory and honour over all, and for all? Does he intend anything else? Does such an interpretation not meet the requirements of the argument as well as of the exact words of the text?

ARCH. HENDERSON.

Crieff.

For the Study of the New Testament in Greek.

THE following 'Request' appeared in THE EXPOSITORY TIMES recently. We print it as it appeared. A partial reply was made; but a better is now given below, kindly sent by a student (we believe) of the Wesleyan College in Handsworth.

I have been a subscriber to *The Expository Times* for two years, and have derived great benefit from it, but feel the need of knowing New Testament Greek, and would be much obliged if any of your correspondents would kindly inform me through the *Times* of the best and cheapest books to get. Also the best methods to pursue.

I am a Methodist lay preacher; my means are limited, so would have to regard price in any book which I may have to purchase.

I am entirely ignorant of New Testament Greek.

J. H. W.

We congratulate J. H. W. on his determination to study the New Testament in Greek. It was never more necessary than it is to-day for all preachers, both clerical and lay, to read their Bible

in the original. First of all, then, a list of books:—

Lexicons: Liddell & Scott, published by Oxford Press, £1, 16s.; 12s. 6d. (abridged); *7s. 6d. (abridged).
Thayer's edition of Grimm's *New Testament Lexicon*, 36s.

Grammars: **Primer of Greek Grammar*, Abbott & Mansfield, 3s. 6d.
Handbook to the Grammar of the Greek Testament, published by R.T.S., 7s. 6d.
Grammar of New Testament Greek (Winer), translated by Dr. Moulton, published by T. & T. Clark (9th edition), 15s.
**Essentials of New Testament Greek* (Huddilston), Macmillan, 3s.

Text: *The New Testament in Greek* (Westcott & Hort), Macmillan, *cloth, 4s. 6d.; limp leather, 6s. 6d.

The books marked with an asterisk will be sufficient to begin with, although, if the student can afford it, we should strongly recommend the purchase of the 12s. 6d. Lexicon; he will only require one, and it is as well to commence with a good one. The other books may be purchased as the student feels he is able to afford them.

As to method. It is best first of all to get a knowledge of the grammar by 'grinding up' the paradigms of nouns, pronouns, adjectives, and verbs. Then take the Greek Testament and endeavour to translate; it will be difficult just at first, but parse each word as you come to it, and compare the translation with a Revised Testament, hunting up the words in the Lexicon. There is nothing so helpful in learning a language as Lexicon work, and a careful parsing of the forms of words as they appear. This I have found to be the best method. I would suggest that the student begin with the Gospel of John, because it is written in very simple Greek; and the little book by Huddilston will be very helpful. Should he require a commentary to work with, nothing can be better on John than Plummer's book in the Cambridge Bible series, published at 6s.; this will give him the text as well as the commentary, and the notes are most valuable. Let such a method as this be pursued, and by a little careful and painstaking application, the student will find that he will be able to read intelligently the New Testament in the original language. Just at first, perhaps, the grammar work will seem dry; but it must be *thoroughly mastered*, and then the study of the New Testament will indeed become a delight; for it is impossible to realise the beauties of that book in a translation. Much spiritual help can be gained, both with regard to the private life, as well as pulpit preparation, in such a study as described above.

H. Mudie Draper.

Handsworth, Birmingham.

Seeing God.

'No man hath seen God at any time. . . .' That was 'the great text' in the February Expository Times, and the comment running—'St. John has a royal way with language,' helps one to realise, apart altogether from the vexed question of accurately rendering the Greek particles, that our English Bible is at best liable to mislead us, and so requires to be supplemented by fuller and more accurate knowledge. At the same time, may not the desire to avoid a surface meaning end in making one overshoot the mark, and substitute a partial and more mystic interpretation than the apostle's words will strictly bear? While appreciating the care you take in the elucidation of this text, I find you say: 'St. John does not mean "with the bodily eye." Whether that is possible or not, whether it has ever happened or not, he does not say nor care to say.' Well, the legitimacy of the sweeping range covered by these words may be questioned; for does it not seem that the opposite was just what St. John had *partly* in view? The Greek warrants us in thinking so, for ἑώρακε(ν) is not restricted in meaning to that which is purely subjective. It has an objective sense as well. Indeed Tittmann would make ὁράω and its derivatives purely objective, and confine εἶδον and its derivatives to that which is subjective. And Alford, while giving objective value to ἑώρακε(ν), emphasises the subjective, and says: 'The sight of God here meant is NOT ONLY BODILY SIGHT (though of that it is true, see Ex. xxxiii. 20; 1 Tim. vi. 16), but *intuitive and infallible knowledge*, which enables him, who has it, to declare the nature and will of God. . . .' The latter italics are Alford's. I do not think, then, that one is at liberty to entirely discount the objective, and accept the subjective meaning as you do.

Besides, one has to take into consideration both the context and St. John's idea of God before coming to a final finding on this question. The apostle says that '*God is Spirit*,' and while this is not in opposition to what 'any Old Testament worthy' knew, still, as a controlling, guiding idea it was unknown in the practical religious life of the people even at Christ's time. That much can be gathered from Christ's talk with the woman of Samaria. The people's idea of God centred in that which was local. Accordingly, such a provincial idea was broadened by a fresh restatement of the truth concerning God as was foreshadowed in Solomon's dedicatory prayer: 'The heaven and heaven of heavens cannot contain Thee; how much less this house which I have builded?' (1 Kings viii. 27). In St. John's Gospel, then, we find the veil lifted and the horizon extended, until the idea of God as Spirit reigns supreme. And since the apostle's evident object is to present as high and exalted an idea of Jesus Christ as is within his power to conceive, he does not let slip this opportunity of making the Logos, the intermediary between sensuous man and God as Spirit: 'No one hath seen God at any time; the only begotten Son . . . hath declared Him.' Whatever objective manifestations implied in seeing or speaking to God face to face, whatever subjective illumination as was accorded to any of the Old Testament seers and patriarchs,—these are not discredited by the revelation coming through Christ, but they must take a subordinate place. The secrets of the invisible God were alone fully known to, and so could alone be adequately expounded to mankind by, the Logos, who 'was in the beginning with God.' This Spirit God cannot be discerned by the senses of man, but He can be made manifest, and was made manifest, to sensuous man in Christ Jesus. His will and nature could be declared by the only begotten Son, and by Him above all others, in virtue of His intimate relation and immediate access to God Himself. It was this nearness to God, this pre-existent actual seeing of God, as well as His immediate God-consciousness, that raised the revelation through Jesus superior to all other manifestations accorded to men who even claimed to have seen God, and to have spoken for Him. That aspect of the question cannot safely be neglected in a text where an objective and subjective meaning coexists.

Galashiels. JOHN MACBETH.

[Dr. MacBeth asks so little that it would be hard to grudge him what he asks. And yet that 'seeing' means 'knowing' here seems to be confirmed by the passage which beyond all others interprets the verse in question—John xiv. 7–9: 'If ye had known Me, ye would have known My Father also: from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know Me, Philip? he that hath seen Me hath seen the Father; how sayest thou, Shew us the Father?']

The Revised Version of the Old Testament.

AMONG 'Requests and Replies' the question was asked whether there was an account to be found anywhere of the changes made in the Revised Version of the Old Testament. Professor Geden knew of none. But the Vicar of Clehonger (the Rev. Edward J. Holloway, M.A.) suggests Dr. Strong's *Concordance*; while a work by Dr. Chambers of America, a member of the America Old Testament Company, is mentioned both by the Rev. Andrew Gray, B.D., Dalkeith, and Dr. Dunlop Moore of Pittsburgh. Dr. Moore writes:—

Dr. Talbot W. Chambers (of the American Company of Revisers) prepared a useful companion to the Revised Old Testament. It would probably meet the wants of the inquirer about a *Handbook of Changes made on the Old Testament* (*Revised Version*). It is published by Funk & Wagnalls, New York and London. Its price is 75 cents. DUNLOP MOORE.

Pittsburgh, Pa, U.S.A.

Mr. Gray gives the price in this country at 4s. He also mentions Dr. Cox's *Expositions* (vol. ii.) as 'a most readable exposition of the general features of the Revision.'

It would be useful to have the literature which the Revised Version has called forth gathered together. Will our readers be good enough to mention any books on the subject which they believe in?

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THERE are some passages in the Bible about which we seem destined if not doomed to be for ever learning, and never coming to a knowledge of the truth. One of these has returned upon us, and is discussed by a scholar and able theologian in this issue. Another is the sentence about Baptism for the Dead, which, with manifest unconsciousness on the apostle's part, rises out of the great chapter about the Resurrection, a veritable stone of stumbling and rock of offence.

'Else what shall they do which are baptized for the dead?' (1 Cor. xv. 29). In an article in the *Newbery House Magazine* for June 1889, the Rev. J. W. Horsley, M.A., introduced us to thirty-six different interpretations of the verse. And Dr. Plummer, who has considered them all and searched the subject through and through, thinks that number might easily be increased. He adds that it would not be wise to increase it. But the advice is given in vain. Until an acceptable interpretation is found, men will persist in making suggestions, and it is vain to think that the door may be shut in their face.

A little book has just been published by Mr. Elliot Stock which contains a new suggestion. The title of the book is *Some Scripture Problems and their Solutions*; and the first 'Scripture Problem' solved (?) is the one before us. We are not sure that Mr. Archer Hind claims absolute originality for the solution, and it is most unlikely that it has never been offered before. But it stands so boldly apart from all those that have found favour amongst us, that it *seems* to be new, and deserves a passing notice.

According to Bishop Ellicott there are only two interpretations that deserve the least attention. The first is that of the Greek expositors. They take the words 'for the dead' as equivalent to 'for the resurrection from the dead.' Then the meaning is, 'If the dead rise not, what shall they do who are baptized just in order that they may rise again from the dead?' Baptism is a going down for the sake of a coming up; a death to sin for a resurrection to life eternal.

But that interpretation will not do. The words 'for the dead' (ὑπὲρ τῶν νεκρῶν) cannot possibly mean 'for the resurrection from the dead.' No such ellipsis is elsewhere discovered in the whole range of New Testament language, and indeed it is too intolerable to be found elsewhere or admitted here. The other interpretation is that of 'the great majority of modern interpreters,' including Bishop Ellicott himself. 'For the dead' means 'on behalf of dead persons'—persons, how-

ever, who are not physically but morally dead. That is to say, Christian believers are baptized instead of and for the sake of unbelieving relatives or friends. And the apostle asks, What is the use of that if the dead rise not? Why should they trouble undergoing that rite if death ends all?

But neither will that interpretation do. For there is no evidence that in St. Paul's day any such custom was dreamed of. That it existed later—in Tertullian's day—may easily be due to a misapprehension of this very passage. If some early bishop read it in the way of the 'great majority of modern interpreters,' he would have little difficulty in persuading his flock to adopt the practice for the sake of the interpretation. But if such a practice had been known in the apostle's day, St. Paul would have been the first and the most emphatic in condemning it — as Bishop Ellicott himself sees and says. Does he condemn the 'baptism for the dead, then?' By no means. He manifestly believes in it, whatever it was, and would count it a grievous hardship to have to give it up.

Thus the way is open. Let us admit Mr. Archer Hind.

Mr. Hind gives his mind to the article. Now, the definite article is either used in the New Testament quite capriciously, which no responsible grammarian now believes; or else the law of its use has not yet been applied to this passage. For there is no popular interpretation that explains or can explain why St. Paul says '*the* dead' in this clause of his sentence—'What shall they do which are baptized for the dead?' and 'dead' without the article in the clause that immediately follows it —'if dead rise not at all.' Mr. Archer Hind gives attention to that. And he makes the bold suggestion that 'dead' (νεκροί) without the article means dead persons, body and soul included, while 'the dead' (οἱ νεκροί) means their dead bodies only.

Well, consider that. And, in the first place, does the Greek language admit of it? Does the New Testament use this word so? Does St. Paul so use it? Mr. Archer Hind admits that he cannot make this out in every instance of the use of the word 'dead' (νεκρός). But he holds that it may be made out in very many cases, and must be made out in some. We must seek the passages for ourselves, but one on each side may be given here. Matt. xxii. 32, 'God is not the God of dead persons (νεκρῶν), but of living persons'; and Luke xxiv. 5, 'Why seek ye the living among the dead?' (τῶν νεκρῶν).

But, secondly, what is the meaning that this new translation gives us? It is a meaning that is both beautiful in itself and altogether appropriate to the context. Some of the Corinthians had begun to say that there was no resurrection of the dead—no resurrection of dead persons at all. Against that heresy the apostle has two strong arguments. The first and strongest is that one dead Person, even Jesus, has actually been raised from the dead. The other is the universal Christian rite of baptism. The first proves that dead persons who are united to Christ will certainly rise from the dead, for He is the first-fruits of a very great harvest. The second proves that even their dead bodies will be raised again. For baptism is to the body what the Holy Spirit is to the soul. The one is the outward sign, the other is the inward seal of acceptance in the Beloved. And just as the Holy Spirit once given to the believer in Christ will never leave him nor forsake him, so is it with the outward sign of possession—the sacrament of baptism. It is not merely that soul upon whom the gift of the Holy Spirit has come that will be for ever with the Lord. That body also which has been washed in the laver of regeneration will be His for ever, and no man shall be able to pluck it out of His hand. It is a double argument; and in either case the apostle puts it not positively and directly, but negatively, and as it were to show the absurdity

of the opposite. If there is no resurrection of dead persons, then Christ has not been raised, and we have not a gospel to preach! If there be no resurrection of dead bodies, then baptism is a miserable unreality—the consecration of a body that is soon to be eaten up of worms and to pass away for ever.

Near the end of St. Mark's Gospel there is a verse which can scarcely be called a 'problem,' and scarcely needs so great a remedy as a 'solution,' yet Mr. Archer Hind is very wise to touch upon it in his little book of *Some Scripture Problems and their Solutions*. It is the words which occur in the story of St. Peter's fall: 'he began to curse and to swear' (Mark xiv. 71).

Do all the preachers who know the meaning of these words make sure that their hearers know their meaning? Have we not even heard some preachers say that St. Peter's fall was emphasized by a return to his old habit of profane swearing?—though where they discovered that he ever had such a habit, we have never heard them say.

St. Peter did begin to curse and to swear, but he returned to no habit, and he indulged in no exercise of 'profane swearing.' The two words used are *anathematizein* (ἀναθεματίζειν) and *omnunai* (ὀμνύναι). Now of these words the former means to declare a person or thing *anathema*. It is a solemn religious exercise, which need have no thought of profanity in it. The city of Jericho was anathematized when it was separated from all secular use, and given up to be destroyed by God. St. Paul was prepared to anathematize himself for the sake of his kinsmen according to the flesh. And as we know that in these acts there was no profanity, we have no encouragement to attribute vulgar profanity to St. Peter here.

The other word means to take an oath. It is, or at least was then, as solemn and as sacred a proceeding as the anathema. Hurtful as it became, especially when men rashly or maliciously took an oath to do a thing which they never did, so hurtful that our Lord came at last and said emphatically, 'Swear not at all'; still, it was absolutely removed in itself from the degrading habit we call profane swearing. If the thing were so, as they 'who stood by' asserted, then Peter was ready to reckon himself anathema and take upon himself a solemn oath, and he sinned grievously in so doing, for the thing they asserted was very true; but he did not make the miserable exhibition of himself those fluent expositors degrade him to, when they tell us that he returned upon an old habit of profane swearing.

In the Epistle of St. James (if we may take one thing more from Mr. Archer Hind) there is a hexameter line of which no one has been able to discover the source; and, worse calamity, which no one has been able to translate correctly. The line is James i. 17—

Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον.

Its translation according to the Authorized Version is: 'Every good gift and every perfect gift is from above.' Now it is open to argument that our unknown Greek poet, from whom St. James makes the quotation, was not so skilful in the choice of words as a modern Poet Laureate, and meant no difference by the two different words he uses for 'gift,' or even by the two different adjectives he sends along with them. Still, the words are there, and they are different, and it is our business to give them a different rendering if we can. The Authorized Version does not do so. It translates two different words by 'gift'; and then it gives an inadequate rendering of one of the adjectives that define it.

The Revised Version does better. But it does not very well. It gives us, 'Every good gift and every perfect boon.' But the first word does not mean gift, and the second does not mean boon. The first word means the act of giving, the second the gift that is given. Moreover, the word rendered perfect (τέλειον) is only 'perfect' in the sense that

it has come to its inheritance or attained its full fruition,—in short, that it is *complete*. Hence Mr. Archer Hind would translate the hexameter—

Every good act of giving and every gift complete,

whereby he not only behaves well to the apostle's language, but makes a distinction which is really a difference, and adds to our knowledge of the apostle's thought.

On the 11th of March the *Guardian* contained an article by Canon Driver on the Campaign of Chedorlaomer narrated in the fourteenth chapter of Genesis. It was the first of a series of articles with which Dr. Driver proposes to answer Professor Sayce's accusation that the Higher Critics disregard archæology, and to refute his claim that 'the Monuments are continually yielding fresh evidence of the baselessness of their conclusions.' But the article rose above all temporary or party occasion. It was a complete, and you may rely upon it, an accurate account of all that is at present known, from the Monuments or elsewhere, touching the Campaign in question, and the chapter in which its story is told.

The second article of the series has now appeared. At least, we doubt not, it will have appeared by the time these Notes are being read; for we have just received from the Editor of the *Guardian* a slip copy ready for the press. The second article deals with Melchizedek. Its purpose is as immediate and temporary as the first; it rises as securely above all temporary or party occasion.

Now there are few characters in literature, few even in the Bible itself, that are so interesting to us as 'this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings, and blessed him.' And the interest, from the days of the Author of the Epistle to the Hebrews even until now, has been largely due to our ignorance of his history. 'Without father, without mother, without genealogy, having neither beginning of days nor end of life'—unknown, in short, in all respects, except that he had two titles and did one deed, the prophet of this epistle, following the prophet of an earlier time, found him 'made like unto the Son of God,' and invested him with a mystery and an interest which abides as continually upon him as he himself abides a priest continually.

Once only were we threatened with the departure of our ignorance. In the year 1887 some fellahin were digging at a spot about a hundred miles south of Cairo, once the famous capital of King Amenophis IV. of the Eighteenth Dynasty, but now the yet more famous Tel el-Amarna. And as they went on digging they found three hundred sun-baked tablets, written in the cuneiform script of Babylonia. The tablets were speedily scattered abroad. A hundred and eighty went to Berlin, eighty-two to the British Museum, fifty-six to the Museum of Gizeh, and the rest into the hands of private individuals. These tablets, upon examination, turned out to be a part of the official archives of Amenophis III. and Amenophis IV., and to consist of letters and reports addressed to these Egyptian kings by their officials, and by Eastern rulers here and there who had official relations with Egypt. And among the letters were five, insignificant then but most important now of all the series, written by Ebed-tob the governor of Jerusalem.

The letters of Ebed-tob are important, because as translated by Professor Sayce they are understood to bear immediately upon our ignorance of Melchizedek. Not all the five letters have this bearing, nor the whole of any one of them. Indeed, the parts that are of interest to us are so few and short that they may be quoted here in full.

First, from Tablet 105, take lines 9 to 15—

9. Behold, neither my father
10. nor my mother has exalted me
11. in this place;
12. the prophecy of the mighty king
13. has caused me to enter the house of my father.

14. Why should I have committed
15. a sin against the king, my lord?

Next take Tablet 103, lines 25 to 28—

25. Behold: this country of the city of Jerusalem
26. neither my father nor my mother
27. has given it me; it (was) an oracle [of the mighty king]
28. that gave (it) to me, even to me.

Finally, the same statement, almost in the same words, is repeated in Tablet 104, and with them our present concern comes to an end.

The foregoing is Professor Sayce's translation. The following is his interpretation:—

'Ebed-tob,' he says, 'had been appointed, or confirmed in his post, not by the Pharaoh, but by the oracle and power of "the great King," the God, that is to say, whose sanctuary stood on the summit of Moriah. It was not from his "father or from his mother" that he had inherited his dignity; he was king of Jerusalem because he was priest of its God. In all this,' Professor Sayce continues, 'we have an explanation of the language used by Melchizedek. Melchizedek, too, was "without father, without mother," and, like Ebed-tob, he was at once priest and king. It was in virtue of his priesthood that Abraham the Hebrew paid tithes to him after his defeat of the foreign invader. Up to the closing days of the Eighteenth Egyptian Dynasty, if not later, Jerusalem was governed by a royal priest.'

There, then, is the text, and there is the interpretation. And we are bound to say that while there is ingenuity in the interpretation, there is nothing either impossible or absurd. If Professor Sayce, or any other, would interpret some Scripture passages that puzzle us with the same pertinence and felicity, we should accept the result with thanksgiving. For a moment the mystery seems to vanish from the face of Melchizedek, like mists from an Alpine summit. 'Without father, without mother'—we seem to see the meaning of these phrases now; 'King of Salem, priest of God Most High'—we seem to reach at last the double dignity, at once its source and its explanation.

But if we accept the interpretation, we must also accept the translation on which it is founded. And that, says Canon Driver, it is scarcely possible for us to do. For Professor Sayce's translation has been accepted '(so far as I am aware) by no other Assyriologist who has written upon the Tel el-Amarna tablets.' Not that other Assyriologists differ greatly in their translations. They differ, in fact, in only one phrase of the passages that have been quoted. But it is the most important phrase in them, it is the phrase upon which the whole pertinency of the passages turns, and the rendering which they give is so different that it sweeps all reference to Melchizedek away.

For both Halévy and Zimmern say, and Professor Jastrow of Philadelphia agrees with them, that 'the prophecy (or oracle) of the mighty King' is 'the *arm* of the mighty King,' and the king is not the Most High God, nor any god at all, but simply the king of Egypt. Thus Professor Jastrow says: 'There is no question whatever of an "oracle," the word so interpreted being the simple word "arm" (*zuru'u*) explained by a gloss as the "hand" (*katu*), and the "mighty King" having reference not to any God Most High of Melchizedek, or to a god Salim, but to Amenophis, whom Abdicheba [as these Assyriologists spell Ebed-tob] speaks of in these terms.' Professor Sayce is aware of these objections. His answer is that in these inscriptions the king of Egypt is never called 'the mighty king' (*sarru dannu*), but 'the great king' (*sarru rabu*), and therefore the mighty King can mean none other than the Mighty God. But the reply is made that if not in these inscriptions, certainly in many others, the phrase, 'the mighty King,' is freely used of human monarchs, and why should it not be so used here?

So, then, we cannot say, even with the Tel el-Amarna tablets, that we know much more of

Melchizedek than the author of the Epistle to the Hebrews knew. It is true that in Tablet No. 106 there is a sentence, not yet touched upon, in which Professor Sayce finds an additional ray of light. 'And now, at this moment,' says Ebed-tob, 'the city of the mountain of Jerusalem, the city of the temple of the God Ninip, (whose) name (there is) Salim, the city of the King, is gone over to the side of the men of the city of Keilah.' But, unfortunately, 'the other Assyriologists' differ yet more seriously here than before in their rendering of that sentence into English. Halévy gives it thus: 'And now, moreover, the city of the country, called Jerusalem, city of the temple of Ninip, the Royal city, is taken, and is become (?) the possession (?) of the men of Kelti.' And Zimmern is even shorter and more divergent. It is at least not established, therefore, that in these tablets there is any reference to a god *Salim*. And if there is no reference to a god Salim, which Professor Sayce himself in his latest volume acknowledges to be an open question, then there is no reference to Melchizedek as 'King of Salem, which is King of Peace.'

Now Canon Driver's purpose in all this exposition is to show that, as far as the Monuments go, the way is open to the Higher Critics to say of Melchizedek what they will. They do not all say the same thing. It is evident that he does not approve of the things which some of them say. But as far as the Monuments serve, they are all at liberty to say whatever they please.

The Higher Critics do not all say the same thing. Not to go further back, in 1884 Ed. Meyer in his *History of Antiquity*, observing that the Elamite supremacy implied in Gen. xiv. 4 was confirmed by the inscription of Kudurmabuk, supposed that the author of the narrative, a Jewish exile in Babylonia, had found there particulars respecting an ancient invasion of Canaan by the four kings from the East, which he had utilised for the purpose of magnifying the figure of Abraham. This view was accepted not only by Stade, Wellhausen, Cornill, and Holzinger, but also by the Assyriologist Winckler, and even by the author of what the Bishop of Gloucester and Bristol has justly termed 'the truly great work,' *The Dawn of Civilization*, Professor Maspero. But there are other critics besides these. There is Kittel in his *History of the Hebrews*, there is König in his *Einleitung*, and above all, there is Dillmann, the greatest of all modern commentators on the Old Testament, in the various editions of his *Commentary on Genesis*. These, and especially Dillmann, though they are Higher Critics with a will, find nothing incredible in the narrative that surrounds Melchizedek, nor even in the mysterious person of Melchizedek himself. The details of the story 'may not be above suspicion; nevertheless,' says Dillmann, 'the objections which have been raised against them are little to the point. The line of march followed by the four kings is not, as has been alleged, improbable or absurd. Of a "battle of nations" in the valley of Siddim there is not a word. That nothing is said of hostilities with the Canaanites proper is no ground for surprise, as explanations of their relation to the kings from the East formed no part of the narrator's plan. Even the statement that Abraham, with his own followers and those of his allies, rescued some of the captives and booty from the rear of the returning host is not in itself incredible. It is nowhere said that he defeated the entire army in open fight; still less is it the aim of the narrator to glorify him as a powerful warrior. His success is described without a word of ostentation. The narrative culminates in his self-sacrificing friendship for Lot, and the recovery of the captives, not in idle military glory. The entire campaign is narrated not on its own account, but only in so far as is necessary for Abraham's act of rescue to be understood. No claim is made to completeness. . . . The passage relating to Melchizedek will most probably have been introduced by the last Redactor; but in any case there will have been some support in tradition even for this figure; nothing obliges us to assume that it was the free creation of the author.'

Browning's 'Abt Vogler.'

By Mary A. Yule, Edinburgh.

'A discord can never be conclusive, since, however prolonged, it must finally be resolved; and it is thus the musical exponent of unrest, activity, aspiration.'—Macfarren.

In the strongest, as in the weakest, of men, one may at times catch a glimpse of something in their character which wins affection. They at once become very human and lovable. And Browning is never more so, than when as the poet-musician he writes the poem, 'Abt Vogler.'

One can almost imagine a sense of sympathetic affinity attracting Browning to the curious priest-musician of the eighteenth and early years of the present century—a musician who, by his independence and oft extravagant dreaming, gained few friends and many enemies.

According to facts culled from musical dictionaries, Abt Vogler was born in 1749. At an early age he gave evidence of the possession of sufficient musical gifts to justify his being sent to study. But he tired of one master after another, and in course of time constructed a system of harmony based upon his own ideas, which, however, met with a great deal of powerful opposition.

Of a religious turn of mind, he also went through a theological course, and was ordained a priest at Rome. When about thirty years of age, he established a music school at Mannheim, and at a later period wrote, and produced here and there original operas which somehow came always short of success. But concerts which he gave in London in 1790 on the instrument of his own invention—a sort of compact organ—formed the turning point of his career. After that, a certain measure of success attended him; but few loved or understood Vogler, except his own pupils. He lacked balance. Present day ideas of the great power of harmony to express emotion had taken possession of his mind; but so fettered was he by the old conventional rules that the Abbé—although now regarded as in some degree epoch-making—seemed always as if he were moved by thoughts beyond the reach of his powers to express. His love for harmonic progressions often betrayed him into exaggerations; and he generally succeeded in bewildering instead of helping those who listened to him.

Such was the man whom Browning with a beautiful humility took to himself as a kindred spirit.

A kindred spirit we may well call him, for Browning does not, like Shakespeare, sink his individuality in his characters. To the reader of 'Abt Vogler,' the Abbé is but a shadow. It is the intense soul-life of the poet at which he marvels, as, under the thrilling influence of music, Browning utters words that are a veritable inspiration.

Vogler is described as having just finished extemporising on the instrument of his own invention; and into that voluntary with its contrapuntal movements—its strange discords on which he loved to dwell because he knew a peaceful resolution followed—and the hurrying triumphant close, Vogler put all the struggles, passions, and aspirations of a lifetime. Not only so; but as he played, and listened and worshipped, the veil, hiding the spirit-world, was lifted, and, standing upon its threshold, he experienced something of the blessing of the pure in heart.

Here was a mysterious soul-awakening, soul-developing, soul-purifying influence! One could hear a single note produced by a perfect musical instrument—the human voice—and imitate its construction, but in the presence of harmony that told of the agonies and triumphs of soul-life, and was like a glimpse into the eternal, Vogler bowed his head in reverence.

It is easy, in a few words, to account for a picture or a piece of sculpture, or quibble over the scientific structure of chords; but before the great art-problem of wherein the true beauty of music consists, of how it has the power to pass from the senses to the heart, the profoundest of critics confess themselves 'void of understanding.'

Yes! music in a still small voice speaks to the soul of man as nothing else can. What is it that captivates the attention of the working man during the performance of Wagner's sublime Overture to *Tannhaüser*? It is an experience for one to sit in the gallery or the amphitheatre, and feel that *there* the influence is, in a great measure, a religious one. One may watch the business man, who through lack of business capacity finds himself over head and ears in difficulties. He has never

trained himself to an intellectual or spiritual life, but, listening, he hears in the *leit motif*—that after many a tossing ends as a triumphant song—a story of poor human nature struggling against odds that are all too powerful, but in the end by some God-given strength being enabled to overcome. Ask him as he walks home, and he will not be able to tell you why he is more hopeful. It is only because that deep down in his heart a religious chord of which he was scarcely conscious has been set vibrating. The companion by his side will not know of it; for such young religious life has no language. 'I wish ministers could preach like *that*,' may be all the poor fellow will say.

But the Abbé's music—the inspiration of an hour—was, like all other such music, fleeting as the beauty of a summer evening; and the suggestion that there is no lasting thing under the sun forces itself in upon his sorrow, only, however, to call forth the bold and confident declaration of faith, which, as an utterance on music, is not surpassed in our language.

Richter says of the divinest of arts, 'Away! away! thou speakest to me of things which in all my endless life I have not found, and shall not find.' But Vogler had not listened with a mere passive admiration as to some enchantress from whom, to save his soul, he had at last to flee.

With a knowledge of his own inner life and its needs, hungering and waiting he had sat at his organ; and not only was his soul purified, but its chords became to him a language—almost like the vision-language of Scripture giving expression to words passing his calmer comprehension.

But they conformed to the central idea of Browning's life, and he delivers his message to us with such a profound conviction of its truth, that we are startled and solemnised as by the cry of a prophet.

He had had a vision which was yet clear in his recollection. The soul-life of man had been unrolled before him, and he saw it as one magnificent scheme of harmony, unfinished on earth, and reaching into the life that is hereafter. Wrongs were avenged, aspirations satisfied, and sufferers found gladness; and as he turned aside from beholding the vision, it was with the conviction that *God* was *good*.

And inspired by the 'love that casteth out fear,' he meets the suggestion of the pessimist.

Therefore to whom shall I turn, but to Thee, the ineffable Name?
Builder and maker, Thou, of houses not made with hands.
What! have fear of change from Thee who art ever the same?
Doubt that Thy power can fill the heart that Thy power expands?
There shall never be one lost good! What was shall live as before;
The evil is null, is nought, is silence implying sound;
What was good shall be good, with for evil so much good more;
On the earth the broken arcs; in the heaven, a perfect round.

All we have willed, or hoped, or dreamed of good shall exist;
Not its semblance but itself; no beauty, nor good, nor power
Whose voice has gone forth, but each survives for the melodist
When eternity affirms the conception of an hour.
The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;
Enough that he heard it once: we shall hear it by and by.

'The language of a mere optimist that does not meet the doubter on his own ground,' one may say. True; Browning does not appear in 'Abt Vogler' with the equipments of a philosopher. He is simply the poet, musician, and religious man, whose only defence is, 'I know whom I have believed.' To such a character, soul-life could be the only reality; and Browning's comprehension of that life was wide.

What's time? Leave now for dogs and apes! Man has Forever.[1]

A 'Forever' that was planned by a heart of infinite love. That is the keynote of the 'optimistic faith' to which Browning is ever true.

But his optimism is not of the kind that shrouds its eyes from life's sorrows meanwhile hugging its own happiness. Instead of that, sorrow had to Browning a strange fascination, which was only intensified by the revelation which music brought him. In the moan of the sufferer, and agonising cry of the earnest doubter, he hears but the discords out of which life's richest harmonies will yet be evolved.

With all the glorious prospect of the poet-seer,

[1] 'Grammarian's Funeral.'

Browning does not allow himself to forget that the often long-delayed resolution of life's discords is to many of the waiting ones but a cruel enigma.

He speaks to them—

And what is our failure here, but a triumph's evidence
For the fulness of the days? Have we withered or agonised?
Why else was the pause prolonged but that singing might issue thence?
Why rushed the discords in, but that harmony should be prized?
Sorrow is hard to bear, and doubt is slow to clear,
Each sufferer says his say, his scheme of the weal and woe.

And he adds as if with a smile—

But God has a few of us whom He whispers in the ear;
The rest may reason and welcome, 'tis we musicians know.

And the musician's interpretation of the plan of life commends itself to humanity. Deep down in its heart is implanted an innate appreciation of discords. Music possessing none would be crude and colourless, indeed; and how much more painfully monotonous is a life of continued pleasure? To Rasselas, the Happy Valley became at last a prison. 'I fly from pleasure,' he said, 'because pleasure has ceased to please. I am lonely. That I *want* nothing is the cause of my complaint. I have enjoyed too much; give me something to *desire*.'

'Man never is but always to be blessed,' and his state of deepest happiness—his heaven—is one that rests upon a foundation of grief.

As, in the light of Browning's faith, I turned again and listened in spirit to the Abbé's voluntary, it seemed to me like the echo of a cry from the musical soul of an old Hebrew exile. He was one that could not lay his hand upon the keyboard of an organ, yet—I suppose partly through Mendelssohn's instrumentality, who has made it the subject of a noble work—that cry of his believing heart reaches us as a piece of music that is in reality a dramatic soul-picture. Like the poet, he verifies his faith in facing the darkest phases of human life.

Here is a fragment of Vogler's music (the reference is to chords)—

And one would bury his brow with a blind plunge down to hell,
Burrow awhile and build, broad on the roots of things,
Then up again swim into sight, having based me my palace well,
Founded it fearlessly of flame, flat on the nether springs.

The Hebrew plunges down again and again. He strikes for us discord after discord, each one more piercing in its intensity than the last—passing from a cry of passionate longing to a wail of agony—always, however, with the chord of resolution within sight—

As the hart panteth after the water brooks, so panteth my soul after Thee, O God.
My soul thirsteth for God, for the living God: when shall I come and appear before Him?
My tears have been my meat day and night, while they continually say unto me, Where is thy God?

The magnificent chord of resolution follows:

Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise Him for the help of His countenance.

Again the cry—now a wail—which gradually becomes more mournful as it goes on—

O my God, my soul is cast down within me: therefore will I remember Thee from the land of Jordan, and of the Hermonites.
Deep calleth unto deep at the noise of Thy water-spouts: all Thy waves and Thy billows are gone over me.

After another chord of rest, he again plunges into the depths of sorrow—

I will say unto God my rock, Why hast Thou forgotten me? why go I mourning because of the oppression of the enemy?
As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

Then, as before—

Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God.

But as with the poet-musician, the Psalmist at last allows himself to rise on the wings of his verified faith, and does not rest until the joy of reward is within sight—

O send out Thy light and Thy truth: let them lead me; let them bring me unto Thy holy hill, and to Thy tabernacles.
Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise Thee, O God, my God.
Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise Him, who is the health of my countenance, and my God.

Sooner or later, the light of common day breaks

in upon the hour of ecstatic feeling, when in the presence of harmony one is made fit to achieve heroisms. The musician must return to his place beside those who suffer and wait; but in his patience he has the proud consciousness that in some measure he is helping to work out the plan of which a glimpse has been vouchsafed to him. He will be all the more patient, however, that he is surrounded by echoes of his music. So, returning to the organ, the Abbé, by a series of progressions, works from the key in which he played into that of C major, to him a symbol of the commonplace life, in which hereafter he means to rest contented.

The Expository Times Guild of Bible Study.

THE new session of 'The Expository Times Guild of Bible Study' is now commenced. We have chosen the Books of Haggai and Malachi for the Old Testament, and the remainder of the Acts of the Apostles (xiii.–xxviii.) for the New. This completes in each case not merely a portion of Scripture, but a period of Sacred History.

The sole condition of membership in 'The Expository Times Guild' is the promise to study one or both of the appointed portions of Scripture between the months of November and June. That promise is made by the sending of the name and address (clearly written, with degrees, etc.) to the Editor of THE EXPOSITORY TIMES, at Kinneff, Bervie, N.B. There is no fee, and the promise does not bind anyone who, through unforeseen circumstances, finds it impossible to carry it out.

The aim of 'The Expository Times Guild' is the study, as distinguished from the mere reading, of Scripture. Some commentary is therefore recommended as a guide, though the dictionary and concordance will serve. Recent commentaries on Haggai and Malachi are not so numerous as on Zechariah. But Orelli's *Minor Prophets* (10s. 6d.) could scarcely be excelled for more advanced study, while Dods' *Haggai, Zechariah,* and *Malachi* (2s.) is more easily mastered and extremely useful. Archdeacon Perowne has a volume on the same prophets in the *Cambridge Bible for Schools and Colleges* (3s. 6d.), and *Malachi* may be had alone (1s.).

Messrs. T. & T. Clark, Edinburgh, have again kindly agreed to send a copy of Orelli direct to any *Member of The Expository Times Guild* on receipt of six shillings.

For the study of the Acts, nothing new has appeared since last year. We may, therefore, again mention Dr. Lumby's volume in the Cambridge Bible (4s. 6d.), and Professor Lindsay's in the Bible Handbook Series, which is conveniently issued in two parts (Acts i.–xii. and xiii. to end, 1s. 6d. each), and is surprisingly cheap. For those who are ready to work on a Greek text, nothing can surpass Mr. Page's little book (Macmillans, 3s. 6d.).[1]

As the study of these portions of Scripture advances, short expository papers may be sent to the Editor. The best of them will be published in THE EXPOSITORY TIMES, and the writers, seeing them there, may send to the publishers for the work they select out of a list which will be given.

During the past session fewer papers than usual have been published. This is owing, not to any lack of papers or of ability in them, but to their length. Again and again, papers have had to be rejected which would certainly have appeared had they been half their present length. We must recognise the fact, however, that some subjects cannot be adequately discussed within the limits we have to prescribe. We wish, therefore, this session to offer, in addition to the books sent for published papers, ten volumes for the best unpublished papers received during the session which exceed two columns of THE EXPOSITORY TIMES in length. And inasmuch as many of the members of the Guild are laymen or ladies, five of the volumes will be reserved for them. The result will be published in the issue for August or September.

The following new members are enrolled this month :—

Rev. Archibald Ewing, China Inland Mission, Newington Green, London.

Rev. William Marwick (of Old Calabar Mission), 10 West Mayfield, Edinburgh.

[1] A new edition in English at 2s. 6d. is recently published.

Rev. Hugh Jones, Baptist minister, Blaenywaun, St. Dogmael's, Pembroke.
Mr. James T. Cole, 7 Bungalow Road, South Norwood, Surrey.
Rev. Charles Lane, M.A., Wheelock Vicarage, Sandback, Cheshire.
Rev. Alexander Grieve, M.A., Ph.D. (Lips.), United Presbyterian Church, Forfar.
Rev. T. Waring Kennedy, M.A., T.C.D., Ardamine Glebe, Gorey, Co. Wexford.
Rev. J. Tweedie Agnew, Tullamore, Ireland.
Rev. Augustus Poynder, Leslie Lodge, Bloomfield Park, Bath.
Rev. H. J. Harvey, The Manse, Great Totham, Essex.
Rev. J. C. Trotter, The Rectory, Ardahan, Co. Galway.
Rev. T. C. Williams, Huntington Lodge, Chichester.
Miss Ernestine L. Combier, Southgate House, Chichester.
Rev. John Sinclair, M.A., B.D., Manse of Kinloch-Rannoch, Perthshire.
Rev. T. Owen-Jones (Tryfan), Wesleyan minister, Molde.
Rev. George Sexton, A.M., LL.D., M.D., D.Sc., Lecturer on Scientific Apologetics, St. Catharine's, Ontario.
Rev. James B. Smellie, The Manse, Wyndham, Otago, New Zealand.
Mr. A. J. Knapton, M.A. (Cantab.), Rawmarsh Hall, Rotherham.
Rev. C. S. Sargisson, 14 Jesmond Vale Terrace, Heaton, Newcastle-on-Tyne.
Rev. T. W. Peeling, 5 Trafalgar Place, Devizes.
Rev. W. C. Emhardt, General Theological Seminary, New York City.
Rev. J C. Carrick, B.D., Manse of Newbattle, Midlothian.
Rev. S. H. Kennedy, B.A., Reformed Presbyterian Mission, Antioch, Syria, Turkey in Asia.

The Theology of the Psalms.

By Professor the Rev. W. T. Davison, M.A., D.D., Birmingham.

FELLOWSHIP WITH GOD.

The Psalms, more than any other portion of the Bible, breathe the atmosphere of subjective religion. In Law and Prophets, Gospels and Epistles, we find objective revelation, but the Psalms are the language of religious experience. Whatever divine revelation they contain—no inconsiderable amount—is communicated through the medium of the inner personal experience of the devout men who penned them. The Psalter, as every one acknowledges, is pre-eminently the handbook of personal devotion. All the more important, therefore, is it that the conditions of the religious life herein reflected should be clearly understood. The teaching of the Psalms, if we may so speak, is held in solution, and therefore is all the more rapidly and completely assimilated. What, then, is the Psalmist's view of fellowship with God, the conditions of enjoyment of so high a privilege, the nature of the union attainable, the consequences following upon such high fellowship? These questions belong, though in a secondary sense, to the theology of the Psalms. Only next in importance to the primary question, Who and what is God? is the kindred question, How may communion with Him be attained and enjoyed?

It must not be forgotten that underlying the whole of the Psalms there is a tacit premiss or postulate. The Psalmist does not speak as a mere ordinary member of the human race taken at random. He is a member of a privileged community. This community stands in a specially sacred relation to God, which is described by the word *Berith*, Covenant. Jehovah is Israel's covenanted God, Israel is Jehovah's covenanted people. The word can only be applied to a relation between God and man, with very considerable modifications, and it is evidently highly metaphorical. But it testifies to a spiritual reality, a bond into which God has deigned to enter in the sense of having made through His messengers important promises to His chosen people, if they on their part will comply with certain specified conditions. A covenant is made with Abraham, renewed to Isaac and Jacob, and redelivered to Moses with specially sacred sanctions; it is embodied in the law, confirmed by the prophets, and

enjoyed by every faithful Israelite. The enjoyment of the blessings of the covenant is partly secured to every member of the community, in privileges which are his independently of his personal conduct; but the full enjoyment of its blessings is reserved for the faithful only, and is granted in proportion to his fidelity and obedience. The people is 'God's own possession,' His 'special treasure,' and in return Israel may claim a special care and protection at the hands of God. Jehovah's 'portion' is His people, and Israel's 'portion' is Jehovah Himself. Proprietorship implies privilege and responsibility. Love begets love, and demands love in return. The exceptional blessings which the covenant secures to Israel demand an exceptional devotion in return. 'Be ye holy, for I am holy,' is a familiar but profound expression, embodying both the duties and prerogatives attaching to this sacred covenant bond.

Of all this we have no formal account in the Psalms. The obligation is declared in the Law and pressed home by the Prophets. But it is taken for granted in the Psalms. It is all the more important that the thoughtful reader of modern times should not allow this tacit premiss to escape him, else he will fail to understand much of the language of the Psalter. Sometimes this underlying assumption finds clear expression. 'Gather My saints together unto Me,' is the message in Ps. l. 5, and the word 'saints' is explained to mean 'those that have made a covenant with Me by sacrifice.' But for the most part the reference to the covenant is implicit only. 'Preserve my soul,' pleads the Psalmist in lxxxvi. 2; 'for I am godly.' The ground of the plea is apt to be misunderstood. 'I am holy,' we read in the text of A.V., with the variation 'One whom Thou favourest' in the margin. But this is to misunderstand the Psalmist's prayer. He urges that he is *chasid*, a true and loyal member of the community to whom Jehovah has bound Himself in *chesed*, a gracious and tender covenant love, which in itself forms an inexhaustible plea for help and deliverance in time of need. The fact that the suppliant is a member of the privileged community suffices for a ground of approach; but if he can urge that he is faithful to the religious bond which constitutes the nation God's 'peculiar,' that is, God's *own* people, his claim to be heard is complete.

Illustrations of this fundamental postulate of the Psalmist's prayers and thanksgivings abound. As an example, however, we may take Ps. lxxvii. The writer is in trouble, and if words mean anything, his trouble is personal and individual. 'In the day of my trouble I sought the Lord;' 'My soul refused to be comforted;' 'I am so troubled that I cannot speak.' He appears to be deserted by God—'Is His mercy clean gone for ever?' 'Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies?' These expressions may no doubt be understood of national calamity, but it is far more natural to suppose that the pressure felt at the moment was individual, even though the sufferer was but enduring loss and trouble such as others of his countrymen had to pass through. When national trouble is indicated, the language is unmistakable, as in Pss. xliv., lxxiv., and lxxix. But under the pressure of suffering which the psalm describes as personal to the writer, how does he find deliverance? When he returns to his better self from a mood of despondency, almost despair, and cries, 'This is my infirmity,' it is in the thought of no personal dealing of God with himself that he finds relief and comfort. The needed balm is applied to his wounds when he remembers God's 'wonders of old,' His 'works,' His 'doings' in behalf of the covenant people to whom he belongs. 'Thou hast with Thine own arm redeemed Thy people—Thou leddest Thy people like a flock, by the hand of Moses and Aaron.' The connecting link of argument, which is not and needs not to be expressed, is, that poor, oppressed, insignificant as the Psalmist himself may be, he is safe in the hands of a covenant-keeping God—

> Thou never, never wilt forsake
> A helpless worm that trusts in Thee.

But the ground of trust is not God's character in relation to all mankind, nor the frailty and feebleness of the Psalmist, which might appeal to the tenderness of the Creator. Sometimes these thoughts are found, but by way of exception only. The close and intimate fellowship with God which the Psalms so often describe, the immovable confidence in the divine faithfulness which is so notable a characteristic of them, and the boldness which sometimes marks their language, find a justification not in any dictates of 'natural religion,' but in the character of the covenant,

'ordered in all things and sure,' to which the Israelite was, indeed, often personally unfaithful, but which he held as a precious and almost inalienable possession.

It is in this sense that the frequent assertions of personal righteousness to be found in the Psalms are to be understood. Schultz goes so far as to say that 'righteousness and sinlessness in the strict sense have nothing to do with each other.'[1] It would be better to say that the standard of righteousness here recognised is not absolute, but relative. When one psalmist boldly claims, 'Thou hast tried me, and findest nothing: my steps have held fast to Thy paths, my feet have not slipped' (xvii. 3, 5), or, 'I will walk within my house with a perfect heart: I will know no evil thing' (ci. 2, 4),—is there anything fundamentally inconsistent with the penitent confession of another psalm, 'Behold, I was shapen in iniquity, and in sin did my mother conceive me'? It may be said, perhaps, that the language of the 51st Psalm is to be ascribed to a different writer, or to a different period, or that it is the expression of an altogether different mood. Without denying the possibility of this, we shall do well to remember that all these expressions might without inconsistency come from the same man. The claim of 'uprightness,' 'integrity,' 'blamelessness,' is not absolute. It implies a loyal attempt to fulfil the terms of the divine covenant with Israel, which covenant an Israelite might faithfully and substantially keep, whilst at the same time recognising his frailty and sinfulness as a man in the sight of a holy God. The righteous man may say, and should say, 'Who can discern his errors?' or, 'If Thou, Jah, shouldst mark iniquities, O Lord, who shall stand?' The forgiveness which is described in the next verse (cxxx. 4) is a part of the covenant blessing, those 'sure mercies of David,' without which the Psalmist were undone, indeed.

At the same time, the covenant is *spiritually* understood. It is clear that a bond of this kind is capable of very various interpretation, that in some hands it will become legal in character, in others utterly formal and mechanical. By the spiritual man its meaning will be spiritually discerned. Very few psalms refer to the letter of the written law. Those which do, the 1st, 19th, and the 119th, for example, whilst highly lauding the divine precepts and statutes, evidently contemplate the law in its spirit, scope, and issues. The statutes which are 'songs in the house of pilgrimage' cannot be viewed as rigid bonds or irksome fetters. The delight in law and the longing for divine commandments, of which the psalmists speak when the law is mentioned, are evidently the experience of men who have entered into the moral and spiritual excellence of law, and observe the covenant in the freedom of the spirit, not the bondage of the letter.

So with sacrifice. It forms part of the covenant, is indeed its solemn seal and sanction. The psalmists do not disparage sacrifice in itself any more than the precepts of the covenant; but, like the prophets, they desire to keep sacrifice in its due place. The punctilious presentation of appointed offerings no more constitutes a fulfilment of the covenant than the sanctimonious observance of the letter of the law. 'Sacrifice and offering Thou hast no delight in; burnt offering and sin offering hast Thou not required. I delight to do Thy will, O my God: yea, Thy law is within my heart.' It is quite in the prophetic spirit and even the prophetic manner that another psalmist asks in the name of the Most High God, 'Will I eat the flesh of bulls or drink the blood of goats?' That this language is not to be pressed into a disparagement of sacrifice altogether, is evident from the justification in the 51st Psalm of two such statements as, 'Thou desirest not sacrifice, else would I give it'; and, 'Then shalt Thou delight in the sacrifices of righteousness, in burnt offering and whole burnt offering: then shall they offer bullocks upon Thine altar.' It is true that the latter verse is generally understood to be a liturgical addition to the psalm, and it is even said that it was added by some later writer to counteract the impression produced by vers. 15 and 17. But no such addition has been made to the 40th Psalm, or the 50th, which is even stronger in its expressions. And there is no more difficulty in understanding how a devout psalmist could observe the sacrifices of the old covenant, without superstitiously trusting in them, than in understanding similar action in a modern church-goer. The outward observances which to an unspiritual man are either a stumbling-block or a talisman, to the spiritual man are the outward and visible signs of an inward and spiritual grace. Law and sacrifice both figure in the Psalms as the

[1] *Old Testament Theology*, E. T. vol. ii. p. 24.

external institutions of a covenant which was valued for its spiritual significance and power.

Hence the highly spiritual language of many of the Psalms need not appear strange to us, nor furnish a ground for relegating them to a very late date. It remains to be proved that the period B.C. 250 to 150 was one in which the Jews were so highly spiritual that all the psalms which breathe a lofty spirit of devotion must be—we had almost said—dragged down to as late a date as possible. It may well be that tradition has read into the character of David some elements which did not form a part of it, owing to the habit of ascribing psalms to him pretty freely, almost promiscuously. It may well be that in the pre-critical period of Old Testament study the development of religious thought was not understood as it is now, and that a certain confusion took place between features which belonged to an earlier, and those which characterised a later, period. But it would surely be a mistake with some modern critics to adopt the canon, 'All highly spiritual psalms are of a comparatively late date.' Spirituality is not always of the same type. A lofty and intense religion may be somewhat narrow in its character, a spiritual view of God, 'universalistic' in conception, may be comparatively shallow and superficial. In fact, great caution is necessary in framing any generalisations concerning the religious character of a period. Judgments of this kind need to be carefully checked by objective facts and illustrations, and even where a general statement may be warranted, exceptions to a general rule are always possible, of which examples may have come down to us in some of the Psalms.

Whilst reserving judgment as to date, therefore, we need not be staggered by the appearance of lofty spirituality in psalms of any period. The 42nd is in all probability a psalm of the monarchy, yet it has furnished expression for the devout longings of the most spiritual men in all generations. The Psalmist who recalls with joy how he 'went in procession' to the house of God is not thinking of the solemnities of temple-worship merely, his soul is 'athirst for God, for the living God.' The writer of the 63rd Psalm refers to the king as rejoicing in God; but surely there is no need with Canon Cheyne to make it 'Maccabæan,' because of its pure and lofty religious feeling. And is there not a huge *petitio principii* in the sweeping statement, 'Pre-Jeremian such highly spiritual hymns obviously cannot be.'[1] Of more importance, however, than the determination of date is the fact of the appearance in the Psalter of such sublimely spiritual language as this psalm contains. The eagerness of desire for communion with God, expressed in the first verse by the figure of the weary and waterless land, is only equalled by the description of the Psalmist's glad experience of the joys of such communion, which is too long and too well known to quote. It is paralleled in the language of the 36th Psalm, in which occur the lofty lines—

> For with Thee is the fountain of life,
> In Thy light we shall see light.

This psalm is perhaps composite, though in the writer's opinion that is the deeper and truer criticism which does not needlessly multiply 'hands' when a change of style or subject occurs, and which can recognise the coexistence in one lyric of varying moods and strains. But the crystalline purity of devout expression, of which the verse just quoted is an illustration, does not belong to one age only, but is found in psalms of various periods, extending from the 18th in David's time to the 139th, which may be seven hundred years later. Happily, the worship in spirit and in truth of God who is Spirit has been attained by men in all ages and in all climes. The work of that Spirit that doth 'prefer before all temples the upright heart and pure' is not limited to one age, and of this the Psalms are one standing and conspicuous example.

The blessings of such communion with God, as the Psalmist prayed for and enjoyed, are described in very lofty language. The difficulty sometimes is to understand how any Jew of any century before Christ could reach to such a level of spiritual experience. A study of the law does not help us, whether we consider the earlier or the later stages of its growth. Even the lofty 'ethical monotheism' of the prophets does not prepare us for the tenderness and delicacy, the purity and beauty of religious feeling which finds expression in the Psalms. Where in the law could the Jew find assurance of divine forgiveness, the 'mystic joys of penitence,' and the yet more mystic joys of pardon, such as are

[1] *Origin of the Psalter*, p. 99. The 'study' of this psalm, published by Canon Cheyne in the *Expositor* (1890), and reprinted in *Aids to the Devout Study of Criticism*, pp. 308–322, is full of beauty, but the arguments in favour of a Maccabæan date are very slight and unconvincing.

portrayed in the 32nd Psalm? The law only provided for outward atonement or cleansing, and this only with reference to certain classes of sins. But the writer of the 51st Psalm pleads for inward cleansing of heart with a fervour and variety of phrase, the deep significance of which has been too much blunted by familiar use. The Psalmist who so prayed for pardon and purity in his inmost soul (ver. 6) was a man who had known the 'joy of Thy salvation' (ver. 12), who had himself entered into the spiritual emancipation and amplitude of the 'free,' the 'willing,' the 'generous' spirit—'the princely heart of innocence.' The psalmists of all periods are assured that if an Israelite does but turn to God with penitence and trust, the way is open for him; although they had never heard the Parable of the Prodigal Son, they are confident that the returning penitent will be received with open arms. 'There is forgiveness with Thee, that Thou mayest be feared'—for reverent love is impossible towards a hard and implacable Deity—'With Jehovah there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all their iniquities' (cxxx. 4, 7, 8). This does not imply an easy laxity in the divine government. For this assurance of pardon is for Israel only, and rests upon the covenant love and grace of God. And the repentance must be real and deep, combined with complete acknowledgment of God's righteousness and submissive acceptance of divine chastisements. No one who reads the 'Pauline' psalms, especially the 32nd, 40th, and 51st, will be inclined to say that the path of the penitent to pardon was felt to be easy, or that divine grace could be presumed upon with impunity. 'My bones waxed old through my roaring; my moisture was changed as with the drought of summer.' Forgiveness is to be accompanied by that heart-renewal which ensures righteousness, and which every true penitent desires in the same breath that he seeks for pardon. A 'clean heart,' a 'steadfast spirit' are part of the boon which the contrite sinner implores. If by any of the sons of men forgiveness has been abused as a mere license to sin again, it was not so with the writers of the Psalms.

The life of faith is described on almost every page of the Psalter. Four several roots are used to describe this close relation between God and His servant: *'āman*, to hold on by; *bātach*, to confide in; *gālal*, to roll upon; *chāsāh*, to take shelter in; besides *yāchal*, to wait in hope; *q'āvāh*, to wait with constancy, and other words of kindred meaning, each with its own shade of beautiful suggestiveness. The theological meaning of faith has not yet appeared above the horizon, but its essence is found in these primitive words, which describe the attitude Godwards of the trusting soul in all ages. The Psalmist is not navigating either of the several parted streams of theological definition, but the quiet waters of the lake above, out of which they all alike flow; its name is Religion. The 37th Psalm draws freely upon the copious list of synonyms referred to, as it describes the peace which attends upon pious waiting, a peace which passeth understanding. The beautiful group of psalms (lii. to lix.), associated in the titles with scenes in David's history, present a number of chapters in the history of militant faith, and exhibit a variety and fulness in their description of faith tried and triumphant, which only the close student is likely to notice. Let the reader, for example, examine carefully the conflict between faith and fear in Ps. lvi. Fear evidently has the mastery in vers. 1 and 2; faith appears upon the scene, like clear flame rising amidst dense smoke, in ver. 3, 'What time I am afraid, I will trust in Thee'; it leaps up superior for a moment in ver. 4, 'I will trust, I will not be afraid'; and after some chequered experiences gains a complete triumph in ver. 11, 'In God I have put my trust, I will not be afraid; what can man do unto me?'

But space will not permit the detailed illustrations which would give life and reality to this bare outline-sketch. We find ourselves compelled to forego the description of the Psalmist's joy in communion with God, which goes far to belie Lord Bacon's saying, that in listening to David's harp 'you shall hear as many hearse-like airs as carols.' Nor can we enlarge upon a very fruitful subject, the guidance which the Psalmist looks for at God's hand, to be met on his part by loyal obedience. The wise man in Proverbs says, 'In all thy ways acknowledge Him, and He shall direct thy paths.' The Psalmist often reverses the order. 'For Thy name's sake lead me and guide me, and I will walk in the way of Thy commandments.' 'Teach me the way of Thy statutes, and I shall keep it unto the end.' 'True guidance,'—says Thomas Carlyle, who by this generation is accounted a prophet,—'true guidance, in return

for loving obedience, did he but know it, is man's prime need.' Nowhere is the gracious mental relation between the Divine Shepherd and His human flock, guidance in return for obedience, obedience in return for guidance, more aptly or variously pictured than in the Psalms. A whole theology and a whole anthropology is wrapped up in the simple phrases which describe this relation between man's only safe Guide and God's wayward, yet trustful, followers. The scope and issue of the pilgrimage undertaken under such leadership must be reserved for a succeeding article.

At the Literary Table.

THE BOOKS OF THE MONTH.

I.

THE DAWN OF CIVILIZATION: EGYPT AND CHALDÆA. By G. Maspero. Edited by A. H. Sayce. Translated by M. L. Maclure. (*S.P.C.K.* Royal 8vo, pp. xii + 800. Second Edition. 24s.) It is only at rarest intervals that we find it wisdom to wait for the second edition of a book. But those who have waited for the second edition of Professor Maspero's *Dawn of Civilization* are almost to be envied by those who did not. The first edition came out only last year. It seemed to be as nearly perfect as any book which handled a progressive science could be. It seemed to be as rich and beautiful as any work of art could be made. Nevertheless the second edition is better. For Professor Maspero has brought his subject down to date—down to catch the latest discovery and include the latest decipherment. He has also revised the work throughout. And he has added the three coloured plates which appeared in the French original.

But if those who have waited for the second edition are thus to be congratulated, we advise no one to wait for the third. No doubt a third will come, but it cannot surpass this to any appreciable extent. Meantime you postpone the delight of a book so well written as to be independent of illustration, and so well illustrated as to be independent of any description in words. You postpone the knowledge which so authoritative a volume brings, and which cannot come too soon. You postpone the impression upon your life which a true book is able to make,—and is there any impression purer or more enduring?

Wilkinson has held this field long (that is, in respect of Egypt), but he cannot hold it longer. We may regret, we do regret, that Professor Sayce, who writes the Introduction to Maspero, did not give us a new edition of Wilkinson rather. But the regret is only on the narrower ground of patriotism; in the larger interests of science and art, no regret can possibly be felt. Nevertheless the Englishman is not to be depreciated. If this is a better book than Wilkinson's *Manners and Customs of the Ancient Egyptians*, it is solely because the science of Egyptology and the art of pictorial illustration have made great strides of progress since Wilkinson's day.

We do not wish, however, to convey the impression that Maspero covers exactly the same ground as Wilkinson. He is much more historical and political, much less social. To Wilkinson the family was more than the State; to Maspero the State is more than the family. Still it is in no sense a history Professor Maspero writes. It is more inward far than that. It is the life out of which the history grew, the customs and creeds that made the men and then sent them out to make the history.

One feature of the book remains to receive special and thankful recognition. By a constant and abundant reference to the literature of the subject, it offers us at every step the opportunity of testing its statements or pursuing its points. This is most important. There are difficulties and differences at almost every turn of the page. We are afforded the means of making our own judgments upon them all. And still better, we are offered the opportunity and encouragement of entering more deeply into a subject which is certain to become interesting to us as soon as we have read Professor Maspero's own volume.

BROWNING AND THE CHRISTIAN FAITH. By Edward Berdoe. (*George Allen.* Crown 8vo, pp. xx + 233. 5s.) Judging by casual quotation, especially quotation found in sermons, the most memorable morsel of Browning's theology is the line about 'original sin.' Mr. Berdoe has shown that Browning neither could, nor probably would, have written a Westminster Confession of Faith. But, writing what he did out of an honest and good heart, being, besides, more skilled than most his equals in the *fundamentals*, Browning was a constant and quite powerful apologist for the truth of the Christian religion. Mr. Berdoe shows that also. Now there are persons not a few who will not allow a preacher to open his mouth, and yet will lend a greedy ear to any true poet who speaks theologically. They seem to think the poet does not mean it, that all he utters of orthodoxy he utters unconsciously, and so he is much more to be believed. This book therefore, which seems admirably managed, will 'enter in' where words of more manifest intention would wholly fail.

THE TEMPTATION OF KATHARINE GRAY. By Mary Lowe Dickinson. (*Baptist Tract and Book Society.* Crown 8vo, pp. 380.) When one sees that the Introduction is signed by Lady Henry Somerset, one knows that it is a novel with a purpose, and one knows what the purpose is. Well, in spite of literary axioms, a novel with a purpose may be as good as a novel without one, and even better. We dare even to deny the axiom that art at its best is purposeless. Tennyson says that nothing walks with aimless feet, and he is right; and why should a book be the exception? This is a novel with a purpose, a novel that fulfils its purpose, and yet it is an excellent piece of modern literature.

ARCHBISHOP WAKE AND THE PROJECT OF UNION BETWEEN THE GALLICAN AND ANGLICAN CHURCHES. By J. H. Lupton, B.D. (*Bell.* 8vo, pp. xv + 142.) If the title of this volume does not reveal its intention, no description that these limits can allow is likely to do so. It is an historical monograph, —a Cambridge Dissertation in its first state,—and in the spirit of modern science it gives itself to a small period of history and a single issue, endeavouring to investigate that thoroughly, that it may make it clearer than ever it was before. The period is the triennium, 1717–1720; the issue, the union of the Churches of France and England. Then there is the additional personal element; for Archbishop Wake and some of his correspondents, especially Du Pin, are well worth studying to-day.

CHRISTIANITY AND HISTORY. By Adolf Harnack. (*Black.* Crown 8vo, pp. 68. 1s. 6d. net.) This is the translation of a single lecture, but a single lecture by Professor Harnack may be, and very likely will be, worth an ordinary man's volume. For Professor Harnack speaks his mind, and his mind is worth speaking. This lecture is really an able apologetic for historical Christianity, though it may not be exactly your Christianity or mine.

THE BIBLE AND THE EAST. By Lt.-Col. C. R. Conder, R.E., LL.D., D.C.L. (*Blackwood.* Crown 8vo, pp. 234. With Illustrations. 5s.) Lt.-Col. Conder's purpose, to state it in a word, is to show that the Old Testament *as it stands* is in accordance with the Land. He takes the Monuments also into evidence, but not so certainly, and by no means so successfully. You see Professor Sayce has said that the Assyrian kings were brazen-faced liars on their Monuments, which makes it difficult to use their Monuments heartily. But the Land is there, and it cannot tell lies. And Lt.-Col. Conder knows the Land, as probably no man living knows it, in all its length and breadth.

JESUS: A DIATESSARON. By Henry Beauclerk, S.J. (*Burns & Oates.* Crown 8vo, pp. xi + 234.) This is not the first time that the effort has been made to write the life of Jesus in the very words of the four Gospels, and it is not the first time it has been called a Diatessaron. Still the wonder is that it has not been attempted ten times oftener. For evidently it can be done. Mr. Beauclerk has done it, *taking some account of every verse in each of the four Gospels*, and yet giving a connected, readable narrative. Of course Mr. Beauclerk uses the version in use among his Catholic brethren. But even that does not seriously detract from the undoubted value of his work to all true students of the gospel.

THE PARALLEL HISTORY OF THE JEWISH MONARCHY. By R. Somervell, M.A. (*Cambridge Press.* 8vo, pp. xii + 115. 2s.) There are three ways of reading the history of the Kingdoms of Judah and Israel. We may read it in some modern epitome, in the separate narrative in Kings or Chronicles, or in the double narrative side by side. The last is best. The last is Mr. Somervell's way. And he has laid out the double narrative side by side according to the version called Revised, in fine large type and fine white paper, so that it is both possible and very pleasant to read it. He has also given an Introduction to the subject, quoting it from Driver's *Literature of the Old Testament.* The book is meant for schools (hence the surprisingly small price for so handsome a volume). It will reach the success it deserves.

STUDIA SINAITICA. No. V. APOCRYPHA SINAITICA. By Margaret Dunlop Gibson, M.R.A.S. (*Cambridge Press.* 4to, pp. xx + 66 + 92.) The Contents are divided into four parts: (1) Introduction; (2) Texts, namely, Anaphora Pilati; Recognitions of Clement; Martyrdom of Clement; Preaching of Peter; Martyrdom of James the son of Alphæus; Preaching of Simon son of Cleophas; Martyrdom of Simon—the first in Syriac and Arabic, the rest in Arabic; (3) Translations of all the foregoing; and (4) Illustrations of certain MSS. four in number. And that range of work is accomplished with welcome accuracy and beauty of form. No modern work, indeed, surpasses the work that Mrs. Gibson and her gifted sister have done, and are doing, in their chosen department. These *Apocrypha Sinaitica* are contributions to our knowledge of early Christian literature which no man or woman can afford to neglect.

MEMPHIS AND MYCENÆ. By Cecil Torr, M.A. (*Cambridge University Press.* 8vo, pp. xii + 74. With Chart of Dynasties. 5s.) One man's ambition is to settle a date, another's to save a world. But ambition being sometimes different from accomplishment, the one who settles the date may do more actual good than the other who only dreams of saving the world. Mr. Cecil Torr's ambition is to settle a date. It is the date of the Mycenæan age in Greece. And, reckoning it no mean ambition, he sets about it in methodical fashion. Starting from the recent and well known, he works his way forward step by step, picking his footsteps with patient circumspection, till he gains the unknown he is in search of. Then, planting at least one firm stepping-stone where none was seen before, he brings his journey to an end. It tells us more than a date in history, it tells us what true scholarship is, and how true scholars reach it.

THE AGE OF HILDEBRAND. By Marvin R. Vincent, D.D. (New York: *Christian Literature Co.* Crown 8vo, pp. xxii + 457. $1.) This is the first in execution, though the fifth in intention, of a new series, entitled 'Ten Epochs of Church History,' which the Christian Literature Company of New York has undertaken. The books are meant to be both popular and scholarly (and why should they not?), uniform also in binding, size, and price. But this volume is out of line with the rest. Not in respect of scholarship or popularity, for it seems to be carefully gathered and pleasantly written, but in respect of size and price. It is true the publishers give the price at one dollar, but only till the first of May, thereafter one dollar and a half. For the size is beyond the intention, and the binding is made finer to match the greater size. The Age of Hildebrand was worth the effort. Indeed, it is doubtful if it would have been worth while for Dr. Vincent to have made his story shorter. We must know why as well as what; from our childhood upward it is much the more important interrogative. Dr. Vincent has done well all through. He has sympathy without partisanship, and he has never forgotten the first canon of historical investigation that the men with whom he has to do were subject to like passions as we are.

A HISTORY OF THE COUNCILS OF THE CHURCH. By the Right Rev. C. J. Hefele, D.D. (*T. & T. Clark.* 8vo, pp. xvi + 472. 10s. 6d.) This is the fifth and last volume. It is a great work, original and commanding, one of the few works every student of ecclesiastical history must possess; and we all rejoice that it has been carefully translated into English. More and more important is the history of the Church becoming every day, the accurate study of it in the first hand authorities indispensable. And Bishop Hefele is one of these. The whole work has been admir-

ably translated, for which our thanks are due to Professor Clark of Trinity College, Toronto.

SERMONS FOR THE PRINCIPAL FESTIVALS AND FASTS. By the Right Rev. Phillips Brooks, D.D. (*Dickinson.* Crown 8vo, pp. viii + 351. 4s. 6d.) Bishop Brooks was most original when he chose his own subjects. But was he not sometimes too original then? Did we not feel at times that we were walking on our hands instead of on our feet? The ground was solid enough, but we were not squarely set upon it, and the cleverness did not compensate for the slow progress. Here, however, his subjects are given him. They are great, broad, fundamental subjects, the subjects wisely chosen by the Church for ever new expression and emphasis as year after year comes round. Here, therefore, Bishop Brooks, while exciting less wonder, does more good. His Festival and Fast Sermons are lifted far enough above the commonplace, but they are not lifted out of our reach. Their thought is still original, but it is thought on themes with which our daily life has business.

AU DELA DU JOURDAIN. Par Lucien Gautier. (Geneve: *Eggimann.* Pp. 141. With Map and Illustrations.) M. Gautier paid a visit to the other side of the Jordan (anyone can pay a visit to this side) in March 1894, and brought this little book away with him. That is to say, in his head or his note-books he brought the lively story, and in his kodak the catching illustrations.

THE CLOUD OF WITNESS. By the Hon. Mrs. Lyttelton Gell. (*Frowde.* Crown 8vo, pp. xx + 552. 7s. 6d.) This is a new large-type edition of one of the best as well as best-known of the numerous books of Daily Readings. It gives a text and quite a number of poetical quotations on every page. These quotations are undoubtedly well chosen, the evidence of discrimination as well as range of reading. And they really illustrate the text. But after all the feature of the book is its mechanical production. For when the Oxford University Press resolves to produce a beautiful book it leaves most other presses out of sight.

THE BOOK OF THE TWELVE PROPHETS. By George Adam Smith, D.D., LL.D. (*Hodder & Stoughton.* Crown 8vo, pp. xviii + 440. 7s. 6d.) There are men who do certain things so well that we wish they would do nothing else. Professor Smith is so singularly successful as an Old Testament expositor that we would have him set apart to do exposition till he had gone through the whole Old Testament. His Isaiah was a revelation to many men, not only of Isaiah, but of Professor Smith, and the expositor's art. If the surprise cannot be repeated with the same effect, the accomplishment is not less remarkable in this the first volume of his Minor Prophets. The Minor Prophets—we apologise for the employment of this 'niggardly' name of 'Minor,' and promise to acquaint ourselves with the proper title, 'The Book of the Twelve'—The Book of the Twelve has never had its own amongst us. It is forcibly but it is truly said by Dr. Smith himself that the 'Church has been content to use a passage here and a passage there, leaving the rest to absolute neglect or the almost equal oblivion of routine-reading.' But the expositors are more to blame than the Church. The Twelve have not been read, because it was so difficult to read them. And surely it is a great merit in Professor Smith's volume that the three prophets whom it covers—Amos, Hosea, Micah—will never be so difficult to read again.

First there is a historical sketch of the Prophet in early Israel. The Twelve are then taken in chronological order. Under each of them a chapter is given of historical and critical introduction; then some account of the prophet himself as a man and a seer; then a complete translation of his prophecies with footnotes; an application to the present day; and a discussion of the main doctrines the prophet has taught. And all this is to be found in other commentaries; but here it is alive from the dead, and oh, the difference to you and me!

CREATION CENTRED IN CHRIST. By H. Grattan Guinness, D.D. (*Hodder & Stoughton.* 8vo, pp. xxxix + 536. 9s.) Christ *is* the centre of Creation, we all agree to it. But how many of us can work the thesis out in this way? Who will take the trouble to trace the evidence in geology, astronomy, philosophy, history, and find it all pointing in this one direction, in the direction of the Cross on Calvary? No doubt the risk is

great that we *make* the evidence we cannot find. But, granting the personal element, it is possible to find all movement in this one direction, and it is mostly a matter of patience and faith who shall find it. Dr. Grattan Guinness has both faith and patience. It is no new enterprise with him. To this his life has been given; and he has found that this study of Christ in the midst is a heaven on earth to him, an earnest of that fulness of truth and joy, when, following the eyes of all the redeemed in heaven, his eyes also shall look, and lo! in the midst a Lamb as it had been slain!

Christ Preaching to the Spirits in Prison.

By the Rev. R. Gordon Balfour, D.D., Edinburgh.

What a strange fascination there is about the difficult texts of Scripture! How many, for example, have exercised their wits in the attempt to put a feasible interpretation on 1 Peter iii. 18–20! Let us hope that the motive has been higher than that which leads men to waste their time and ingenuity upon a Chinese puzzle. Is it not rather a conviction that if we could only place ourselves in the position of the writer, we should not find his words so hard to be understood, and that if we could only ascertain his meaning, it might throw an unexpected light upon the whole surrounding context?

In the April number of The Expository Times there is a brief reference to a friendly review of Dr. Salmond's admirable book on the *Christian Doctrine of Immortality*, by Professor Davison in the *Methodist Recorder*. The only point on which he differs from Professor Salmond is his interpretation of this knotty text. We cannot accept the view given by either of the Professors, and would like, as briefly as possible, to give our reasons for preferring the exegesis of the passage hinted at by St. Augustine and Archbishop Leighton, but first elaborated by the late John Brown, D.D., of Edinburgh, the distinguished father of the not less distinguished John Brown, M.D., the author of *Rab and his Friends*.

Before stating and defending this view, however, let us lay down two preliminary positions, which ought to be regarded as axiomatic—1. The true interpretation of this difficult and much-disputed text must bring it into connexion with the previous context. Obviously there is no break in the reasoning of the apostle from the thirteenth verse to the end of the chapter. The connecting particle 'for,' with which the eighteenth verse begins, shows that it flows as obviously from the previous statement as the river St. Lawrence does from Lake Ontario. And 2. It must give some reasonable account of the purpose of the apostle in his sudden and unexpected introduction of Noah and the men of his time. Any interpretation which fails to explain the connexion of the three verses under consideration with what goes before, or which gives no plausible reason for the specific reference to Noah and the antediluvians, may be at once discarded.

Two letters of the Apostle Peter have been preserved, and if we find in one of them a very distinct reference to the glory of Christ, as he was privileged to see it, on the Mount of Transfiguration, we need not wonder that the other should contain an allusion to the power of the risen Saviour as he witnessed it on the day of Pentecost, one of the most memorable days not only in his life, but in the history of the Church of God. Yet the allusion in the one case is much more vague than in the other, for this reason, that while he did not scruple to introduce himself in a scene where he was a mere spectator, humility leads him to suppress his own personality when by introducing it he might seem to share the honours of that day with his exalted Lord. And so it is possible to read this remarkable passage at the close of the third chapter of his First Epistle without seeing that it refers to the eventful day of Pentecost, and that its very obscurity arises from the writer's studied omission of his own name.

The apostle had been encouraging those who were suffering for righteousness' sake. 'For it is better,' he tells them, 'if the will of God be so, that ye suffer for well-doing than for evil-doing.' He reminds them that Christ also once suffered for sins, the just for the unjust, that He might bring

us to God, the obvious inference being, Why should not the disciple be as his Master, and the servant as his lord? But now he proceeds to remind them of the marvellous results that flowed from these undeserved sufferings of Christ, suggesting to them the hope that a like happy issue might follow in their case. Christ suffered even unto death. He was 'put to death in flesh (σαρκὶ), but quickened in spirit' (πνεύματι). That is to say, after, and in consequence of, the death of His mortal body, He received from the Father a vast accession of spiritual life, to be communicated by Him as Head and Mediator to His body the Church. This is the only meaning that can be given to ζωοποιηθεὶς in this place. It cannot mean that He was literally *made alive* in spirit, for His spirit never died. It can only mean that His possession of spiritual life as Mediator, and His power of communicating it to men, were vastly increased. Nor was it long before this was manifest to all. Now it is here that the modest reverence of the apostle gives a tinge of obscurity and mystery to his statements. He proceeds to draw a contrast between the little success that followed the preaching of Noah during a period of one hundred and twenty years, and the great success of his own preaching, when three thousand were converted in one day. But, lest he should even appear to glory in his own exploits, he is careful to suppress the very mention of his name, and to describe the matter from a heavenly and spiritual point of view, representing Christ as having been the preacher on both occasions, and human spirits as having been the hearers.

He is not to be understood as saying that Jesus after His death, whether before His resurrection or subsequently to that event, went and preached the gospel to the lost spirits in the place of woe. We agree with Dr. Salmond in repudiating this interpretation. It is an entirely superficial view of the apostle's words, having no relation to the context, except upon the assumption, which the words do not warrant, that He succeeded in releasing these imprisoned spirits, and bringing them to the heavenly glory. It is inconsistent with the general tenor of Scripture teaching, which everywhere represents the issues of the present life as final and eternal. And on this view of the passage we are met with the fatal objection—'Why should the offers of divine mercy have been limited to the antediluvians, who were specially great sinners, and had resisted for long years the appeals of two such preachers of righteousness as Enoch and Noah?' Professor Davison, who thinks that Christ personally preached to the spirits of men in Hades, thinks that He did not preach the gospel to them, but only proclaimed Himself there to be 'Lord both of the dead and of the living.' But this interpretation does not fit in to the preceding context, as it was no great reward for our Lord's sufferings that He should go and make this proclamation in the world of spirits, and it throws no light upon the reference to Noah and the men of his time. It may be added, that in the New Testament the word κηρὺσσω, when it stands alone, without anything to indicate the nature of the announcement, always signifies to preach the gospel.

Looking at the passage now before us in the light of the preceding context, and reading between the lines, we take this to be its meaning, that when Noah preached to the men before the Flood, and Peter to the multitudes in Jerusalem on the day of Pentecost, under all this diversity of scene and circumstances the spiritual eye might have discerned one and the same thing—Christ preaching to the spirits of men in the prison-house of sin (Isa. xlix. 8, 9, lxi. 1). The two cases being thus essentially the same, how did it come to pass that the issue was so widely different, in the one instance only eight souls being saved out of the world's population during a ministry of one hundred and twenty years, in the other three thousand being converted in one day? (This last is the suppressed apodosis which must be restored to make the passage intelligible and to point the contrast.) To what was this diversity of result to be ascribed? Not to the superiority of Peter's preaching to that of Noah. Lest any should imagine that, the apostle sinks the mention of his own name entirely, regardless of the obscurity in which the whole subject is thus involved. The cause of the difference is to be found in the vast accession of life-giving power which Christ, as the Mediator, obtained as the result of His death and subsequent resurrection.

This view of the meaning of the words fits into the whole context, and even explains the ghostly and mysterious aspect of the passage which has made it so perplexing to commentators. It is better, says the apostle to his persecuted fellow-Christians, to suffer for well-doing than for evil-doing. Christ had the same thing to endure, and the purpose of His sufferings was to bring us to

God. That result was accomplished, after He had suffered even unto death, in a manner and to an extent which could not otherwise have been realised. His sufferings reached their climax when He was put to death in the flesh. But that was immediately followed by such an astonishing increase of spiritual power, that, having gone (πορευθεὶς)[1] in His resurrection-body to heaven, He preached in spirit on earth with the most wonderful and blessed results to men who were in essentially the same condition as those to whom in antediluvian days His preaching had been of no avail.

If it be asked, Why does the apostle introduce the clause, 'While the ark was a preparing?' the obvious answer is, To show how long God bore with that generation, and how long Christ preached to them by the ministry of Noah to no purpose. The case of Noah and his contemporaries having thus been adduced as a parallel, and yet a contrast to the case of those to whom Christ had preached at Pentecost, the apostle is led to mention another point in which some analogy might be seen. The inmates of the ark were saved through water, δι' ὕδατος. In like manner the waters of baptism, which had a place of such importance on the day of Pentecost, save us who believe. But he hastens to say, Not the outward baptism, which only cleansed the body, but the spiritual baptism, of which that was a mere symbol. That is here said to save us objectively, by the power of Christ's resurrection, and subjectively, by the good conscience toward God which, in virtue of Christ's finished work crowned by His resurrection from the dead, we are enabled to attain. The concluding verse of the chapter brings out this additional thought, in perfect keeping with the purpose which the apostle has in hand, that Christ's sufferings even unto death not merely issued in the success of His cause and the salvation of souls on earth, but in His being exalted to the right hand of God in heaven, angels and authorities and powers being made subject unto Him.

Now, what are Professor Salmond's objections to this view? He thinks it 'overlooks the fact that Christ Himself, and neither the apostles nor Christ by the apostles, is the proper subject of whom the preaching is affirmed.' Not as we have put the case. We admit, nay we maintain, that Peter ascribes the preaching to Christ Himself, and that it is his entire self-effacement that makes the passage elliptical and obscure. Peter says that Christ, having gone (*sc.* to heaven), nevertheless preached to the spirits in prison; and then he leaves his readers to fill up the picture from their own knowledge, as if he had said: 'I need not tell you with what wonderful results.' Nor is this the only place in which this apostle represents the exalted Saviour as coming in spirit to this earth with the message of salvation. For at the close of his address to the multitudes at the Beautiful Gate of the temple, we find him saying, 'Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from His iniquities.'

Again, Dr. Salmond thinks 'it puts an extreme, metaphorical sense on the phrase, "spirits in prison?"' The passages we have quoted from Isaiah sufficiently prove that to speak of sinners as being in prison, and needing to be set free, is a scriptural form of expression. And as to their being called '*spirits* in prison,' that naturally arose from two circumstances: first, that it is Christ in spirit and not in the flesh that is the preacher, which makes it natural that his hearers too should be regarded from a spiritual and not from a carnal point of view; and second, that the apostle wishes to eliminate all those accidental circumstances in which one man differs from another, that he may the better bring out the fact that Christ's hearers before the Flood and on the day of Pentecost were in all essential points the same, though the results in the two cases were so very different.[2]

Dr. Salmond's third objection has no relevancy whatever to the view above given, which certainly does not 'fail to account for the prominence given to the building of the ark,' and does not 'take the disobedient of Noah's time simply as types of the disobedient of the apostle's time.'

In conclusion, let us look at Dr. Salmond's own interpretation, and see whether it meets the re-

[1] Note that this is the very word used in ver. 22, of Christ's ascension, πορευθεὶς εἰς οὐρανόν, which seems just an expansion and explanation of the word as used in ver. 19.

[2] This meets an objection that might be taken to our view, namely, that Christ did not, by the ministry of His apostles, preach to the same persons as were in the days of Noah disobedient. Of course not; but He preached to men in essentially the same spiritual condition, and that is what the sacred writer says. In the same way it might be said: 'At the close of the sixth century, St. Austin preached the gospel to the Britons, who, in the days of Julius Cæsar, were painted savages.'

quirements of the case. He says: 'It refers the scene of the preaching to earth instead of Hades, and the time of the preaching to Noah's day instead of the period between Christ's death and resurrection. It takes the preacher to have been Christ Himself in His pre-incarnate activity, and the preaching to have been in the form of the divine warnings of the time, the spectacle of the building of the ark, and the various tokens of God's long-suffering.' So far as it goes we subscribe to all this. It is all included in the view we have endeavoured to present. But if this was all that the apostle meant, it is difficult to conceive for what purpose he introduced the statement. What tempted him, when speaking of Christ's death in the flesh and subsequent quickening in spirit, suddenly to go back to events that had happened more than two thousand years before, and that could throw no light whatever on the connexion between the death and the quickening? And what connexion has this preaching in the days of Noah with the previous context? How was it fitted to comfort and encourage those who suffered for well-doing? Dr. Salmond courageously faces this question, but nothing could well be more unsatisfactory than the answer which he gives. It is this: 'Look to your Lord's example. . . . Think what the issue of injurious suffering was to Him; if He suffered even unto death as regards the mortal side of His being, He was raised as regards the spiritual with new powers.' Yes, had he only followed out that suggestion, and found in the reference to Noah's time an illustration of comparative failure before these new powers had been received, he would have hit the mark. But instead of that, he says: 'Look back on the remote past, ere He had appeared in the flesh. Reflect how then, too, He acted in this gracious way, how He went and preached to the guilty generation of the Flood, making known to those grossest of wrong-doers, by the spectacle of the ark a-building, the word of His servant Noah, and the varied warnings of the time, His will to save them. And consider that He has still the same graciousness of will—of which baptism is the figure; that He can still save oppressed righteous ones as He saved the believing souls of Noah's house; that all the more can He now save such, seeing that in His exalted life He has all the powers of heaven subject to Him.'

What we object to in this interpretation is that the reference to the time of Noah, if it was meant merely to bring out the graciousness of Christ, has no relevancy to the case of those suffering Christians to whom the apostle is writing. Plainly his purpose was to show them that, as in these sufferings they were following in the footsteps of the Master, they might expect to be rewarded as He was. He suffered in flesh, but was immediately thereafter quickened in spirit, in which quickened spiritual power He preached—to whom? To Noah's generation? Surely not, for He did not receive this quickening till after His death upon the cross. Besides, the utter failure of that preaching to save more than one family out of the whole antediluvian world would have been anything but a proof of enhanced spiritual power, and anything but an encouragement to those who were suffering for righteousness' sake. No, the idea of Christ's graciousness, as shown by His dealings with the men of Noah's time, has nothing whatever to do with the subject of which the apostle is speaking. And Professor Salmond seems to be half conscious of this from the way in which in the end of the paragrah he slides into the idea of the *enhanced power* of Christ to save, now that all the powers of heaven are subject to Him. This is the real point of the apostle's argument. According to the view we have been advocating, the want of success of Christ's preaching to the antediluvians serves as a foil, or dark background, to set off the power with which since His death and resurrection He has been endued. But according to Professor Salmond's view, which ignores or repudiates any such implied comparison, the reference to the times of Noah comes in as an awkward and irrelevant digression. We grant that as we have represented it the passage is somewhat elliptical, that the implied contrast is left to be supplied by the intelligence of his readers. But we have assigned a sufficient reason for Peter's abstaining from being so explicit as he might have been. The motive was an honourable one, well worthy of a devoted servant of Jesus Christ. And surely it is better to admit an ellipsis which can be so easily supplied, rendering the passage luminous and the argument conclusive, than to suppose that the apostle, in the most gratuitous and unexpected way, drags in a reference to Old Testament history, which has no real bearing on the matter in hand, and only serves to involve his argument in hopeless obscurity and confusion.

Recent Foreign Theology.

Strack's 'Outlines of Biblical Aramaic.'[1]

In the *Theol. Literaturblatt*, 27th March last, Professor Strack has a very interesting article on the results of recent studies in the older Aramaic. In particular, the light that has been thrown upon this language by recently-discovered inscriptions is exhibited in considerable detail. From the nature of the case, however, this is a field many parts of which can be worked only by specialists. On the other hand, *Biblical* Aramaic (the language of Ezra iv. 8–vi. 18, vii. 12–26; Dan. ii. 4*b*–vii. 28; Jer. x. 11, and two words in Gen. xxxi. 47) demands the attention of every theologian. Yet Dr. Strack hazards the assertion that to ninety out of every hundred Old Testament students this is a *terra incognita*. And he is probably well within the mark in his calculation. His own little work, which forms the subject of this notice, will render such a condition of things in the future impossible or at least inexcusable. Intended in no way as a rival to the larger work of Kautzsch (*Grammatik d. Biblisch-Aramäischen*), Dr. Strack's *Abriss* will doubtless prove the favourite with those who have hitherto been deterred, for want of a handy text-book, from exploring this field of study. Owing to circumstances which the author explains in the article above referred to, he has been compelled to combine with some haste in one work elements which he had intended to handle in separate publications. There is (1) the Grammar of Biblical Aramaic, which sets out with a brief but thoroughgoing investigation of the relations between Hebrew and Aramaic in regard to various consonants and vowels. This preliminary study facilitates the comprehension of the following sections in which special attention is devoted to the noun and the verb, and in which we have a very useful list of all the verbal forms that occur in Old Testament Aramaic. (2) The Text of the Aramaic portions of the Old Testament is given *in extenso*, with variants and critical notes at the foot of the page. The author takes as his basis the text of Baer, but does not hesitate to introduce occasional modifications, the result of independent investigation. Not a few students will probably be grateful to him for lightening the text of most of the accents and a great deal of Baer's notation, which have little value as helps either for reading or for translation. Dr. Strack has personally examined various MSS., which are described in the Introduction. Two of these, which have the so-called Babylonian or superlinear punctuation, are of special value, because they are largely unaffected by the conceptions which dominated the later Massoretes. Then comes, what will be appreciated in a great many quarters, (3) the Vocabulary, in which the Biblical-Aramaic words receive their proper German equivalents.

By this little volume Dr. Strack has conferred a boon upon Old Testament students which we are confident they will not be slow to recognise. It implies an amount of work out of all proportion to its size, and contains an amount of information out of all proportion to its price. It is precisely the book many have been waiting for.

J. A. Selbie.

Birsay.

[1] *Abriss d. Biblischen Aramäisch. Grammatik, nach Handschriften Berichtigte Texte, Wörterbuch.* Von. Prof. D. Hermann L. Strack. Leipzig, 1896, J. C. Hinrichs. 1 m., 60 pf.

A New Babylonian Find.

In the last number of Maspero's *Receuil des Travaux* appears an article by M. Scheil on a newly-found stele of Nabonidus. The find is carefully described, and the inscription reproduced from photographs in a very perfect manner. The learned Assyriologist transliterates and translates it with all the happy facility of a French Orientalist. The contents of the inscription, consisting of the lower portions of eleven long columns, and preserving nearly six hundred lines, are most interesting and valuable. In the first place, we learn that Sennacherib was murdered by his own son: the exact words are *mâru ṣît libbi-šu ina kakku urassipšu*. This agrees with the Babylonian chronicle in mentioning but one murderer. Next we learn that Nineveh was destroyed by the Medes, the Umman-manda, as Nabonidus calls them. Their king seems to have been named

Iriba-tukte, which looks like an attempt to assimilate a barbarian name to something that would have significance to a Babylonian. The Babylonian monarch considers that this overthrow of Nineveh took place in revenge for the indignities Sennacherib had inflicted on Marduk, the supreme divinity of Babylon. He does not claim that the Babylonians had any hand in it, but terms the Medes his allies. Further, it is clear that this overthrow took place in B.C. 607. For Nabonidus says the Umman-manda destroyed all the temples of Assyria, and among them the temple of Sin at Harran. Nabonidus in the first year of his reign (B.C. 556) received commands in a dream to restore this temple. Three years later, after Cyrus had defeated these barbarians, Nabonidus was able to carry out the command, and states that was fifty-four years after the destruction of the temple. Further, we learn that Labaši-Marduk, king of Babylon, was only a child, and did not know how to rule; and that he came to the throne contrary to the will of the gods. Lastly, we learn that Nabonidus was not of the royal family, for he only calls himself the delegate of Nebuchadnezzar and Nergal Šar-uṣur. The grounds for all the above conclusions are ably stated by M. Scheil. The remainder of the inscription, like nearly all the monuments of these later Babylonian kings, is concerned entirely with accounts of temple restorations, religious ceremonies, etc. Rarely do they give such valuable historical information.

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The New Hebrew Concordance.[1]

THE want of a satisfactory Hebrew Concordance has long been seriously felt by all those whose duty or inclination it is to study the original languages of the Old Testament. Fürst's was by far the best, but he often chose the context of the words in, it would seem, a merely haphazard way, and he did not profess to include either the particles or the proper names. For the former one had to turn to Noldius, and for the latter to one or other of the small concordances expressly devoted to them. Neither was there any Concordance that took note of proposed emendations of the Massoretic text, numerous and often important though these now are. There was room for a Concordance which should combine everything.

Dr. Mandelkern felt himself moved to fill up the void, and has to some extent succeeded. He has indeed done but little for the last item. No doubt it was difficult, but he mentions very few emendations and these only in his little Rabbinic notes, and has not affixed any indication to the passages themselves that such emendations have been suggested. Dr. Mandelkern should have studied under Mr. Redpath, and have learned how to make a Concordance as useful as possible, without passing a single hair's-breadth over the due limits of his subject.

But as regards the contexts that he quotes for each word, Dr. Mandelkern has conferred an immense benefit upon us. They are, with hardly an exception, much more carefully chosen than those in Fürst. It is also a convenience that he has adopted the Hebrew order of the books instead of the Vulgate. We have further tested several words taken entirely at random, and, so far as we can judge by doing so, find that the accuracy lies on the side of Dr. Mandelkern. He has a serious misprint on page 248, but this evidently is a misprint and nothing more. Whether he has made an improvement in putting only one reference where the same word comes twice in one verse is an open question. Fürst gives two, Dr. Mandelkern one, quoting the whole verse at length. He further helps us by often putting the Massoretic points in doubtful cases. We wonder that where the same form comes under more than one root he does not put cross references. It would have been an advantage.

Although we cannot candidly say that Dr. Mandelkern's quite comes up to the ideal of a Concordance, it is doubtless the best that exists for the Hebrew and Aramaic of the Bible. It is well printed, and the completeness of its contents makes it much more serviceable than any other.

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Guilden Morden.

[1] *Veteris Testamenti Concordantiæ Hebraicæ atque Chaldaicæ.* Solomon Mandelkern. Leipzig: Veit & Co. 1896.

Lipsius of Jena.

R. A. LIPSIUS (whose course is sketched for us by Professor Reischle of Göttingen in the *Christliche Welt*, 1896, Nos. 8, 9, 10, 12) has left a deep mark

on the theological thought of our day. Like Dorner, Biedermann, Schweizer, Ritschl, Frank,—all taken away between 1884 and 1894,—he represents a particular type, the evangelical-speculative one. He was born February 14, 1830, and died August 19, 1892, of a surgical operation. Destined almost from birth, by natural bent and parental wishes, to theological study, at twenty-five he was privat-docent at Leipzig, at twenty-eight a Doctor of Theology, and after some years as Professor at Vienna and Kiel from 1871 to his death was a leading ornament of the University of Jena. His personal character, like his work, was distinguished for solidity, honesty, and thoroughness, not unaccompanied by some hardness and disregard of the feelings of others. His amiability and kindliness of spirit came out only in the intercourse of private life. Lipsius was not a recluse Professor. He wielded great influence in church assemblies of all kinds, and took interest in the entire work of German Protestantism.

He is best known by his *Lehrbuch der evangelisch-protestantischen Dogmatik*, which first appeared in 1876, and in a third edition in 1893. An interleaved copy of the work, pencil-marked, was found on a table beside his deathbed; his last days were spent on the work which gives us the result of his life's thought in its maturest form. There are considerable differences between the first and the third edition. The chief labour of his life, however, was given to exploration in an obscure and uninteresting field of study,—early heretical and apocryphal literature. A series of volumes bears witness to years of patient investigation in this field. The history of Gnosticism, the sources of the earliest history of heresy and of the Roman legend of Peter, the Acts of Pilate, the apocryphal Acts, engaged his attention.

Professor Reischle, as a member of the Ritschlian school, is chiefly occupied in drawing a comparison between Lipsius and Ritschl. He evidently thinks that the changes made in the third edition of the *Lehrbuch* evince approximation on the part of Lipsius to Ritschl's distinctive views. First, as to some points of general resemblance and difference. Lipsius gives us a complete theological system, Ritschl does not. The chief concern of the latter is in the subject-matter of theology; he has little or no sense of style and systematic form. Lipsius has the latter quality also. 'In uniformity of formal construction, in many-sidedness of practical points of view, in skilful logical development, in cautious definition, Lipsius excels his predecessor.' Ritschl has the advantage of strength of thought compelling assent or dissent, deep insight into connexions of doctrine, the opening of new and surprising lines of thought and comprehensive views, pregnant, often almost violent language. 'Lipsius' dogmatic is like an artistic structure which, despite unevenness both of material and inner arrangement, commands admiration by a tasteful, harmonious exterior and care in details; Ritschl's monograph resembles a massive building, exhibiting many rough or boldly arranged parts, but sketched with genuine freshness, and, despite unevenness, worked out with impressive consistency from homogeneous material.'

The first point in which approximation is seen is in the use by Lipsius of the Ritschlian term 'value-judgment' to describe Christian doctrines. Reischle, like some other recent writers, including Otto Ritschl in his life of his father, gives a new turn to this much-disputed term. It has certainly been understood to imply an antithesis to judgments of reality or fact (Seinsurteile), a sense obviously suggested by the term itself. When Professor Bruce says, that to the Christian consciousness Jesus has the value of God, we can scarcely help understanding that the question of Christ's nature is left in abeyance. Now we are told that the term merely intimates that the Christian doctrines are no mere intellectual theorems but practical truths. Professor Reischle expressly denies that any contrast between value-judgments and real judgments is meant. 'Just as little as it ever entered Ritschl's mind to regard religious judgments as mere value-judgments in distinction from real judgments did Lipsius also energetically insist that religious value-judgments imply the certainty of supersensible realities.' The matter well deserves closer examination, inasmuch as it will greatly affect our estimate of the new school. The expression is said to mean that 'we have no *religious* knowledge of God so long as we think of Him only as an explanatory cause of the world, but only when in our judgments we describe what God is for us, in what way He is the object of our trust, or what value His existence and working have for us.' The same holds good of our ideas of Christ and of sin. On the other hand, Lipsius, in distinction from Ritschlians, earnestly maintains the possibility and value of a philosophical con-

struction of Christianity. He protests against building up any 'Chinese wall' between the knowledge of religious experience and that of philosophy. He always has present to his thought the conception of a Christian philosophy, or a system of Christian doctrine developed into a Christian view of the world. The aim, Reischle allows, is a justifiable one. The only question is how far we are to carry it. However far we push the conquests of knowledge, we must come at last to impenetrable mystery. Lipsius himself concedes: 'In the Christian faith in Providence we meet with insoluble problems; we know not how such personal leadings of divine love are reconcilable with the inviolableness of God's rule in nature and history, and with the undeniable dependence of human life on natural causes. . . . But although it is not permitted us to solve those dark riddles of Providence and human destiny, as Christians we know one thing, that it is the same world which, on the one hand, shows an inviolable system of natural events, and, on the other, is absolutely subject to the divine purpose, and must always help the execution of this purpose, even if our dim eyes fail to discern the higher harmony in which all the contradictions of life are explained.'

Another point on which a change took place in Lipsius was the relation between the principle of Christianity and the person of Jesus Christ. Formerly he had followed the old rationalist distinction between the two, making Christ's person subordinate to the abstract truth of Christianity. In the older rationalism certain abstract doctrines figured as the kernel of Christianity, and Christ was their perfect teacher or revealer. After Schleiermacher's days the idea of man as God's child, or of fellowship with God, was regarded as the Christian principle, and the importance of Christ consisted in the fact that in Him that principle found visible embodiment. In his later days Lipsius reversed the order, putting the person of Christ first, and so approximating to the best part of Ritschlian teaching. 'Formerly Lipsius had first discussed the religious principle of Christianity, and then shown the historical significance of the person of Jesus as the Christ in the realising of that principle. Now he starts at once with the concrete person of Jesus Christ. Like Ritschl, he makes that person the subject of *ethical* study, showing how in the unity of His religious attitude and His moral conduct He exhibits His divine Sonship; then on the ground of this he develops the *religious* significance of Jesus Christ, who is not merely a religious and moral ideal, but the object of religious trust, on the one hand as the revealer of God to us, on the other as our representative to God, in all as the perfecter of God's kingdom. Then follows, what formerly came first, a section on the religious import of the salvation coming through Christ.' Altogether apart from Professor Reischle's special point of view, we must recognise that the change in Lipsius' teaching on this subject is a great improvement. In this, as in other respects, he made considerable advances towards a more positive theology.

The most unmistakable difference is in regard to the mystical element in Christianity, which Ritschl disclaims and Lipsius defends. Professor Reischle makes some interesting distinctions and concessions on this point. The question in dispute is to a certain extent one of definition. As a Ritschlian our critic allows the possibility of conscious fellowship with God, mediated by the preaching and reception of the truth. 'When the preaching of Christ reaches our conscience and leads us to a faith in Christ, which finds expression in childlike prayer and earnest repentance for sin, I cannot doubt that, apart from these psychological means and acts, God's Spirit touches me, and I have entered into personal relation to Him; in all this I perceive God's voice in my heart, and enjoy intercourse with Him as a child with its father.' Still all this is not what is meant by mysticism, which, it is suggested, denotes fellowship with God apart from all outward media whatever, even of the Church or Scripture. Ritschl makes the Church the medium of all effectual knowledge of Christ and God. Lipsius maintains the old ground as against the new school. He says: 'The relation to Christ and in Christ to the Father is one of immediate personal love, in which there is no need of other mediation than that of the one mediator Jesus Christ. . . . The primary question is not that of a relation of the Church to Christ and of the individual to the Church, in which also a relation to Christ is involved; but that of a personal, individual relation, in which the soul is alone with its Lord, and in its still inner chamber is certain of His gracious presence. Belonging to the Church is only a secondary matter. To be in Christ is more important than

to be counted in the Church.' On this Professor Reischle remarks, first, that the Church means in Ritschl the community of those who are united together by personal faith in the gospel of Christ, and then become the messengers of the gospel to others; and secondly, that belonging to the Church depends on faith in the gospel, which faith is an individual, hearty persuasion of Christ's reconciling power. He concedes, further, that Ritschl did too little justice to the elements of inward peace and joy in God, giving full assurance of salvation, in comparison with the witness of the outward life, —a defect due to his severe, matter-of-fact temperament. 'So far as Lipsius contends against the danger of externalising the Christian life, although his estimate of Ritschl is exaggerated and unjust, we may agree with his aim.'

It is interesting to note how a leader of the 'liberal' or negative school of theology, as the result of increasing knowledge and experience, drew much nearer to the orthodox position. 'We are reminded of Schleiermacher's definition of "positive." Christianity in his view is a positive religion, because it finds the ground and standard of piety in the primary fact of the revelation of God in Christ. Every theologian who accepts this historical basis of Christian faith and life is positive. In this sense, Lipsius became more and more a positive theologian.'

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The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

John iii. 3.

'Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God' (R.V.).

Exposition.

'*Jesus answered.*'—He answers his thoughts before they are expressed. We have other instances of this supernatural knowledge in the cases of Peter (i. 42), Nathanael (i. 47, 48), the woman at the well (iv. 29), the disciples (vi. 61, 64), Lazarus (xi. 4, 15), Judas (xiii. 11), Peter (xxi. 17).—Plummer.

The Lord's answers to questions will be found generally to reveal the true thought of the questioner, and to be fitted to guide him to the truth which he is seeking. Nicodemus implied that he and those like him were prepared to understand and welcome the Lord's teaching. This appeared to him to be of the same order as that with which he was already familiar. He does not address the Lord as if he were ready to welcome Him as 'the Christ' or 'the Prophet.' On the other hand, the Lord's reply sets forth distinctly that His work was not simply to carry on what was already begun, but to re-create. The new kingdom of which He was the founder could not be comprehended till after a new birth.—Westcott.

'*Verily, verily.*'—That is *Amen, Amen.*—The phrase is found in the New Testament only in the Gospel of St. John (who never gives the simple *Amen*), and (like the simple *Amen* in the Synoptists) it is only used by Christ. The word *Amen* is represented by *in truth*, or *truly*, in Luke iv. 25, ix. 27. The word is properly a verbal adjective, 'firm,' 'sure.'—Westcott.

'*Except a man.*'—Except a *man* (τις)—'a person,' or 'one' be born again, the most universal form of expression. The Jews were accustomed to say of a heathen proselyte, on his public admission into the Jewish faith by baptism, that he was a new-born child. But the Lord here extends the necessity of the new birth to Jew and Gentile alike—to every one.—Brown.

'*Be born anew.*'—The word ἄνωθεν admits of being rendered 'from above.' Since both are undoubted truths, the question is, Which is the sense here intended? Origen and others of the fathers take the latter view, though Chrysostom leaves it undecided. But as it is evident that Nicodemus understood our Lord in the sense of a *second* birth, so the scope of our Lord's way of dealing with him was to drive home the conviction of the *nature* rather than the *source* of the change. And accordingly, as the word employed is stronger than 'again' (πάλιν), it should be rendered by some such word as 'anew,' 'of new,' 'afresh.'—Brown.

'*He cannot see.*'—A man must be born anew, must undergo a radical change even to *see the kingdom of God* (cf. Matt. xviii. 3). The true kingdom is not a divine government of outward, visible magnificence, sustained by miraculous aid—a physical sovereignty which shall rival and eclipse the majesty of Cæsar. When the kingdom shall come in its genuine power, the carnal eye will not discover its presence. The man born anew will alone be able to appreciate it.—Reynolds.

'*The kingdom of God.*'—An expression occurring only elsewhere in ver. 5—an indirect proof of the historicity of the narrative (Godet, Meyer); though frequently appearing in the Synoptists (Matt. vi. 33; Mark i. 15; Luke xiii. 18), the first of whom also employs the corresponding phrase, 'The kingdom of heaven' (Matt. iii. 2, iv. 17, xi. 12). Both expressions point to a reign of God in, through, and over men; the former indicating its source and end (xviii. 36), the latter its nature and character (Matt. v. 3); the one contrasting it with the kingdom of the devil (Matt. xii. 26); the other opposing it to the kingdom of the world (Rev. xi. 15).—Whitelaw.

Method of Treatment.

THE NEW BIRTH.

By the Rev. Edward Hoare, M.A.

The new birth is the commencement of a new life, and, like a natural birth, it involves of necessity two new and most precious gifts—

1. A new relationship.

When a child is born in common life it is born into a sonship; it becomes at once a member of the family; and there and then, before it has done a thing to merit it, the little child has a right to its father's and mother's love. It is exactly the same with the new birth of the child of God. Every person born of the Spirit is born into a sonship, and is received at once as a beloved child in the family of God. This is what St. John teaches us (John i. 12): 'As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name'; and what St. Paul teaches (Gal. iv. 4, 5), 'When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.'

2. But more than that, the new birth is the commencement of a new life.

When the child is born it begins to live. No one can tell what that mysterious power is that we call life. It is something which all the science of the world is unable either to create or to define. Now as life commences in the child at the moment of its birth, so life commences in the soul when it is born again of the Spirit. The new birth is not merely a change of habit in a living soul, but it is the commencement of life where there was none before. Thus the change when a person is born again is of the same character as that which took place in Adam, when 'God breathed into his nostrils the breath of life; and man became a living soul.' There is the same difference in a person before the new birth and after it as there is between a beautiful statue and a living man. The statue may be perfect in form, but is lifeless; the living person may be in some respects less beautiful in figure, but he is alive, and, being alive, he can move and think and act for God.

Thus the change is very frequently compared to a resurrection, which differs from a birth, inasmuch as it has been preceded by a death; but in all other respects the idea is the same. That which was dead begins to live. According to our Lord's own words, in John v. 24, men pass from death unto life; and so He fulfils His promise in the next verse, 'They that hear shall live.'

Illustrations.

Jesus anticipated that scientific doctrine of the nineteenth century which we call *biogenesis*, that every living thing comes from some other living thing outside itself, and that there is no such thing in nature as spontaneous generation. In the case of the spiritual life there is no evolution, there is no development, there is strictly no *re*generation, any more than when life seizes inorganic matter and produces a vegetable or an animal organism. It is a birth from above. Something has descended upon dead matter, and it has flowered into a rose or leaped into a lamb. Education brings out what is in a man; religion puts into a man that which he can never have from nature.—Deems.

Here is a train rushing on a track which a few miles beyond will lead to a collision; but the brakesman turns it on to another line, and the danger is averted. The pressure measured an inch, and the train passed instantaneously; but its travel on the new track will be longer or shorter, according to circumstances.

THE terms of individual citizenship are common to all, and indispensable for each; there is no entering the kingdom for any man which is not necessary for every man. 'Except *a man* be born from above, he cannot see the kingdom of God,' must mean that *no man* can see that kingdom who has not had that experience. High priest, Sanhedrist, Pharisee, scribe, must go through precisely the same process necessary for Gentile, pagan, and the heathen proselyte. This must have been a sharp saying for Nicodemus, as it is for any gentleman of our own age, to be told that the same process must occur in the history of senator and president of the university as in that of the degraded prostitute and of the cunning wharf-rat. But it is so. Culture of the intellect has nothing to do with it. It is not an affair of the intellect, but of the spirit. Jesus rides over the 'teacher' allusion in the speech of Nicodemus. It is as if He had said: It is not a new doctrine men want, but a new life; it is not a question of *doing* something, but of *being* something; a foreigner might *do* all that a citizen does, and yet not *be* a citizen. Perhaps Luther puts it still better, thus: 'My teaching is not of *doing*, or of *leaving undone*, but of a *change* in the man; it is not new works done, but a new man to do them; not another mode of living only, but a new birth.'—DEEMS.

DR. LEIFCHILD tells us that he once met a lad, twelve years old, at a toll-gate, who had a Testament in his hand. 'Can you read it?' inquired the doctor. 'To be sure I can. I can read this to you, "Except a man be born again, he cannot see the kingdom of God."' 'What does that mean, my boy?' The lad quickly replied: 'It means a great change. To be born again means something here' (laying his hand upon his breast), 'and the kingdom of God means something up yonder.' That boy had got hold of the very core of Bible theology. But what was so clearly revealed to that lad in his Bible was yet a mystery and a puzzle to the Jewish ruler.

IF I enter a place where there is a musical performance, my ticket entitles me to cross the threshold; but if I have no musical ear, I can have no enjoyment. In the same manner if you have a right in something done for you that will warrant and enable you to cross the threshold of heaven, yet if you have no heart prepared for the exercises and the joys of heaven, it can be no happiness to you.—J. E. CUMMING.

IF you had an old house, and any friend of yours were to say, 'John, I will build you a new house. When shall I begin?' 'Oh,' you might say, 'begin next week to build the new house.' At the end of the week he has pulled half your old house down. 'Oh,' say you, 'this is what you call building me a new house, is it? You are causing me great loss. I wish I had never consented to your proposal.' He replies: 'You are most unreasonable; how am I to build you a new house on this spot without taking the old one down?' And so it often happens that the grace of God does seem in its first work to make a man even worse than he was before, because it discovers to him sins which he did not know to be there, evil which had been concealed, dangers never dreamed of.—C. H. SPURGEON.

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Archaeological Commentary on Genesis.[1]

BY THE REV. A. H. SAYCE, LL.D., PROFESSOR OF ASSYRIOLOGY, OXFORD.

IV. 1. QAIN means 'a smith,' more especially 'an ironsmith,' whence the Kenites probably derived their name. As Cain, however, was not himself a smith, but only the ancestor of Tubal-Cain, or 'Tubal the smith,' it can hardly have had this signification in his case. The Hebrew etymology put into the mouth of Eve is evidence that the meaning of the name had been forgotten when the Book of Genesis was written.

2. Oppert has identified the name of Abel with the Babylonian *abil*, 'son,' which was borrowed by Sumerian under the form of *ibila*. The early Chaldean kings bore the title of *rêu*, or 'shepherd';

[1] In the March number of THE EXPOSITORY TIMES correct *Sabathin* (p. 264, l. 21 from below) into *Sabattim*; and Samsi-masizib (p. 266, l. 7) into Samsi-yusizib.

and according to the Chaldean Epic of Gilgames, the goddess Istar 'loved the shepherd Tabulu,'—a name which has the same etymological origin as Abel,—who daily sacrificed goats to her, until the goddess grew tired of him, and changed him into a hyena pursued by his own dogs.

7. In the Babylonian legend of Nerra or Urra, the plague-god, it is said that he 'is crouching at the gate,' where the Assyrian *rabits* is the Heb. *robhêts*, 'lieth.'

14. Cain identifies this *adâmâh* or 'ground' (A.V. 'earth'), out of which man and the animals were made, with the plain of Eden or Babylonia, and assumes that the power of Yahveh does not extend beyond it, so that in driving him out of it, God is also driving him out of His own presence.

15. A Babylonian folk-tale, which describes how a foundling was saved from the streets by an adoptive father, states that after his rescue a seal or mark was imprinted by the prophet on the soles of his feet.

16. East of Babylonia was the district inhabited by the nomad Sutu. Here also was the settlement of the 'Umman Manda,' or 'nomad hordes,' who in the later days of the Assyrian empire were identified with the Kimmerians. As, however, there is a reference to them in the great work on astronomy and astrology which belongs to the earliest period of Babylonian literature, it would seem that the name had long been known in Chaldea. Manda is here explained as a derivative from the same root as the Hebrew Nod, the land of 'the nomads,' though its form would show that the word was borrowed by the Babylonians from some neighbouring Semitic dialect.

18. In the genealogy of the Sethites (ver. 15), the name of Irad (עירד) is written Yared (ירד), which would correspond with a Babylonian *ardu* or *arad*, 'servant.' It is possible, therefore, that the spelling Irad is due to an association of the name with that of the ancient Babylonian trading city Eridu, on the Persian Gulf.

Mehujael, which yields no satisfactory etymology, seems to be a corruption of the Mahalaleel of the Sethite genealogy. This would be Mullil-il, 'the purifying priest of God,' in Babylonian. The fifth antediluvian king of Babylonia is given as Magalaros, *i.e.* Magalalos.

Methusael is Babylonian, not Hebrew, and is an exact transcription of the Babylonian Mutu-sa-ili, 'man of God.' In the Sethite genealogy the name has been corrupted into Methuselakh (perhaps for Mutu-sa-ilati,' 'man' or 'husband of the goddess'), which does not admit of an etymology.

Lamech has been supposed to be the Sumerian Lamga, 'artificer,' a title given to the moon-god. In other cases where Sumerian names have been borrowed by the Semites, we find *g* becoming *k*, as in Makkan for Magan, *êkallu* (*hêkâl*), 'palace' for *ê-gal*, 'great house.'

19. Adah is the Babylonian *uddatu*, 'light,' more especially the light of 'dawn,' while Zillah is *tsillatu*, the 'shadow' of night.

20–22. Jabal, Jubal, and Tubal all seem derived from the same root, while יובל is the name in Hebrew of a wind instrument of music. Tubal-Cain is 'Tubal the smith,' the absence of the article before the epithet possibly pointing to a Canaanitish derivation of the name. The ironsmiths of Canaan were already famous in the time of the nineteenth Egyptian dynasty, and in the Egyptian *Travels of a Mohar*, which was written in the age of Ramses II., the hero is made to turn aside into a blacksmith's forge in Canaan as soon as his chariot is broken. The ironsmiths formed a special tribe, like the smiths of the Middle Ages, and, like the latter, wandered about the country, living in tents. They are known as Kenites in the Old Testament.

Naamah was a title of the Phœnician Ashtoreth. In Greek writers the name appears as Nemanoun (Plut. *De Is. et Osir.* 13), as well as Astronomê, Astronoê, or Astynomê, *i.e.* Ashtor(eth)-Naamah. Hence comes the Rabbinical legend that Naamah was a Venus-like demon of the night, whose habitation was at Tyre.

25. The Moabites are called 'the children of Sheth' in Num. xxiv. 17, and in the Assyrian and Babylonian inscriptions the Beduin are called Sutu (Sati or Sittiu in the Egyptian texts).

26. Enosh is Aramaic rather than Hebrew in form, though the word is used in the Old Testament in the sense of 'man.' The third of the ten antediluvian kings of Babylonia is called Amelon by the Chaldean historian Berossos, and Amelon may possibly be the Babylonian *amelu*, 'man.'

V. 9. The name Cainan is but another form of Cain, with the same suffix that we find in the names of the Horite tribes (Gen. xxxvi. 18–30). The suffix is also common in Assyrian, and answers

to the Hebrew suffix *–ôn*. Cainan bears the same relation to Enos, 'man,' that Cain bears to Adam, 'man.' The fourth antediluvian king of 'Babylonia' was Ammenon, which may perhaps be the Babylonian *ummanu*, 'workman.'

24. According to the Babylonians, Xisuthros, the hero of the Deluge, was similarly transported without dying beyond the waters of death, on account of his piety.

29. The etymology suggested for the name of Noah (from *nâkham*, 'to comfort'), indicates that it originally ended in *–m*, that is to say, with the minimation which is found attached to nouns in early Babylonian as well as in the Minean language of southern Arabia. There are also traces of it in Canaan; a cuneiform tablet, for instance, tells us that the word 'god' in the language of Syria was *malakhum*, which seems to be the biblical Milcom (from *melech*, 'king'). Noah really signifies 'rest,' *nukhu* in Babylonian. There was a Sumerian god called Kus, whose name was translated by Nukh in Semitic Babylonian, and who watched over the night.

32. Shem is possibly an abbreviated form of Shemu-el, and seems to be identical with the name of the god Samu or Sumu, which appears in the names of the first two kings of the Babylonian dynasty to which Khammurabi, the contemporary of Abraham, belonged. The names of the kings of the dynasty show that it must have been of South Arabian origin, and that the language spoken by them was closely related to Hebrew. The two kings in question were Sumu-abi, 'Sumu is my father,' and Sumu-la-ilu, 'Is not Sumu a god?' Sumu-la-ilu is also written Samu-la-ilu.

Ham has nothing to do with the first element in the name of Khammurabi, as the *kheth* here is merely a Babylonian attempt to represent the *ghain* and *ayin* of Hebrew and Southern Arabic (in עם). Ham is doubtless the Hebrew *khâm*, 'to be hot,' which has, of course, no connexion with the Egyptian Qam, 'black,' a title which the Egyptians gave to their own country. Japhet is best explained as a shortened form of Japhet-el, from *yâphâh*, 'to be bright' or 'beautiful.'

VI. 2. In early Sumerian hymns and exorcisms we frequently find the expression: 'the man, the son of his god.'

4. In the Chaldean Epic of Gilgames, Ea-bani, the dead friend of the hero, describes Hades as the place where 'for me a crown is treasured up among those who wear crowns, who of old ruled the earth, on whom Anu and Bel bestowed terrible names,' where 'the chief and the noble dwell,' where 'dwell the heroes Etana and Ner.' Cp. Isa. xiv. 9.

Sermonettes on the Golden Texts.

By the Rev. G. M. Mackie, M.A., Beyrout.

Wanted—a Heart.

'And the apostles said unto the Lord, Increase our faith.' —Luke xvii. 5.

I. The Treatment of Difficulties. —The example of the apostles is still the highest and the happiest: they turned anxiety into prayer. The difficulty arose in connection with the teaching of the Lord Jesus about forgiveness. It had outflanked all their powers of sympathy. It seemed to throw the whole view of moral life out of perspective. He had given them one of the hard sayings.

'Always and inexhaustibly be ready to forgive. Believe brightly, encouragingly, and thankfully in the recoveries and rallying-points of other lives. It is not yours to measure the hidden things of the heart. You are not expected to supplement the Holy Spirit. The leading thought is not to hate the sinner, but to help him: not to adjudge how deep his darkness is, nor to fix the date and distance of his exile from God, but to lament his forfeiture of what has made you glad, and to rejoice over him when he returns to the light and walks in the way of peace.'

II. Mistaken Wants.—While commending the prayerful example of the disciples, we must not lose sight of a truth that limits, but only to lead into the unlimited—'we know not how to pray as we ought.' What those disciples then needed was not so much faith as the love by which it works. They felt as flat as gold-leaf. They

suffered from deficiency of soul. The piety they saw around them was like a joiner's diamond—kept for scratching. Wherever it went splits followed. It could split hairs. Such instruction in the Law was piety:—not to have it was to be accursed. The disciples needed to be made conscious of having instincts leading them outwards, towards a harvest to wait for, a final triumph to fight for, a cause to be consecrated to. Not something more to be got into self, but self to be got out of.

On another occasion they came asking an artificial form instead of an organic fact. They insisted on being taught how to pray: alleging not the inward need, but the outward annoyance—that John had taught *his* disciples.

It was different during the interval of approaching Pentecost, and through those anxious days of Peter's imprisonment. Then they knew what to pray for. Their love overflowed and hid the vessel of faith that held it. They now came and said, 'We must have more of the Lord's way of seeing, feeling, and willing. We must be prepared for these awkward emergencies. Our position as disciples requires that we should know the vocabulary and metaphysic of the situation. We need such a gift of believing power, personal, resident, permanent. In fact, we need just so much faith as not to need faith.'

III. The Beginning of Faith.—The Psalmist says, 'Blessed is the man whose sin is covered.' It is also true,—blessed is the man whose sin is uncovered. It is no part of sin to uncover itself. Consciousness of sin tells—joyful announcement—that there is something striving against sin. That which takes the name of peace, tries to take its nature also. Until a brighter dawn comes, there is a comfort as of daylight in saying, 'All of self, and none of Thee.'

The apostle testifies, 'I was alive apart from the law once.' But one day, in this heart-void as in Venezuela, the long-slumbering difficulty of ownership pushes to the front, and then what outcry and confusion! What is to be kept and what surrendered? Who must increase, and who must decrease?

IV. The Increase of Faith.—A child cries in the dark, and the cry is nothing in itself, but by it the assurance grows that love lies around. There is one who hears and helps, comes and comforts. The child learns to pray; it is the working out of what is wrought within. Again, it is like the work of dredging in a harbour. Ooze, silt, and deposit of every kind may be seen brought up in the endless chain of buckets, emptied into the barge, and thence into the sea. Then great vessels with precious freight can pass up and down. You want to be filled, but in what are you to hold the fulness? God sends you an argosy of emptiness.

Yes, it means much raking and scraping, and, sometimes, blasting: many sad discoveries and defeats. God's ways are not as our ways, and we like our own ways best. It should not be difficult to praise Him who knows us from the beginning, and yet loves us to the end.

V. Faith Complete.—'As a grain of mustard seed.' True, it is little, but it is alive; it is insignificant, but it has instincts. It grows from within outward. Had time not failed, it might have received mention among the heroes of faith after Gideon, Barak, Samson, and Jephthah. This tiny evangelist satisfies Carey's conditions as few do. *It expects great things from God.* A glorious sun to be shining as if expressly for it; evaporation of the great sea to be driven over the plains, and descending from its cloud-chariot to offer its services: then a sphere of its own to fill, a cross to bear, and one brief life to make sublime and full of song. Thus *it attempts great things for God*—even the greatest. It lays down its life, in sacrifice witnessing to the truth of the divine order. Its flower-blossom is a martyr-crown. This is faith in its fulness; also, how far from it we often are! 'If I have all faith, so as to remove mountains, but have not love, I am nothing.'

Two Kinds of Separation.

'And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.'—Luke xviii. 13.

I. Separation by Saintliness.—The publican is in the temple along with the man who counted him accursed. They are linked to each other by the affinity of contrast. The Pharisee finds it convenient to refer to his fellow-worshipper—'or even this publican'; and the latter introduces into

his heart-broken prayer the name that the saint had given him—'me, the sinner.' The Pharisee is quite at his ease in the house that belonged to him and God. He reads off the menu of moralities on which his spiritual man fared sumptuously every day. He puts a theological heading to the list of his attainments—'God, I thank Thee.' Such pre-eminence must be the result of a divine purpose. He is called and consecrated to spiritual pride, select and selfish by the will of God. He is the type of holiness without humanity, of saint-hood without sympathy. There is here a first stage of hypocrisy, and then comes self-delusion. The last act of the stomach is to digest itself. The God of truth is not mocked. This is spiritual death—something that has lived and died. Such is separation from God by saintliness. How different where salvation leads to sympathy and service! God's most abject ones are those that live nearest to Him. This is the secret of the double growth at once in humility and holiness—

> Two wonders I confess:—
> The wonder of His glorious love,
> And my own worthlessness.

II. Separation by Sin.—1. The publican *before God.* Like the Pharisee in the divine presence, he also tells everything—'me, the sinner.' It was what the leaders of religion said about his class. The Teacher would know well the meaning of the word, for He was in the same condemnation; it was part of the cross He bore, 'despising the shame,' to be spurned by those who were zealous for righteousness. And so the publican, in turning from the guardians of the law to its Giver, by some strange compulsion of faith comes before God with the name that men gave him. He calls himself 'the sinner.'

2. The publican *in the Roman Empire.* To appreciate the faith that brought him to the footstool of God's mercy, we must understand why the Pharisees counted him an outcast and an abomination. He was in the service of the Roman Empire in Palestine: belonging to the public company for collecting taxes on produce, transit, population, etc. He stood at every city gate, and had one word of greeting to all—Pay. Rich and poor, Jew and Gentile, the long caravan with costly freight, the busy farmer with his mule-load carefully strapped and balanced, the poor village-woman with her basket of eggs and pots of curded milk—all had to stop, meet his claims, and, worst of all, await his convenience. With the Empire in their pay, and the Roman police at their back, the publicans soon became a powerful class, with an influence like that of the saloons in American politics—condemned, yet courted; hated, yet upheld. A Jewish tax-gatherer could neither be overcome by force, nor deceived by guile; he could only be hated.

3. The publican *before the Pharisees.* He silenced the Pharisees as the streams of Babel did the harps of Israel, reminding them of the stranger's yoke, and the divine rejection. He was condemned religiously. He was practically a heathen, for he allowed free passage on the festival-days of the gods. He was no Jew, no son of Abraham, for his interests were with his office, and his knowledge of his people was used against them. His word was not to be accepted in a court of justice, and it was no sin to deceive him when it was possible.

4. The publican *to himself.* The ancient prophet had needed a face of brass; the publican needed a heart of brass. It is a distressing thing to lose faith in human nature; to experience the wholesale revulsion that cries, All men are liars, all godliness is for gain, all truth is talk, and all ideals exaggeration! This was the publican's danger. He lived in an atmosphere of greed, cunning, and deceit. He saw the worst aspect of life, and he might have quieted his conscience by saying, This is the reality, and I am not worse than this! Others saw the breadth of the Pharisee's phylactery, but he knew its depth. And these were the men of the law who excommunicated him! Was it a forfeiture? Who cared? But the publican in the parable did not abandon God or God's law. He saw that there must be something real in religion to put a value on hypocrisy. Imitation is an evidence of the actual. And so, in spite of all in his daily life that kept him back, he came to the throne of grace, feeling that he must, and believing that there was blessing even for him.

With downcast eyes, and beating his breast, he cried, 'God be merciful to me a sinner'; and as he went home, something told him that it was good 'to fall into the hands of God.' Yes, it is true, as George Herbert says—

> Solomon's sea of brass and temple of stone
> Were not so pleasing to God as—one good groan.

There are two kinds of separation from God: and it is better to be a poor sinner than a proud saint.

The Everlasting Kingdom.

'Heaven and earth shall pass away; but My words shall not pass away.'—LUKE xxi. 33.

I. THE MEANING OF THE PROCLAMATION.—Heaven and earth are the standard emblems of the imperishable: yet there are words, such despised things as words, that will survive them and sing of their successors. In the same way of forcible comparison, everything is said about our devotion to Christ when it is said to be more precious than even the family ties. So Love is set beside Faith and Hope. Faith is mighty with miracles, and Hope has the elevation of the unseen, but when Love stands beside them, the others can only bow in silence, as if saying 'Thine is the greatness.' The kingdom of Christ is everlasting, because it is the kingdom of Love and its victory.

II. THE MAJESTY OF THE PROCLAMATION.—Christ saw beyond the cross a joy set before Him. It was the joy of darkness dispelled, of hatred made hateful, of prison doors opened, idols cast forth, divisions healed. There would be those who would joyfully suffer for His sake. There would be distresses rejoiced in, and journeyings undertaken, and rough places made smooth, and life itself laid down. What preparation for His presence, what brotherhood in His name!

The world was to be won for God, and that not by might or multitude. And, to crown all, He saw the rising walls of the city of God, and the army that no man should think of numbering. There and then, when all would be revealed, what new names would be given to old sorrows! What surprise for men to find God's dark dealings among the garments of praise, moving with the motion of the palm branches! The explorer in search of earthly kingdoms might gaze emparadised upon a stretch of sea unsailed; but that of Christ was shoreless,—the rest, the recompense, and the reunion of the people of God.

Others before him had sought to utter the words of eternal life, but had failed. There was socialism on the plain of Shinar: there was the king of Egypt in his sarcophagus. The iron Empire so gave eternal rule to its city, that there a man without merriment can to-day call the Gentiles *his* inheritance: finding it easier to caricature than to cancel the old tradition. The Jew also claimed eternity as the result of his righteousness, but all he could do with the word was to write it over the doorway of his graveyard.

But the kingdom of Christ was different. The word spoken on the Mount of Transfiguration, 'Hear ye Him,' has not fallen to the ground. The air of this world has caught it up, and will continue to carry it everywhere until the earth's many kingdoms become the one kingdom of the Lord Jesus.

III. THE MEDIUM OF THE PROCLAMATION.—In every age the Gospel has had the persecution of its enemies and the provincialism of its friends. From age to age the words have had a special meaning to those who heard them, or refused to hear them. Thus in the first days the offence and preaching of the cross would be after this manner: 'The culprit whom you condemned summons you to his bar of judgment. The light that you have quenched in darkness now offers you its guidance. The name you have dishonoured lays upon you the accolade of its service. The enemy you have conquered invites you to trust in his clemency.' That may not be the difficulty of the nineteenth century, but the offence of the cross remains, for self remains, and the cross is the death of self. Also from age to age the words of Christ are not less divine because many loving human associations of the Church of Christ have gathered around them. The pearl of the gospel has taken on a fresh lustre from the hands that turned it round while they told the story of its price. Amid the treasures of revelation it is touching to meet with the implements of those who laboured in the mine. The book of the love of God is not less lovable because of the thumb marks and pencillings of those who pored over its pages. The way of salvation is not hampered, but hallowed by the footprints of other pilgrims, and by the worn-out sandals at the wayside.

Every age supplies its own mould, but the spirit that fills them is the mind of Christ. This is the secret both of permanence and power. He is with His words—as His words are with His servants: 'Lo, I am with you alway, even unto the end of the world.'

The Church on Trial.

'And He beheld them, and said, What is this then that is written, The stone that the builders rejected, the same is become the head stone of the corner?'—LUKE xx. 17.

I. THE STONE—ITS LITERAL MEANING.—The teaching is here drawn from the mason's trade. A house is being built. Daily the camels bring loads of rough-hewn stones from the quarry; mules and donkeys arrive at all hours with water, sand, and lime. The plan is marked out with line and rod, and the foundation begins to rise; stone-dressers are working under the awning; and the mason on the wall from time to time calls out to the carriers the number or size of the stone he wants. After some weeks, as the work nears completion, a stone of unusual form and size is needed —a broad square block for clasping two corners of the flat-roofed building, or a wedge-shaped stone to fit into the top of an arch. For this the master-mason may himself descend to inspect the building material lying around, and a stone that has looked cumbrous and uninviting for the common row may now catch the eye as the very thing that is needed. Several things contribute to the discovery: there is a qualification in the stone itself, but there is also something that belongs to a trained eye and a clearly realised want. The rejected block becomes the head stone of the corner.

II. THE STONE—ITS MORAL MEANING.—The reference is to the 118th Psalm, whose theme is the triumph of the Lord's cause, and the comfort of those who commit themselves to Him. There may be pressure on every side, but upwards the view is unclouded: there is nothing between. The Lord can do whatever pleases Him. He speaks and His servant hears. He becomes his strength, song, and salvation. The Lord has accepted him; and is going to use him: He knows where, when, and how. The stone is unfit for common things, because it is kept for a special and higher purpose. God hath justified; who is he that condemneth? Thus enriched, he can pity his rejecters. How could they know the high purpose of God; or common eyes behold uncommon things? It is the mystery of the gospel. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him.'

III. DESTINY AND DISPOSITION.—There is here something going on that is independent of man and above him, and which for its fulfilment makes use of man's opposition and brings to nought the wisdom of the wise. It is a matter of destiny. But when we turn to the parable that suggested the quotation and its lesson, we find a story that runs on the lines of human disposition. The metal of desire has run into a certain mould of opportunity, and hardened into conduct and character. There is a vineyard let out to those who work in it, and who engage to give the owner the usual half or two-thirds of the return, according to the labour required by the land and its produce. From stewardship they pass to ownership. The parable is one of the most touching that Christ ever spake. It was the first nucleus of the gospel story; it was Christ's autobiography. He was the heir. Destiny takes its course, and so does Disposition. We can understand each by itself, but only the hand of God can unite them When we mix them, it is to make a cup of moral horror.

IV. THE SORROWS OF REJECTION. — 'God forbid,' said the men who were pledged to the course forbidden. The promise to Abraham was one of blessing to all the families of the earth, but his descendants narrowed the promise to themselves, and sought also to make the God of the whole earth the possession of one of its families. The weight of glory was more than they could sustain. The stone fell upon them and laid their honour in the dust.

V. THE DANGERS OF TO-DAY.—Other husbandmen are at work, but the vineyard is the same; has the same Owner; and the Owner does as He did before. He sends to us His messengers from India, Africa, China, and the islands of the ocean. They ask tokens of our loyalty, diligence, and devotion. The Church of Christ is not for itself but for the world. The old impoverishment, the old sorrow is repeated wherever the denomination exists for the denomination, the Church for the Church, religion for religion: wherever the means is called an end.

To-day Heathenism is standing at the gates of civilisation; Islam is waiting to become the brightest jewel in the crown of Christ; but is the Church of Christ sufficiently united, purified, and true to receive such a blessing, to be the means of such service? That is the question. Is it not *the* question?

The Watershed of Life.

'He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.'—LUKE xvi. 10.

I. THE FOUNTAINHEAD.—It sometimes happens that where a spring gushes out from the mountain mosses, some accidental obstacle in the tiny streamlet divides its current just where it had begun to speak of itself in the singular, and say—

I sparkle out among the fern
To bicker down a valley.

The cleavage once made is not healed again. Each stream keeps its own course. They are henceforth called by different names, and regarded as quite different streams, but it is the same stream flowing in different directions, and in their flow they follow the same law. So in the inner landscape there is a divided will; and so hostile is the one to the other that one may call the other a different law working in the members, but both are expressions of will, and are subject to the laws of the will.

The faithful and the unfaithful alike lead from the small to the great: from the temporal to the eternal.

II. THE IMPORTANCE OF THE FIRST DIRECTION.—The motion of one waterfall is the momentum of the next. One action, good or evil, prepares, so far, for a better or worse to follow. One difficulty mastered leaves behind it a readiness and roominess for larger problems. Notice the anxiety of the Great Teacher about giving offence to one of the little ones. 'Suffer little children to come unto Me, and forbid them not.' Beware of the indirect ways of forbidding.

How important that what they see and hear should always be a response to their best expectations, and a recognition of the momentous fact that childhood is the time of trust, inclination, and attachment. How important to be at our very best in the presence of the children! We lead them, and so they lead us.

III. THE COURSE OF THE RIVER.—When Israel entered the Promised Land, the congregation gathered at Shechem, and there in the valley of decision, from the opposing slopes of Ebal and Gerizim, they heard both with outward ear and with inward consent the rehearsal of the blessings and curses. Then the sound of the reading voice ceased, but the inward recitation went on for ever. The items of daily life grow into a universal; the occasional passes into the continual; the taste becomes a tyranny or a triumph. What remains for a time subject to the stirring of our will eventually sets like gypsum. We have for good or evil struck upon moral necessity. These opposing lines are the diameter of eternity.

When Arthur Wellesley began his military career as a young officer in India, one of the first things he did was to take a private soldier and put him on the weighing machine, first in his ordinary clothes, and then as furnished for the march and for battle. He wanted to know how much extra was laid upon him, and how far it would affect his strength. He wanted to have the real facts of the case, so that if 1000 men would only have the force of 700, he would only reckon on 700. From that weighing machine began the path that led up to Waterloo.

It was a small detail to master the weight of a soldier's kit, but it decided the freedom of Europe.

IV. THE MEETING OF THE WATERS.—The brook thinks it will go on for ever, and it tells its secret so pleasantly that we would fain believe it true. But it is not true.

The time of fret and foam is only a time. After a while the channel needs no more deepening. That which has opposed opposes no longer. It is one thing or the other. There is a home, a resting-place, for the good; and, last mercy of the Creator, if we may apply the term where the distinguishing love is lost—there is a home also for the evil: the evil has made it. Even now we can have the foretaste of the Blessed Rest. We can be kept in perfect peace. The new creature gets an inward preference; new instincts tingle for new exploits. To do the will of God becomes at once law and impulse. The kingdom of heaven has passed within. Faithful in the least has become faithful in much.

At the Literary Table.

THE BOOKS OF THE MONTH.

II.

HISTORY OF THE JEWISH NATION. By the Rev. Alfred Edersheim, M.A., D.D. Revised by the Rev. Henry A. White, M.A. (*Longmans.* 8vo, pp. xiv + 553. 18s.) Forty years is a reasonable period for the life of a scientific book, even a book in the science of history. It is just forty years since Dr. Edersheim, being minister of the Free Church of Scotland at Old Aberdeen, published his *History of the Jewish Nation.* But the life of a book is like the life of a ship, it may be prolonged by perpetual restoration. Mr. White has given Dr. Edersheim's *History* a new lease of life by testing and correcting it in every line, and bringing its knowledge up to date. Indeed it is a better book—a more seaworthy ship, to continue our metaphor—than ever it was.

Now, a sufficiently full yet thoroughly manageable history of the Jews, from the destruction of Jerusalem under Titus, is an absolute necessity. It is the more a necessity the less we recognise it. And it is marvellous how little we realise the profound interest and importance of that history. We are content to know the Jews in their relation to the Messiah, their Messiah and ours. But as soon as they have given us our Messiah and gone their way, we let them go unconcernedly.

Mr. White's Edersheim will help us to remedy our neglect and repair our loss. It is most readable, it is most reliable.

SILENCE. By E. C. Paget, M.A. (*Longmans.* Crown 8vo, pp. xiv + 216. 5s.) American sermons have an inevitable American flavour, but they are not necessarily the worse for that. The best sermons have their local application, they would not be sermons without it. But just as the Epistles of St. Paul, which are as intensely local and temporary as letters that ever were written, are shot through and through with the eternal and universal, so also is it with true sermons.

At the one end is the local limited congregation, at the other the great God and our Saviour Jesus Christ. And therefore, though Mr. Paget's sermons are intensely American, because they are also intensely Christian, they are sermons for you and me. 'How *one* is the Bible,' says James Gilmour, writing the words down on a coarse bit of paper in a Mongol tent: 'How *one*,' we echo, is all preaching when the Bible is its basis and inspiration.

A SYNOPSIS OF THE GOSPELS IN GREEK. By the Rev. Arthur Wright, M.A. (*Macmillan.* 4to, pp. xxvi + 168. 6s. net.) Mr. Wright promised that we should have a better Synopsis than Rushbrooke, a clearer and a cheaper, and he has kept his promise to the letter. We who would have bought Rushbrooke's *Synopticon* if we could, may buy Wright's *Synopsis* easily, and have something over. And when we have Wright we shall have all that we need to have in this department of study. For it is not necessary that we should follow Mr. Wright in his special theory of the origin of the Gospels before we can profit by his *Synopsis.* If we do that also he will be glad, for he knows that he is at present as a voice crying in the wilderness, so few there be who accept the oral theory. But the *Synopsis* is independent of that. We thank Mr. Wright that he has used Westcott and Hort's text, that he has included all four Gospels on equal terms, that he has worked so accurately, that he has published so handsomely and so cheaply.

A HISTORY OF NINETEENTH CENTURY LITERATURE. By George Saintsbury. (*Macmillan.* Crown 8vo, pp. x + 477. 7s. 6d.) It is easy to criticise a work of this kind, it is almost impossible not to do so, and few are likely to escape the danger. But how many could have done it better? For our part we marvel at the light heart with which Professor Saintsbury undertook his task, and we marvel much more at the light heart he carries through it. Marshalling masses of names—names of men and names of books—he never lets them fall into disorder. Uttering literary and moral judgments on every page, he never wearies with the sense of repetition, or disgusts with the signs of unfairness or incompetence. If he misses sometimes, who could have

hit more often? If his merry heart is once or twice apparently on his sleeve, who would have persevered in pretending to possess it half so long? No, we have nothing to complain of. And even the authors themselves have less than they would have dreamed of. They and we have a full, thorough, competent, attractive history of English Literature within the nineteenth century, and it is more than we ever dared to hope for.

HEART PURITY. By Helen B. Harris. (*Marshall Brothers.* Fcap. 8vo, pp. 93. 1s.) 'If the Christian believer need not continue in sin, is it necessary that sin should continue in the Christian believer?' That question opens the book, and the book is written to answer it by 'No.' It answers the question by 'No,' and it shows with much persuasive earnestness that sin need not continue in *you*. It is a personal appeal all through, it rests on personal experience, and there is no self-righteousness in it.

IN TAUNTON TOWN. By E. Everett Green. (*Nelson.* Crown 8vo, pp. 502. 5s.) Miss Everett Green has two styles, and what is more surprising, she has made herself master (?) of them both. The one is modern, the other is historical. Both styles are intentionally and even manifestly moral. Both recognise the fact that 'truth embodied in a tale' is most likely 'to enter in at lowly doors.' But the one places the tale among the forefathers of our race, the other finds it in our family life to-day. *In Taunton Town* is of the historical class. It is less popular as a class than the other, but it is more likely to endure; and this seems as fine a story and well managed as any that the class contains.

FAMOUS SCOTS: ALLAN RAMSAY. By Oliphant Smeaton. (*Oliphant Anderson & Ferrier.* Fcap. 8vo, pp. 160. 1s. 6d.) This is the second volume of the new series. It was far easier to do than the first. Any ordinary litterateur could write a readable account of Allan Ramsay, because we all know so little about him. But only an original and able writer could make us read the story of Carlyle again. This is as excellent a book as Mr. Macpherson's *Carlyle*, we have no doubt; it certainly is as pleasant to read; but we must hold to it that it did not cost Mr. Smeaton half so much to write.

LAMPS AND PITCHERS. By George Milligan, B.D. (*Oliphant Anderson & Ferrier.* Fcap. 8vo, pp. 190. 1s. 6d.) The 'Golden Nails' Series has been the best received series of sermons to children ever published, and Mr. Milligan deserves half the credit of its success. For it was his first volume that gave it birth and name and fame. 'Golden Nails' was the very title of his volume. So after five volumes have been issued, here is Mr. Milligan again. We are glad to have him again, but we are glad also that he has given himself time. You cannot produce a volume of sermons to children every year, though some men can produce two volumes to adults. It is not that the little ones need so much thought and study. It is tone and touch more than anything else they need. But it is just tone and touch we all find it so hard to reach, and we reach it only rarely. The very best children's preachers do not attain to it every time. So Mr. Milligan has wisely waited, and given us only a selection. It is just as happy in thought and as fertile in illustration as the first.

THE CANONS OF THE PRIMITIVE CHURCH. By the Rev. G. B. Howard. (*Parker.* Fcap. 8vo, pp. viii + 122. 2s. 6d.) This little book is a translation of a beautiful Syriac MS. numbered 14,528 in the British Museum. Its date is 500 or 501 A.D. It was therefore written within fifty years of the Synod of Chalcedon, whose 'Definition of the Faith' it contains, together with the creeds of Nicæa and Constantinople. All these, then, Mr. Howard has translated into easy English, filling up the gaps from two other MSS. of almost equal age and beauty. And he has added interesting Appendixes and a useful Index. Thus in very convenient shape we have the Creeds and Canons of the great Synods of the Church without the interference of man or minister.

SACRIFICE. By Berdmore Compton. (*Parker.* Crown 8vo. pp. viii + 118. 2s. 6d.) Much interest in many ways is gathering around the history of Sacrifice. There is especially the purely historical or antiquarian interest; and there is the very different religious or doctrinal interest. Mr. Compton's interest is the latter. Sacrifice is not a matter for antiquarian rambling, it is a present pressing religious reality. He owes this interest,

first, to Jukes' *Law of the Offerings*; and then to the Oxford Movement in the Church of England, with which he is in closest sympathy. It is the history of Sacrifice from its earliest reference down to its latest defence and practice in the Christian Church; and it is related in language—

> Which he may read that binds the sheaf,
> Or builds the house, or digs the grave,
> Or those wild eyes that watch the wave,
> In roarings round the coral reef.

A PRIMER OF ROMAN CATHOLICISM. By the Rev. C. H. H. Wright, D.D. (*R.T.S.* Fcap. 8vo, pp. 160. 1s.) Protestantism, according to Dr. Wright, is not merely an historical study, but a present duty. The creed of Roman Catholicism is bad, the practice is worse, and the Church has never repented of either. Therefore Protestantism is as imperative a duty to-day as ever it was. We should gladly say Peace, Peace; but we dare not say it where no peace is possible. What a story this tiny volume has to tell, and its importance is not forgotten in the telling.

THE FALLACY OF SACRAMENTAL CONFESSION. By the Rev. Charles Neil, M.A. (*Simpkin.* Crown 8vo, pp. 94. 1s. 3d.) Mr. Neil is not content to prove the Fallacy of Sacramental Confession. He does that easily, resting on Scripture and its most approved expositors, resting also on the historical fruits which Sacramental Confession has brought forth. But Mr. Neil is not content to prove the fallacy, he also proves the fault. The sermons are purposeful and plain, and each sermon is enforced by notes of copious quotation.

KINDERGARTEN GEOGRAPHY. (Nottingham: *Sisson & Parker.* Packet of 24 Maps. 6d.) Maps to outline and colour. And there are packets for the first four Standards. No method of teaching geography has yet been devised that has proved so swift and successful as this. And there is no surer way of keeping the children interested and quiet than by giving them one of these maps to colour, and learn geography thereby. They are thoroughly accurate and very cheap.

THE REVELATION GIVEN TO ST. JOHN THE DIVINE. By John H. Latham, M.A. (*Elliot Stock.* 8vo, pp. 368. 7s. 6d.) Mr. Latham's aim is to bring the reader who cannot read Greek as close to the Greek of the Apocalypse as it is possible for him to be brought. He gives an original translation, chapter by chapter, not caring for the sound of his English, if he can make the sense plain. Then he gives Notes, critical notes and expository; and the notes, whatever their nature, have the same end in view, to make the language of the Apocalypse intelligible, to get St. John to speak to us as nearly as possible as he spoke to his own 'little children.' Now, no one will doubt that the effort was worth making. Has it been successful? We think it has. If the Revised Version brings us nearer than the Authorized to St. John's own language, Mr. Latham brings us nearer still. No doubt he is yet more unreadable, at least in public; but he does not seek to be read in public. Yes, he has succeeded. The Apocalypse is more St. John's Apocalypse than you will find it anywhere else we can think of.

THE INTERMEDIATE STATE. By G. S. Barrett, D.D. (*Elliot Stock.* Crown 8vo, pp. 275.) 'The souls of believers are at their death made perfect in holiness, and do immediately pass into glory'—do they? Dr. Barrett was not 'brought up' on the Shorter Catechism, and he is at liberty to doubt its dicta. Do they? he asks. And he answers that and other questions that are akin in this considerable and deeply interesting volume. Dr. Barrett is a scholar and theologian. He may be wrong in his conclusions, but he finds them with care, and expresses them with ability and candour.

THE IMAGE OF GOD. By the Rev. J. M. Gibbon. (*Elliot Stock.* Crown 8vo, pp. 184.) Mr. Gibbon has published many sermons in his day; he will soon be as voluminous an author as his namesake Edward. He may never be so great a writer as Edward Gibbon, but he is a greater man. For he is able to say, what Gibbon the historian could not even comprehend, 'I can do all things through Christ who strengtheneth me.' These sermons are not the evangelical antipodes of Gibbon's rationalism, but they are real sermons with a real theology and a warm heart.

THE TEN COMMANDMENTS AND THE LORD'S PRAYER. By E. P. Hathaway, M.A.

(*Elliot Stock.* Crown 8vo, pp. viii + 126.) Out of the Ten Commandments and the Lord's Prayer are made fifty-two simple lessons for Sunday-school teachers, one lesson for every Sunday of the year, and then four more for the Holy Days. There are also Notes on the Lessons, and rules for the management of a Sunday school. In short, it is the Sunday-school teacher's 'Inquire Within upon Everything' necessary for a year's work, and as practical as unpretentious.

PLAIN TALKS ON PLAIN SUBJECTS. By Fred A. Rees. (*Elliot Stock.* Crown 8vo, pp. vii + 146.) They took the place of the sermon in Mr. Rees' case. They had best, perhaps, take their place in the sermon. Their plainness of speech, their humanity, their apposite illustration will serve for windows to let in the light.

POINTS AND ILLUSTRATIONS. By the Rev. John Mitchell. (*Stoneman.* Crown 8vo, pp. viii + 182.) Some are old and some are new, some are doubtful and some are true, and that is all that can be said of any volume of the kind. The arrangement is by subject; but there is a useful index of texts illustrated. In a new edition Mr. Mitchell must correct some misprints, especially that ugly one on p. 93, where the 'hills o' Fife' are twice called the 'hills o' life,' and all sense driven out of the anecdote.

DRIVEN BY THE SPIRIT. By the Rev. F. Douglas Robinson, M.A. (*Taylor.* Fcap. 8vo, pp. viii + 204.) It is a Manual for Lent. Its sole intention is to deepen the sense of sin. And that intention is accomplished. It is sure to be accomplished in all who in an honest and good heart read it prayerfully. The means employed are clear statement of duty in utmost minuteness of detail, driven home by ever-recurring anecdotes.

A CHILD'S HISTORY OF SCOTLAND. By Mrs. Oliphant. (*Fisher Unwin.* Fcap. 8vo, pp. 233. 3s. 6d.) To write a history of Scotland which children will read for pleasure, you must give the incidents in detail. The scenes must have colour, the men and women must be men and women of flesh and blood, not dry bones. Well, Mrs. Oliphant knows that, and has done it. And Mr Fisher Unwin has published the work most attractively. But one thing has yet to be done, it must be divided into two volumes, and printed far more openly. Less than this will not do, we quite agree; but less than this in one volume is absolutely imperative. When that is done, the work is altogether charming and successful.

The Doctrinal Significance of the Revised Version.

By the Rev. George Milligan, B.D., Caputh.

FIRST PAPER.

In the interesting series of letters as to the value of the Revised Version, which recently appeared in The Expository Times, while ample testimony was borne to the greater accuracy and clearness of the new version, and its consequent practical advantages, little or nothing was said of its doctrinal significance. It is not uncommon, indeed, to hear it stated that the R.V. has no direct bearing upon doctrine, and that, whatever other changes it may effect, it will at least leave the great articles of the Christian faith exactly where it found them. In a sense, no doubt, this statement is true. Though the witness of particular texts may be altered, or even disappear as in the case of the famous proof-text for the Trinity (1 John v. 7), the general balance of doctrinal truth remains unchanged. No essential article of our creed is lost. But this is not to say that no new light is cast upon any of these articles, or that a more intimate acquaintance with the exact form in which the truths of Revelation were first announced may not lead to a considerable modification in much of our popular theology. It is impossible in one or two short papers to prove this so fully as one would like. The utmost that can be attempted is to indicate a few of the passages in which the changes made by the Revisers, whether caused by an improved text or a more exact translation of the original, appear to have a bearing upon doctrinal truth.

Thus, to begin with the doctrine of our Lord's

person, when we turn to the much-disputed passage, 1 Tim. iii. 16, it is to find that the Revisers pronounce in favour of the reading ὅς for Θεός, and in consequence translate, 'Great is the mystery of godliness; He who was manifested in the flesh.' We seem at first sight thus only to have loss. The passage in this form can no longer be quoted as a direct testimony to the Godhead of Christ, though indirectly it surely implies this in no uncertain way. Only of one who Himself existed before, who was, could it be said that He was 'manifested in the flesh'? But after all we are not dependent upon this text for the proof of Christ's divinity, and any supposed loss in this direction is more than made up by the new and striking witness which we now gain to the Personality of our religion. For it is not, as we would naturally expect, a neuter relative which follows the Greek μυστήριον, but a masculine ὅς. 'The mystery—who.' The mystery is not a thing, not a truth, but a person—'He who was manifested in the flesh.'[1] Or as the same truth is expressed in the amended version of Col. ii. 2, 'The mystery of God, *even* Christ.'[2] While to the description which follows, 'In whom are all the treasures of wisdom and knowledge hidden,' we can add the words of ch. i. 19, 'For it was the good pleasure *of the Father* that in Him should all the fulness dwell.' The Son of God's love (ver. 13),[3] in (not 'by') whom all things were created (ver. 16), and unto (not 'for') whom, as to their goal, all things tend, is Himself distinguished not merely by 'all fulness,' but by 'all the fulness,' the Pleroma that is, the sum of all the divine attributes and powers.

Other passages which, in their revised form, bear more or less distinctly on the divinity of our Lord are John v. 18, where the translation of the emphatic ἴδιον brings out the full claim which the Jews understood Jesus to make, 'But also called God His own Father'; Acts xvi. 7, where the striking reading 'the Spirit of Jesus' (not simply, as in A.V., 'the Spirit') implies that the Holy Spirit had so taken possession of the person of the exalted Jesus that He could be spoken of as 'the Spirit of Jesus'; 2 Cor. iv. 5, where the sum of apostolic teaching is declared to be the preaching of 'Christ Jesus as Lord,' 'Lord' in the Epistles being apparently always used with reference to the risen and glorified Redeemer; Tit. ii. 13, where a slight change in the translation and improved punctuation show 'our great God and Saviour Jesus Christ' to be not two persons, but one (cf. 2 Pet. i. 1); and finally, 1 Pet. iii. 15, 'Sanctify in your hearts Christ as Lord,'—a verse which Bishop Alexander quotes as, perhaps more than any other single verse, assuring him of the divinity of Jesus, and 'whose restoration to its rightful force outweighs,' he admits, 'nearly all that can be said against the Revised Version.'[4]

To these may be added the remarkable marginal rendering, 'God only begotten,' instead of 'the only begotten Son,' in John i. 18; and John viii. 58, 'Before Abraham was, I am,' where again the marginal note makes clear that different words are used in the original to describe the being of Abraham and of Christ. 'Before Abraham was born,' came into being from a previous non-existent state, 'I am,' I necessarily and eternally am. While, as examples of slight but significant changes, may be mentioned the rendering 'offered' for 'presented' in Matt. ii. 11, bringing the verse into harmony with the numerous passages in the LXX and the New Testament where the same Greek word (προσφέρειν) is used of religious offerings in worship to God; and the substitution in italics of '*the Lord*' for '*God*' in Acts vii. 59.

With reference to the other side of our Lord's person, His human nature, it must be sufficient to point to Phil. ii. 5–8, with the accompanying marginal notes, which here, as throughout the R.V., are of the utmost value in bringing the exact force of the Greek before the English reader. Starting with the thought of Christ's divinity, the apostle proceeds to tell us how He who was thus originally in the form of God counted not this equality of being with God 'a prize,' a thing to be grasped at or retained, as compared with what by sacrifice He might effect for our sakes; 'but emptied Himself,' this one act in itself involving (not followed by, as the A.V. would suggest) the two great steps, 'taking the form of a servant,' and 'being made in the likeness of men'; while these, in turn, led to the

[1] See a striking sermon by Dean Vaughan in *Authorized or Revised*, pp. 3 *sq.*

[2] It should be noted that the reading in this verse is very uncertain.

[3] How much more expressive than 'His dear Son'! As St. Augustine expands the thought: 'Filius caritatis ejus nullus est alius, quam qui de substantiâ ejus est genitus' (De Trin. xv. 19, quoted by Trench, *On the Authorized Version of the New Testament*, 2nd ed. p. 81, who, however, questions the inference).

[4] *The Divinity of our Lord*, p. 66 ('Helps to Belief' series).

lowest step of all, 'the death of the cross.' How clearly, as we note the changes, and more particularly that one bold expression, 'emptied Himself,' so different from the paraphrastic 'made Himself of no reputation,' is the tremendous reality of our Lord's humiliation brought home to us! While in the verses that follow what new dignity is added to the exaltation by 'the (not 'a') name which is above every name,' which God gives to Jesus, 'in' (not 'at') which 'every knee should bow.'

When we pass from the person to the work of Christ, the doctrinal consequences attending certain improved renderings are even more significant than those we have already noticed. Thus it is the constant practice of Scripture, and more particularly of the Pauline Epistles, to regard the change wrought in the believer in an ideal light. The change, that is, from death to life, though practically only gradually realised, is presented as ideally complete, 'summed up in one definite act of the past; potentially to all men in our Lord's Passion and Resurrection, actually to each individual man when he accepts Christ, is baptized into Christ.'[1] In the A.V. this is frequently lost sight of from the English present or perfect tense being used as a rendering for the Greek aorist, whereas the R.V. observes the distinction. For instance, in Rom. vi. 2, 'We are dead to sin,' that implying a present and continuing state, becomes 'We who died to sin,' a definite past act, which has for its consequence, 'How shall we any longer live therein?' Other examples are Rom. vi. 6, 'Our old man was (not 'is') crucified with *Him*'; 2 Cor. v. 14, 'One died for all, therefore all died,' died in Him, sharing in the benefits of His death, a very different thing from 'then were all dead,' which suggests rather the reason for Christ's dying; Gal. iii. 27, 'As many of you as were (not 'have been') baptized into Christ, did (not 'have') put on Christ'; and Eph. ii. 5, 6, God 'quickened us together with Christ (by grace have ye been saved), and raised us up with Him,' where the two aorists 'quickened' and 'raised' are now placed in their proper contrast with the continuous work of grace which is required in a man's salvation.[2]

So, too, our Lord's use of the aorist in His great intercessory prayer, 'Even as Thou gavest . . . Him whom Thou didst send . . . I glorified Thee.' . . . (John xvii. 2, 3, 4), and so on throughout the whole chapter, ought not to pass unremarked, as proving that at the moment the Saviour has passed in thought beyond His death and sufferings, and in virtue of His finished work intercedes for His people.

The *extent* of Christ's redeeming work, as including potentially all mankind, to mention another point, gains also new witness from the R.V., and that from a passage which in the A.V. seems to point the other way. Read Rom. v. 15–19 as in our ordinary Bibles, and the benefits of one man's obedience would appear to be confined to 'many'; but give the definite articles before 'one' and 'many' their proper force, as in the R.V., and then it will be seen that '*the many*, in an antithesis to *the one*, are equivalent to πάντες, *all*, in ver. 12, and comprehend the whole multitude, the entire species of mankind, exclusive only of *the one*.'[3] The reason why the term 'the many' is used being, as Godet has well pointed out, in order to establish this contrast with the one. '*All* would be opposed to *some*, and not to *one*.'[4] 'So then as through one trespass *the judgment came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto all men to justification of life' (ver. 18).

[1] Bishop Lightfoot, *On a Fresh Revision of the English New Testament*, 1st ed. p. 85.

[2] Cf. also Gal. ii. 19, v. 13 (in v. 24 the Revisers have strangely retained the perfect rendering); Eph. i. 11, iv. 1, 4, 30; Col. i. 13, iii. 15; 2 Tim. i. 9; Rev. v. 9, 10. For the aorist in reference to God's eternal purposes, see 1 Thess. v. 9; 2 Thess. ii. 13.

[3] Bentley, *Works*, iii. p. 244 (ed. Dyce). The passage will be found in Lightfoot, *ut supra*, pp, 97, 98, or more fully in Trench, *ut supra*, pp. 135, 136.

[4] Comment on Rom. v. 15.

Contributions and Comments.

Christian Perfection.

SINCE the notes appeared on Mr. Reader Harris's curious offer of £100 for a Spirit-filled sinner—or rather, on Principal Waller's reply thereto—several contributions have been received, mostly on the side of Mr. Reader Harris. The subject has to be undertaken, for it possesses an expository aspect of the very greatest consequence both to it and to us. But we shall wait a little.

EDITOR.

The Thibetan Gospel.

AN article on this subject appears in the *Nineteenth Century* for April, giving the Grand Lama's version of the whole strange affair. Meantime, take this note from an American scholar.—ED.

If G. H. W., who asked in the February number of THE EXPOSITORY TIMES concerning the so-called Thibetan Gospel, desires further information, he can obtain all he wants, and probably more than he cares for, by reading the *Unknown Life of Jesus Christ*, translated from the French, and published by Rand, M'Nally, & Co., Chicago, 1894 (paper). The manuscript alleged to have been discovered in Thibet is there given in full, together with an epitome by the discoverer. If he will read this account, he will not, I fancy, begrudge the Arya Samaj all the satisfaction it can get out of these chronicles of St. Issa, but will wonder why, if Christ borrowed at all, He could not have gotten something less puerile from the Indian sages.

The only true estimate your correspondent will want after he has read this Unknown Life will be that which his common sense will furnish him. Two years ago the book was prominently placed on sale, but is now seldom seen. The well-known Dr. Edward Everett Hale of Boston is said to have accepted the manuscript as genuine before the fact became public that it was a forgery.

JOHN M'COY.

Appleton, Wis.

About Ophir.

A CONTRIBUTION comes from Nice, pointing out that the suggestion that Ophir was in Africa some centuries old, and is referred to by Milton in the eleventh book of *Paradise Lost*. The Rev. James Smith, M.A., of Tarland, writes to the same effect, but at much greater length and interest. Nothing absolutely new, however, is produced by either, and we may defer their letters for a little.

Meantime, Lt.-Col. Conder contributes a note to the current issue of the *Palestine Fund Statement* on the subject. Col. Conder holds that Ophir was neither in India nor in Africa, but in Yemen. 'Those who seek Ophir in India and in Africa always seem to ignore the passage (Gen. x. 29) in which it is said to have been colonised by the Arab race, and is noticed with Hazar-Maveth (Hadramaut), and Sheba (the Sabeans of Yemen). There can be little doubt that Ophir was in Yemen.'

In his contribution, Mr. Smith refers to Professor Max Müller's opinion that Ophir was on the Malabar coast, and the argument he uses that the words rendered 'ivory, apes, and peacocks' are of Sanskrit origin. It is matter of debate, says Mr. Smith, if they *are* of Sanskrit origin, and if they were, surely the Sanskrit words would simply have been translated into Hebrew, which they plainly have not been. Col. Conder holds that the words are neither Indian nor African, but Egyptian.

EDITOR.

For the Study of the New Testament Greek.

LET me add to the advice already given to J. H. W. and call his attention to Morris' *Greek Lessons*, Part I. (Longmans, 2s. 6d.), with Key (2s.). The use of these books alone will suffice to give J. H. W. a thorough foundation of New Testament Greek. They contain both grammar and exercises, and are specially adapted to beginners. And in the *Life of Faith* there is, I see, a Greek Testament correspondence class now in progress, with Morris' as the text-book. The few back numbers could easily be obtained, and J. H. W. would thereby get any additional help that is possible through such a class.

W. H. GRIFFITH THOMAS.

Oxford.

'The Way and the Truth and the Life.'

Our Lord spoke the words in answer to Thomas's question, 'How can we know the way?' Why did He say, 'I am the Way *and the Truth and the Life*'? Why did He not simply answer, 'I am the Way'? Mr. Neil, with knowledge of Oriental modes of speech, replies, that that is what He did say, only He defined the *kind* of Way by calling it the True and Living Way. An Oriental would express the True and Living Way by 'The Way and the Truth and the Life,' using the usual figure of hendiadys.

Some notes appeared on that in March. The Rev. Alexander Brown of Aberdeen (the author of the acceptable Commentary on the Apocalypse entitled *The Great Day of the Lord*) doubts Mr. Neil's interpretation. He does not reject hendiadys from the New Testament; he does not think it is found in this verse. Here is the essential matter of his contribution :—

Why does Christ add 'the Truth and the Life'? Are the words not irrelevant and distracting? No, they are a part of the answer, so far in the way of amplification. The way to the Father can be revealed to us in two forms; it may be spoken or taught to us as a truth, and it may in addition be lived before us as a life. We have no very distinctive doctrine of the transit from earth to immortality in the teaching of Christ, only meagre hints and incidental assertions of fact; but what is much better, when the scholars are crassly ignorant and full of mistaken presuppositions, the whole truth was taught in His own unique personality, and the doctrine of the Church was deduced therefrom by the apostles, especially by St. Paul.

Then, last of all, we see in Christ that the way to the Father is a life. First of all, as we see in Christ, it is a life of faith, of sonship, of communion with God. Alongside this moral life there is in process an evolution of the inward nature in the direction of greater spirituality. Witness the Transfiguration scene. Glorification proceeds *pari passu* with sanctification. Paul reduces the typical experience of Christ to a common doctrine when he writes: 'God quickeneth our mortal bodies by His Spirit which dwelleth in us.' Through this unseen process we move on towards our 'adoption, to wit, the redemption of our body.' In that terminus, we go to the Father, and our life of faith on earth, like Christ's, has evolved itself into a glorified and beautified life in the presence of God.

Surely this was a worthy answer to Thomas's perplexity; and would it not be a misfortune if such a wealth of meaning were to suffer reduction into the redundant and comparatively meaningless phrase—'I am the true and living way'?

Now, remembering Mr. Brown's ability, and all the able sermons that have been preached upon this text, admitting also the 'wealth of meaning' in the words themselves—for Jesus *is* the Truth and the Life whether He says so here or not—we still feel that Mr. Neil's interpretation is most likely.

The Revised Version.

We are obliged to correspondents who have kindly sent the names of works and pamphlets leading up to, or handling in any way, the Revised Version. Our thanks are especially due to the Rev. George Milligan, B.D., of Caputh, whose father, the late Professor Milligan of Aberdeen, was a member of the New Testament Company of Revisers, and whose own account of the Revised Version in his admirable Guild Text-Book is a model of conciseness and accuracy. Professor Davison of Handsworth specially recommends Humphrey's *Commentary on the Revised Version of the New Testament*, S.P.C.K., 1888.

Are there other contributors who can mention books or pamphlets on the subject?—Editor.

The Knocking Saviour.

Rev. iii. 20.

Thanks are due to Dr. Dunlop Moore for calling attention, in The Expository Times for April, to the above well-known passage. His article starts our thoughts along a new line. Unfortunately, as we think, he leaves the main line at a certain point and runs on a branch line. By so doing, the unity, the continuity of idea, of the message to the Laodicean Church is broken. This message was sent to saints, not to sinners—to the professed followers of our Lord, not to the ungodly world. Not to 'scattered' saints, but to saints in church-

fellowship in Laodicea. A fulness, beauty, and fitness were seen in the passage under consideration as soon as it was recognised that the 'door' was not the *heart*, but 'the door of a house.' One commentator at least (Barnes) speaks of the door of a house, and then runs off to the door of the heart. But why the door of either the heart or a house? To speak of the door of a house diverts attention from the collective members of the Laodicean Church to the individual of the home. The passage forms part of an address to a body of people who composed a church. It was with the Church as a whole that our Lord had a controversy. It seems that Christ in this figurative representation speaks of standing, not at the door of the heart or of a house, but at the door of a place or building in which the members of the Laodicean Church were assembled. To knock at a door is to arrest the attention of the inmates of the building. Having done this, Christ wished His 'voice' to be heard. Does not the phrase 'hear My voice' point to the words of the message spoken by Christ and then sent to the Laodiceans? The blessings promised were conditioned not by the hearing of the knock simply, but by the hearing of the voice and the opening of the door. Effectual hearing involves obedience. If the church addressed had reformed, that would have constituted a proper hearing of the knock and the voice, and an opening of the door. On such conditions 'He makes, in symbolic language, a proposal to one and all of them of peace and friendship.' True, 'to one and all'; but not to one and all in their several homes, but as a church. When Christ meets His people at their feasts of love, or at His supper-table, which is His and also theirs, then He sups with them, and then they specially enjoy the Real Presence. If the Church as a whole refuse to reform, the individual who reforms will not be deprived of Christ's peace and friendship. We stand or fall as individuals, although we form part of a church. This may be the reason why our Lord said, 'If any man hear My voice and open the door, I will come in to him, and sup with him, and he with Me.' The view here suggested has the advantage of continuity of thought throughout. It retains the 'amazing condescending grace,' and is true to 'Christian experience,' to which Dr. Moore calls attention. Are there not churches to-day in danger of being rejected? Have we not also known churches once in danger, but in which reformation has taken place? Having 'an ear,' they have heard 'what the Spirit saith to the churches.' Dr. Moore will pardon us for this reference to his suggestive article.

M. J. Birks.

Stockport.

St. Paul Before the Chiliarch.

The passage (Acts xxiii. 6, 7) records an instance of St. Paul availing himself of a difference amongst the Sanhedrists, in an effort to secure his personal liberty. The question arises, How far can St. Paul be justified in doing so? And the further inquiry is suggested, 'How far can we, consistently, follow his example?

It was evident, almost at the very outset of the trial, that the apostle could not reasonably hope for justice, for the high priest commanded those that stood by him to smite St. Paul on the mouth. This indication of a settled determination to condemn the apostle must be taken into full account in any serious effort to treat with fairness the subsequent action.

Briefly stated, the apostle made a successful attempt to distract the attention and divide the counsel of the Sanhedrin, trusting his personal safety to the protection of the Roman power.

The method adopted by St. Paul was (1) to proclaim himself a Pharisee, and (2) to give a definite point to his contention with the Jewish Council, by declaring that he was on trial because he preached 'the hope and the resurrection of the dead.'

In regard to the first point, it may be asked, Was St. Paul now a Pharisee? He had, long since, ceased to identify himself with that sect. Moreover, he had acquired an unparalleled eminence as a denouncer of their system of self-righteousness; he had held up to the execration of the world their love for vain ostentation, their blind conformity to rites and ceremonies, and their shallow and hypocritical lives. He had stigmatised, with relentless perseverance, their regard for absurd traditions. He had scornfully denounced their faith as false and ruinous. But still the great apostle declares, 'I am a Pharisee!' Surely he could not be a Pharisee in the ordinary acceptation of the term. He preached a doctrine, and lived a life, diametrically contrary to the accepted canons of Pharisaic creed and rules of

practice. Moreover, the point involved in the contention was *not* 'the hope and the resurrection of the dead.' The source of the difficulty was a specific one (Acts xxi. 28): the Jews charged the apostle with polluting the temple by bringing in certain Greeks; this charge the apostle indignantly denied. Josephus (*Ant.* xv. ii. 6) declares that it was a capital offence for foreigners to enter the temple. This statement is confirmed by a Greek inscription found at Jerusalem in 1871, and which is quoted by Bishop Wordsworth (*Greek Testament*, p. 146). In the narrative there is not the remotest allusion to the question 'of the hope and the resurrection of the dead.' The issue was distinct. The point to be legally decided upon was, Whether or not St. Paul had brought Gentile persons into the temple and so polluted it? The method of distraction employed by the apostle would naturally embarrass the Sanhedrin; as a matter of fact, it accentuated schism, caused considerable excitement, and produced violence.

But, after all, the national Council were not in possession of authority to pronounce sentence. This power was vested in the emperor, and in this instance was to be exercised by the Roman chiliarch, Lysias. That he was on trial (ἐγὼ κρίνομαι) St. Paul admits. Would the apostle's contention aid *Lysias* in the performance of his solemn duty of administering justice? Would it not rather serve to involve in inextricable confusion the plain issue of the case, and would it not in its final effect defeat the ends of justice?

To candid minds there is much plausibility in these objections to the action of St. Paul. If the objections made are warranted, they certainly seem to argue a lack of straightforwardness, and the employment of a species of smartness and cunning associated with the current conception of the practices of a special pleader.

In endeavouring to vindicate the apostle's employment of this method, we should bear in mind the following considerations:—

1. The Sanhedrin had no jurisdiction whatsoever which would justify them in dealing with this case. The chief priests and the Council were summoned to appear for a specific purpose, namely, in order that *Lysias* should know the exact cause and circumstance of the tumult, and, of course, to bring to justice those who were guilty of perpetrating it. The Roman officer, with characteristic tact, assumed that the Sanhedrin had power to deal with the matter. But immediately the severe contention began between the two parties of which the Council was mainly composed, and probably exasperated by the infamous action of Ananias, the chiliarch quietly retired to the tower of Antonia, from where he watched the strife, meanwhile keeping a vigilant eye upon St. Paul, who had claimed the right of protection by reason of his privileges as a Roman citizen. Thus at the commencement of the proceedings the apostle would recognise the fact that the Sanhedrin lacked the power of authoritative jurisdiction in the matter, and he would further observe that Lysias, like Gallio, the brother of Seneca, 'cared for none of these things,' and was indifferent to whatever lay outside the range of his *administrative* cognisance.

2. The Sanhedrin made no intelligent effort to assist the chiliarch in investigating the matter. The high priest arrogantly assumed the office of judge. The Council instantly became inquisitors. The self-constituted judge, with contemptible superciliousness, prostituted the primary law of judicial procedure in causing the prisoner to be smitten on the mouth: an Eastern method of enforcing silence. This action of Ananias indicated a settled determination to force a verdict adverse to St. Paul, even without the semblance of an impartial investigation. To him the hated apostle had been guilty of polluting the holy place, and he deserved death. There was one method by means of which St. Paul *could* obtain a hearing. That method, with rare penetration, the apostle instantly recognised and adopted. We now approach the *crux* of the whole question. We have seen that the Sanhedrin had no authority in deciding the case, we have seen that Ananias presumptuously arrogated the office of judge, we have observed how infamously unjust his action was in smiting the apostle, and we have seen how totally impossible it was to obtain an impartial inquiry. Now, if the apostle could show that in condemning him, as evidently they were resolved to do, the *majority* of the Council would incriminate themselves, was it not perfectly fair to point out that such would be the result? It was exactly this that St. Paul did. Further, the difference between the Pharisees and Sadducees already existed; the apostle did not create it, he simply availed himself of a fact which was well known to all, and most of all at that particular time to

Ananias, whose sympathies were with the Sadducees (Acts v. 17). Speaking generally, the resurrection of Christ is the keystone in the arch of apostolic teaching: the one stem from which spring, and around which cluster, in untold richness, the grapes of Eshcol. St. Paul had long since perceived that the fact of the resurrection of our Lord was the rock upon which the scepticism of the deistical Sadducee should be broken, and the unproved faith of the zealous Pharisee regarding the unseen should receive lasting stability. Really, but not specifically, it may be said that the apostle was being judged on the count which he alleged—the doctrine of the resurrection of the dead.

Taking these facts into consideration, the apparent disingenuousness of St. Paul's adroitness completely disappears.

That the apostle himself, in the light of later days, and, we may suppose, mature deliberation, found no cause to regret the action he had taken, is evident from his address before Felix. He deplored the tumult, but not the truth which caused it (Acts xxiv. 21).

How far can we follow St. Paul's example?

The apostle's example has suffered untold perversions, especially in dark and trying days of religious persecution. Cornelius à Lapide makes it the basis of an astounding maxim,—'bellum hæreticorum pax est Ecclesiæ,'—and he instances its application in this sense, by a reference to the practices of the *wise* Cardinal Hosius, who so bitterly persecuted the Protestants of Holland in the sixteenth century. Romish divines do not scruple to explain and enforce the apostolic example in this perverted construction put upon it. St. Paul had no sympathy with the principle of 'Divide, and rule.' Such perversions, however, should not blind us to the value of a wise and discriminating use of what may be termed true and practical *eclectism*. The right following of St. Paul's example is a duty binding upon us, in the interests of the larger truth, and it is also profitable in that it aims not at division but true unity. Points of agreement amongst us should furnish so many bases of unity, but always in view of a recognition of the more comprehensive truth held in part by all. St. Paul wished to lead the Pharisees to a deeper and more vital apprehension of the truth which formed the salient feature of their faith.

Thus, in availing ourselves of the differences existing between others, in order to ensure our own safety, we must fully recognise the further reaches of truth, the unreserved apprehension of which alone makes possible intelligent and permanent unity. In these days of differences and dissensions, we are apt to miss the very point which gives exemplary value to the method adopted by St. Paul. He clearly regarded his personal safety as being closely bound up with the fearless declaration of a great truth, none the less a fact because ignored and discredited by a section of the Jewish national Council. The symmetry of faith was sadly wanting in the Pharisaic creed, but the apostle knew himself to be in possession of the *proof* of the *possibility* and the *revelation* of the *certainty* of the resurrection of the dead. It was his sacred mission to fully declare the message of Christ, who was crucified, dead and buried, and who *rose again* the third day.

What then? St. Paul taught a truth common to both the Pharisees and himself, although they would entirely differ in their practical *application* of it to human life.

It is manifest from the subsequent coalition of the Pharisees with the Sadducees, in their stern opposition to St. Paul in the trial before Felix, that they recognised, more or less clearly, the force of the apostle's famous contention before Lysias. Christ was the rock of offence and the stone of stumbling. They would not accept the *proof* of their faith, because it was the resurrection of *Christ*. These striving factions of one day joined forces a fortnight after in a bitter attempt to destroy the power and influence of the Redeemer in the person of His greatest apostle. The promotion of unity and peace in the Church of Christ is best realised by a manly and Christian recognition of truth wherever found, and its gradual development, in the due proportion of faith, to the full and sufficient revelation made in the Divine Person of the incarnate Son of God. Thus, St. Paul's object was unity, not schism, but it is only in the universal apprehension of Truth that unity is possible—*because truth is one, like God.*

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

It seemed to us an astonishing thing, and we expressed our astonishment, that whereas Dr. Salmond's *Christian Doctrine of Immortality* had taken its place as the standard work on the subject of the life to come, and many capable reviews in agreement with its conclusions had appeared, not one of the leaders of thought in opposition to it, whether from the side of Universalism or of Conditional Immortality, had spoken an audible word. We did not mean to say, and we did not say, that they had not replied because they could not. We simply said that they had not replied. But we cannot say so now. In the ninth issue of '*The Faith*' *Quarterly*, which is dated 'Spring 1896,' there is a review of Dr. Salmond's book which occupies twenty very large pages, and is written by a foeman who is worthy of any man's steel—Mr. F. A. Freer of Bristol.

Mr. Freer reviews Dr. Salmond's book from the side of Conditional Immortality. If others have an answer, he leaves them alone that they may give it. He is concerned only with the fact that 'Dr. Salmond maintains the traditional position, which is based upon a conviction of the inherent immortality of man,' and he seeks to answer that. He feels that some answer 'from the standpoint that we occupy' is the more necessary, because 'the work as a whole is so moderate, even judicial, in its tone, and it bears evidence of so much care, learning, and devout feeling, that it is likely to have great influence among thinking men.'

Now it had better be said at once that not only is Mr. Freer's article able and sincere, but it never swerves from the right path of controversial magnanimity. And this is the more admirable since (this also had better be said and done with), if there is a place where Dr. Salmond for one moment falls below his judicial tone, it is in the second part of his sixth 'book,' where he deals with the 'Doctrines of Annihilation and Conditional Immortality.' Mr. Freer says plainly that Dr. Salmond's treatment of the doctrine of Conditional Immortality is an exception to his generally impartial and judicial manner, for 'against this the author betrays a certain animus, endeavouring to crush it under a load of adjectives, negative and positive: inadequate, unsatisfactory, inglorious, incongruous, inconsistent, unreasonable, intolerable, faulty, mistaken, wretched, cowardly.' But he says that in a sentence, and it is over.

In the very beginning of his article Mr. Freer lays bare what seems to him the prevailing 'vice' of Dr. Salmond's volume, and in doing so reveals his own position. Mr. Freer believes that man is

not inherently immortal, but may attain to life and immortality by exercising faith in Jesus Christ. Dr. Salmond holds that man was made at the first with an incorruptible, imperishable life. Thus they part at the very beginning, and, as Mr. Freer sees clearly, they cannot possibly come together again. Dr. Salmond points out that man was made in the image of God, which the brutes were not. He is more, therefore, than the beasts that perish. Mr. Freer admits that he is more, but only inasmuch as he has the capacity and the opportunity for more. If he accepts the offer of eternal life (which carries immortality with it), he will live for ever. If he does not, he will perish even as those creatures to whom the offer was never made.

There is one important respect, however, in which Dr. Salmond and Mr. Freer agree. They both admit that the question must be settled by the teaching of the New Testament. Whereupon Mr. Freer seems to make a point when he says that Dr. Salmond's first objections are irrelevant, being based on sentiment instead of Scripture. The first objection is that annihilation 'has history against it.' From the beginning men have clung to some existence after death. And 'it is not the higher and more civilized races alone who feel the idea of annihilation intolerable.' The second objection is given in Dr. Salmond's own words: 'It has against it the whole force of those ineradicable sentiments, quenchless convictions, profound cravings, large previsions, and persistent reasonings which have made it natural for man, as history shows, in all the ages and in every part of the world, to overleap in thought the incident of death and anticipate a hereafter.' To both objections Mr. Freer has one reply. They are based on sentiment and not on the Word of God. And he partly turns the edge even of the sentiment when he adds that the 'possibility—nay, the certainty—of a hereafter for man is at least as fully admitted and as forcibly declared by Conditionalists as by those of any other persuasion.' For survival is not necessarily eternal, and a hereafter is not necessarily an immortality.

Now when we come to the New Testament, if we were indifferent about the matter we might lightly say with Gallio that it is only a question of words and names. For Mr. Freer shows very plainly that it depends greatly upon whether a literal or an ethical meaning is discovered in the biblical words for Life and Death. There are texts, of course; but that text is yours and this is mine. It cannot be settled by texts. It can only be settled as such matters have been settled before, by impartial painstaking scholarship, which determines at last beyond all controversy whether when St. Paul said Jesus brought life and incorruption to light through the gospel, he spoke of quantity or of quality, of timeless duration or of ethical enjoyment.

The Bishop of Gloucester and Bristol believes that when St. Paul said Jesus brought life and incorruption to light through the gospel he meant quantity, not quality. Last Easter Day Dr. Ellicott preached a sermon on this very text (2 Tim. i. 10). As an accurate New Testament scholar, he prefers the rendering 'life and incorruption' of the Revised Version to the more familiar 'life and immortality' of the Authorized. But he does not think the difference between them is momentous; 'for' he says, 'whether we take one form of words or the other, the broad truth of the passage remains the same—that it was the Saviour of the world, *and He alone*, who brought into clear light the certain and consolatory truth that our personal existence does not terminate in death, and that our future heritage is life and incorruption.'

Is the Bishop of Gloucester and Bristol an annihilationist then? No; by no means. For you observe that up to this point all he says is that Jesus brought this life and immortality *into clear light*. He does not say that Jesus and He

alone made life and incorruption possible; he only says He made them visible.

And yet it shows the real difficulty of this subject, that before the sermon is ended Dr. Ellicott seems to cast this restriction away, and actually make life and incorruption dependent upon union with Christ by faith. 'The vital truth,' he says (and the italics are always his own), 'which this most blessed Easter Day brings home to every believing heart is that it is on *union with Christ* that life and incorruption absolutely depend, and that apart from Him man may live, but it will be the shadowy life of Sheol, waiting—joyless—waiting for the issues of the future, but in doubt as to what that future is really to be.' And then, as if to make this meaning the only possible and unmistakable one, he adds: 'In a word, then, it is on real union with Christ that the life and incorruption which He brought to light, alone can be vouchsafed to us.'

The great discovery of the year has been made in Egypt, and Professor Flinders Petrie is again the fortunate discoverer. It consists of ten short words when translated into English; but it is a great discovery, nevertheless. For it is the first unmistakable mention of the Israelites which the Land of Egypt has yielded.

Professor Flinders Petrie has been excavating royal temples all the winter. He has brought to light four temples that were hitherto unknown—those of Amenhotep II., Tahutmes IV., Tausert, and Saptah, dating from about 1450 to 1150 B.C. He has identified a fifth as belonging to Merenptah (the Pharaoh 'who knew not Joseph,' as we suppose); and he has fully explained two others already known, belonging to Uazmes and Rameses the Great. Now all these royal temples yielded 'results,' but it was the temple of Merenptah that yielded 'the historical prize of the year.'

When Merenptah came to the throne (he was the thirteenth out of the 'hundreds of sons' whom Rameses, who called himself the Great, left behind him) he found the kingdom of Egypt paralysed by foreign invasion. Two duties plainly lay to his hand, to be undertaken at once: the one to drive the Libyans out of Egypt, the other to build a temple for his *ka*. He did both. He drove the Libyans out first; and then when the temple was abuilding he inscribed the story of his successful campaign on 'a splendid slab of black syenite,' which he had appropriated for the purpose.

This slab of black syenite was not Merenptah's own. It belonged to Amenhotep III., a king who had lived and reigned about two hundred years before. 'It stood 10 feet 3 inches high and 5 feet 4 inches wide, while its thickness of 13 inches of such a tough material prevented its suffering from a mere fall. It is the largest stele of igneous rock known, and was polished like glass on its exquisitely flat faces.' This noble block had been used by Amenhotep III. to contain the story of his religious benefactions, and he had placed it prominently in his funereal temple. But when Merenptah came to the throne and found that he had to build a temple and drive out the Libyans together, he prudently resolved to dig down this fine temple which belonged to his predecessor Amenhotep and use its materials for his own. He placed the fine block of syenite in one of his walls, turning its face inwards; and on its polished back he inscribed the story of his great victory over the Libyans. That block has been unearthed this winter; its polished back has been read; and in one of the lines of its inscription has been found the first unmistakable mention in Egypt of the people of Israel.

Professor Flinders Petrie tells the story in the *Contemporary Review* for May. He also gives a translation there of the whole inscription, as it has been rendered into very intelligible English by Mr. Griffith of the British Museum. The words we are interested in occur within a line or two of the end. After disposing of the Libyan invaders, and graphically describing the abject despondency

that his victories caused in their cities and villages, Merenptah refers briefly to other nations he has vanquished. 'Vanquished are the Tahennu; the Khita are quieted; ravaged is Pa-kanana with all Yenu of the Syrians is made as though it had not violence; taken is Askadni; seized is Kazmel; existed; *the People of Ysiraal is spoiled, it hath no seed*; Syria has become as widows of the land of Egypt; all lands together are in peace. Everyone that was a marauder hath been subdued by the king Merenptah, who gives life like the sun every day.'

Thus the inscription ends. The clause we have printed in italics is not so inscribed by Merenptah, who did not know that its almost accidental mention would do more to make him famous than all the victories this stolen slab records. It is printed in italics because it does undoubtedly refer to that nation which (as we suppose) was despised and rejected by Merenptah, but is the object of deepest interest to us. Yet to what stage of the history of that nation it refers, it is very hard to say. Indeed, this accidental and trifling discovery has opened a very large and serious historical problem.

For if Merenptah was the Pharaoh of the Exodus, how is he able to speak of conquering the Children of Israel in Palestine in the beginning of his reign? If he was earlier than the Exodus, that difficulty is only increased. While if he was later, and if the Children of Israel were already established in Palestine when Merenptah came to the throne, how is it that no mention is made in the Bible of this invasion of Palestine by the Egyptian king? And it is not Merenptah's campaign only we should expect to be mentioned there. How is it that there is no record of the invasion of Rameses II. who was before him, or of Rameses III. who came after?

Professor Flinders Petrie is much puzzled about these things. He offers five separate hypotheses. They are all possible, but they are not all equally probable. And he himself inclines to the opinion that the Israelites did not enter Canaan till after the last invasion under Rameses III. This, of course, will not agree with the received chronology, for it leaves too little room for the period of the Judges. But Professor Flinders Petrie thinks that the history of the Judges should be separated into three strands of north, west, and east. The servitudes and deliverances were going on at once in three different localities, but the historian could not tell them all at once, and it is we that have caught the impression that they followed one after another in a long succession.

But if the Children of Israel did not reach Canaan till after Merenptah's day, how could Merenptah subdue them there? There are several possible answers. But again Professor Flinders Petrie inclines to the belief that a split had occurred in Goshen, and part of the Israelites had returned to Canaan long ere the Exodus took place. Such a disruption, he thinks, was almost inevitable in so stiffnecked a race of men. But he frankly admits that the evidence is not at hand. He freely allows you to make any likelier suggestion you may discover.

The liveliest article in the new number of the *Presbyterian and Reformed Review* is an article by Principal Brown of Aberdeen. Yet Principal Brown is running through the nineties, and the subject of the article is the well-worn one of the Revised Version.

Principal Brown, as we all know, was a member of the New Testament Company of Revisers. And he admits that in condemning the Revision, as in one respect he heartily does, he 'more or less' condemns himself. But he thinks that it has been for general use 'an utter failure,' and he thinks he knows the reason why. More than that, he is able, with evident justification, to say, 'I told you so.' He accordingly lets himself go for once, tells us right out that the English of the Revision is fifth-form English, as Dr. Field of

Norwich called it, and washes his hands of responsibility by saying that he warned the Company that the public would never take to it, 'and we now know who was right.'

Dr. Brown says that when 'the itch of change (if I may so speak) took possession of the Company,' he was at first infected by it. But as the work went on, he was one of those who saw that the changes which were being made were not only far too many, but, 'out of a desire to squeeze out the last shred of sense, were destroying the purity of the English, and all hope of our Version being accepted by the public.'

By a curious coincidence, along with the number of the *Presbyterian and Reformed Review* containing Dr. Brown's lively article, there arrived the current number of the *Contemporary*. Now the *Contemporary* for May also contains an article on the Revised Version. It is as lively an article as Dr. Brown's. For it is written by Mr. H. W. Horwill of Exeter. But so flatly do the two articles contradict one another, that you would guess, till you noticed the dates, the one had been written to demolish all that the other had laboured to build.

Dr. Brown agrees with the late Dr. Field that the English of the Revised New Testament is 'fifth-form English,' and to its unrhythmical language he attributes the utterness of its failure. Its cardinal fault in Dr. Brown's estimation is that it has introduced so many changes. 'Its cardinal fault,' says Mr. Horwill, 'is that it has made too few changes, not too many; that it has left undone the things that it ought to have done, not that it has done the things that it ought not to have done.' And as for the superiority of the Authorized Version on the ground of the 'supposed excellence of its rhythm,'—'I believe,' says Mr. Horwill, 'that on the whole the rhythm of the Authorized Version is not superior to that of the Revised, but only more familiar.' Then he quotes from the third volume of THE EXPOSITORY TIMES the opinion there expressed by Mr. C. A. Vince that 'we are in the habit of regarding the prose of the Authorized New Testament as rhythmical, chiefly because we are so familiar with it that in reading it we dispose the accents easily, without the hesitation and pains with which we read the unfamiliar prose.'

'And after all,' continues Mr. Horwill, 'what does this question of rhythm come to when everything is said? What is actually meant when it is contended that one version is more rhythmical than another? In plain English, that it sounds better! It is more impressive from the reading-desk! No matter though earnest believers, whose supreme interest in life is to know the will of God that they may do it, are baffled again and again by words and phrases without meaning, and that a thousand helpful spiritual suggestions escape them through faulty renderings, let everything be sacrified that their ears may be ravished by the majesty of "that blessed word Mesopotamia"!'

Mr. Horwill does not believe the Bible was *meant* to be rhythmical. He has been reading the 'Letters of Paul' in the original, and he has not been struck with the excellence of their rhythm. He thinks the very choice of Paul as a writer shows that rhythm was meant to occupy a very subordinate place. So far as style has to do with the Bible at all, he believes that just one consideration weighed with the writers, or with the Spirit that was in them, that it should be thoroughly and easily 'understanded of the people.'

And so this is the fault he finds with the Revised Version. It may be accurate, but it is unintelligible. It contains such utterly obsolete words as 'firmament' (Gen. i. 6), 'daysman' (Job ix. 33), 'bruit' (Nah. iii. 19), 'divers' (Matt. iv. 24), 'mete' (Matt. iii. 2), 'halt' (Matt. xviii. 8), 'husbandman' (Matt. xxi. 33). No doubt, as he says, these words can be explained, but they have no business to need explanation. And the case is much worse and the result much more mischievous when we pass from words which suggest no

meaning at all to those which suggest an erroneous one. Among these Mr. Horwill mentions 'desire' (2 Chron. xxi. 20), 'prevent' (Pss. xxi. 3 and cxix. 148), 'fulfil' (Matt. v. 17), 'doctor' (Luke ii. 46), 'mansions' (John xiv. 2), 'consent' (Acts viii. 1), 'envious' (Acts xiv. 19), 'quick' (Acts x. 42), 'quicken' (Rom. viii. 11 and 1 Cor. xv. 36), 'mortify' (Rom. viii. 13 and Col. iii. 5), 'constrain' (2 Cor. v. 14), 'lust' (1 John ii. 16).

What Mr. Horwill calls for, then, is a fuller revision, or a new translation altogether, every word of which shall be as intelligible to the ordinary English reader as the original was to the men for whom it was written. And Mr. Horwill has the courage of his convictions.

A bright and attractive weekly paper has just appeared under the title of *Light and Leading*. Mr. Horwill is its editor. It is intended to assist diligent students in their study of the Bible, but especially to aid Sunday-school teachers in preparation for their work. Now the second number of *Light and Leading* contains Notes on the International Lesson for the 3rd of May; and the very first note is a *new translation*.

The 'lesson' is Luke xvii. 5–19. This is the beginning of the New Translation:—

And the messengers said to the Lord, 'Give us faith also.' But the Lord said, 'If you had faith as a grain of mustard-seed, you would have said to this mulberry-tree, "Be uprooted and be planted in the sea," and it would have obeyed you. But who of you, having a slave who comes in from the field, after ploughing or tending sheep, will say to him, "Come forward at once, and sit at table"? Will he not rather say to him, "Prepare my supper, and gird yourself to wait on me while I eat and drink, and afterwards you shall yourself eat and drink"? Does he thank the slave for doing what was commanded? In the same way, when you, too, have done all that was commanded, you say, "We are useless slaves: what it was our duty to do, we have done."'

Now that is just as successful an effort at modernising and popularising the language of the Bible as we have ever seen. But Mr. Horwill must have learned already that it is easier to condemn the unintelligibility of our English versions than to remove it. Not to mention *tending* sheep, would 'the lowest and most ignorant in our land' understand what is meant by '*gird* yourself to wait on me' without the necessity of explanation? And what is worse, as Mr. Horwill himself has properly told us, is *the same idea* conveyed to a modern as it was to an ordinary ancient ear by the word *slave*? In his *Contemporary* article, Mr. Horwill singles that word out as a case in which the Revised Version as well as the Authorized 'is guilty of sheer mistranslation.' 'The rendering of δοῦλος by "servant" carries with it,' he says, 'the associations of some one who is paid regular wages, and can give a month's notice or go out on strike.' Now, even if we agree that on the whole the Revisers had been wiser if they had been bolder, it is doubtful if in this instance 'slave' would have been a better rendering than the 'bond-servant' that they adopt. No doubt δοῦλος means slave, and it means nothing else. But the question is this: Would 'slave' in English suggest the same thought to us as δοῦλος in Greek did to St. Paul's readers? *Doulos* contains the idea of servitude as well as of service. To a Greek or a Roman, *service* was the uppermost thought; to us, *servitude* overwhelms all other.

But we have dismissed Dr. Brown too summarily. His article is as full of matter as of vitality. Some of it has appeared already, either in our own pages or in the *Expositor*; but much of it is new, and it is all both interesting and instructive.

First of all, and chiefly, Dr. Brown gives some examples of changes which the Revisers made with his own hearty approval. The first is in Acts iv. 30. The Authorized Version reads: 'Grant that signs and wonders may be done by the name of Thy holy *child* Jesus.' The word is παῖς. Now

παῖς may mean 'child,' and it generally does mean 'child'; but it may mean 'servant' also. And Dr. Brown has no hesitation in saying that it means *servant* here. In Matt. xii. 18 the same word is translated 'servant' even in the Authorized Version, because it is a quotation from the prophet, 'Behold my *servant*, whom I have chosen.' And there is no record that signs and wonders were done by the *Child* Jesus. The record is all against it. Not until His baptism and the descent upon Him of the Holy Spirit did He enter upon His public work and begin His signs and wonders. 'This *beginning* of miracles did Jesus in Cana of Galilee.'

And this demand, that our Lord's work belongs to His manhood, controls the interpretation of another much-disputed passage. Luke ii. 49 is rendered in the Authorized Version, 'Wist ye not that I must be about My Father's business?' The last word should have been given in italics, for there is nothing corresponding to it in the Greek. The Greek is simply ἐν τοῖς τοῦ πατρός μου, 'in the . . . of My Father.' Is *business* right then?' Says Dr. Brown: 'When the Chairman of the Revision Company read out this verse, he said, "I suppose no one will propose to change this?" "Yes, I will," I said, being convinced that this supplement does not give the true sense of the clause. I hold that *house* is the right supplement. Our Lord never did His Father's business till He began His public ministry. Further, as Meyer well says, His answer to the question of His mother was not to the point if *business* is right. For she did not want to know what He had been doing, but where He had been. "Thy father and I have sought Thee sorrowing." "My Father (capital F) has not been seeking Me (is His reply); I have been with Him all this time,—in His house, the temple."'

'To my surprise,' continues Dr. Brown, 'this reading of the verse was unanimously adopted. But when the time for the *second* reading of that Gospel came, they had forgotten, I suppose, their reason for accepting this rendering of the verse, and restored the Authorized Version, putting the other in the margin.' But a great scholar came to the rescue. Dr. Field of Norwich had been invited to join the Company of Revisers. Being, however, eighty years of age and 'stone-deaf,' he had declined. Yet he sent frequent criticisms of the work as it went forward. So when Dr. Field observed 'business' in the text and 'house' in the margin, he wrote regretting that it was not the other way. He showed by references to similar ellipses that a Greek would understand *house* and not business. He reminded them that the Syriac Version had it so. Whereupon the Revisers restored 'house' to the text, and put the Authorized 'business' in the margin.

But more important is the verse which follows, Luke i. 35. The Authorized Version gives it thus: 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.' In the Revised we find *Most High* instead of *Highest*, an obvious improvement. But the second clause is totally different: 'Wherefore also that which is to be born shall be called holy, the Son of God.' Now it is not the grammar that demands this change. The grammar if anything is against it. For, as Dr. Brown points out, there is force in Meyer's objection that such a rendering would require that 'holy' and 'the Son of God' should be looked upon as two predicates with the necessity of *and* between them. There is force in that objection—some force, but not much. For the proper predicate is *holy*, and 'the Son of God' is an explanatory clause—*epexegetical* in the words of the grammarians. As for Godet's objection that the predicate should be, not 'shall be called holy,' but 'shall be holy,' since 'holy' is not a *title*—of course it is not a title, says Dr. Brown, and it never was meant to be. In Luke ii. 23 we read: 'Every male that openeth the womb shall be called holy.' The words are exactly the same as here, and 'does anybody suppose that every

male child got the title of *holy*'? The thing is absurd.

Well, if the grammar allows, the sense demands the rendering which the Revisers offer. For surely it was not the Redeemer's Sonship that was secured by the miraculous conception. He was Son of God already. But if He is to be born of man; if He is to come in the likeness of sinful flesh, is it not necessary that His sinlessness should be secured, and not only secured, but *pronounced* secure? His sinlessness or holiness is secured by the overshadowing power of the Most High; and He is pronounced holy by the words of the angel to Mary: it was the very message He was sent to declare to her.

The Theology of the Psalms.

By Professor the Rev. W. T. Davison, D.D., Birmingham.

LIFE'S PROBLEMS.

Spiritual fellowship with God, as a member of the chosen nation, formed the Psalmist's chief joy. But material considerations were by no means disregarded in his religion. For one thing, they could not be; the conditions of life were sometimes hard in the extreme, far beyond the conceptions of arm-chair saints or philosophers of happier days. Further, the religion of Israel traditionally associated piety and prosperity. Obey, and it shall be well with thee; disobey, and perish; is the language of law and prophets alike. The prayers and praises of the Psalms would neither be honest on the one hand, nor in accordance with the characteristic genius of Hebrew religion on the other, if they were not concerned with the joys and sorrows, successes and failures, prosperity and adversity, of concrete individual and national life. And, as every reader knows, this is their main concern. Lofty spirituality is not lacking, but it does not form the main web and fibre of the Psalms. The singers of these sacred lyrics brought their common life into their religion, and their religion into their common life. They lived in the spirit of St. James' words written long afterwards, 'Is any among you suffering? Let him pray. Is any cheerful? Let him sing praise.'

But no sooner is this done, than difficulties begin to arise. To move in the purely spiritual region is to fly in the air; to interweave religion with common life is to travel upon the earth, and to meet with obstacles and pitfalls innumerable. For the suffering to pray is easy; but suppose deliverance does not come? For the cheerful to sing praise is not difficult, but how if cheerfulness abounds chiefly among those who do not sing praise, but pour out blasphemies? These questions may not occur to the mind of the saint; or if they do, may be so speedily stifled that it is as if they had not been. Where, however, they have once openly been asked, they must be answered, or be declared unanswerable. And an answer is likely to take one or other of the following forms:—(1) God will speedily intervene in answer to prayer. (2) Delay may take place, in which case chastisement is wholesome for the sufferer. (3) A better state of things may be expected in some later epoch of national or earthly life. (4) The balance will be redressed in a future state. There remain the possible alternatives: (5) No redress is to be certainly looked for, no explanation can be given of the problems of life. Yet God is good; this is the refuge of the baffled saint. Or (6) there is no God that judgeth in the earth; which is the resort of the despairing and sceptical sinner.

The writers of the Psalms seldom touch upon these world-old problems. They are in trouble, and they cry to God for help; or they are happy, and they praise His name; they hopefully anticipate deliverance, or earnestly expostulate with God, or patiently submit to the counsel of His will; their hopes and fears alternate very rapidly, like the sunshine and shadow, the 'chequer-work of light and shade' upon the hillside on a summer's day; but they seldom doubt or question, and hardly ever deny. A few psalms, like the 73rd and 77th, describe in full the mood of questioning and a succeeding mood of relief and enlightenment, but there are not many

psalms like these. Fear and unbelief are common enough, but the kind of fear and unbelief in which the naturally religious mind questions the reality of the foundations of its own faith is foreign to the Psalter. The religion of the child has its storms and earthquakes, but there are some things in it which are never questioned, and the religion of the Psalms is like the religion of childhood in this respect. Not that it is shallow, but it is simple, often *naïf*, free alike from self-consciousness and self-questioning. It is to the Book of Job, and later, to the Book of Ecclesiastes, that we must turn for a mirror of latter-day doubt, scepticism, and despair. This is a fact which must be faced by those who draw down the whole Psalter to post-Exilic days, and the greater part of it to the late Persian and Greek periods. The simplicity of faith which marks the Psalms as a whole would surely have shown more signs of disturbance had the writers been brought face to face with problems which had become familiar long before the second century before Christ. It may be said that such doubts and religious anxieties would not find a place in lyric poetry, and especially in temple songs; but we find almost all moods reflected in the Psalms, and the comparative rarity of this one, which has given rise to some of the finest and profoundest poems in all literature, is at least noteworthy.

What may be called the ordinary moods of the psalmists require no comment. For the most part, as has been said, the writer of a psalm thanks God for mercies received, or he spreads his troubles before the Lord, simply and hopefully expecting deliverance. He may be too heavily bowed down by calamity to anticipate succour, though this is rare; but in such a case he moans out his sorrow into what he knows to be a sympathetic Ear, finds relief in the act, and goes his way. There is something touching and very significant in the variety of the airs played upon these few simple strings, but there is nothing which calls for explanation or comment. The righteous is sad, but God is good, He will help, the wicked shall perish, right will be done,—hope, trust, wait, pray! So do these saints of old breathe out their souls Godwards, and sound in the ears of succeeding generations the trumpet-note of patience, courage, and fidelity unto death, which has animated so many fainting soldiers of righteousness in their long and arduous war. But the moods are too familiar to need illustration. The first psalm, in its didactic fashion, lays it down that in whatsoever the godly man doeth he shall prosper, but the way of the ungodly shall perish. Almost the last psalm declares that He will 'beautify the meek with victory,' whilst the saints, with the high praises of God in their mouths, shall execute upon the rebels against Him the judgment that is written. The psalmist of the earlier period is sure that when he cries unto God with his voice, God will hear him out of His holy hill. He never doubts that 'if a man turn not, God will whet His sword,' or that if a man makes a pit and digs it, he will fall into the ditch he himself has made. The psalmist of the later periods is equally certain that 'except the Lord build the house, they labour in vain that build it,' and that 'blessed is every one that feareth the Lord,' it shall be well with him indeed. His wife shall be a fruitful vine, his children shall be strong, young olive plants, and round his table he shall see his children's children and the good of Jerusalem all the days of his life.

Nor is this to be explained away as the euphemism of poetry. The psalmists know what trouble is—none better. They do not glide gently over their calamities, or apply the deceitful balm of optimistic commonplace to their own or their neighbours' wounds. When they are hurt, they cry out: 'Jehovah, heal me; for my bones are vexed. My soul also is sore vexed, and Thou, Jehovah, how long? I am weary with my groaning, every night make I my bed to swim; I water my couch with my tears.' 'I am faint and sore bruised; I have roared by reason of the disquietude of my heart. Lord, all my desire is before Thee, my groaning is not hid from Thee.' But in the midst of all this sore complaint comes perhaps an acknowledgment that the trouble is deserved, it is the punishment of sin. 'I will declare my iniquity, I will be sorry for my sin' (xxxviii. 18). Or an assurance that though the Psalmist is alone and helpless, and the very 'foundations' seem to be destroyed, yet 'Jehovah is in His holy temple; Jehovah, His throne is in heaven; His eyes behold, His eyelids try, the children of men.' All be well, the righteous Lord reigneth; 'upon the wicked He shall rain snares' (xi. 6), but 'the upright shall behold His face.' This confidence in a retribution to come, perhaps speedily, and certainly sooner or later upon the earth, is a keystone in the religion of the Psalms. It is, with a few exceptions, an unquestioned and unquestionable axiom, and

there follow from it certain conclusions which are familiar to all readers of the Psalms. Trust in God, the hearer and answerer of prayer; patience on the part of the godly till God's own time for intervention has come; unsparing denunciation of all evil-doers, and sometimes stern imprecation of punishment upon them; an assurance that God is upon the Psalmist's side so confident and complete that the sufferer in trouble enjoys continually a more than anticipated personal and national triumph.

Sometimes the note of the victorious warrior prevails and his tone towards his enemies is that of ancient warfare,—defiance vigorous, wholehearted, and implacable. Sometimes the note of the patient and resigned sufferer rules the strain, but the confidence of ultimate deliverance is no less complete. One psalmist may burst out abruptly: 'Why boastest thou thyself in mischief, thou tyrant, thou mischievous and deceitful tongue? God shall destroy thee for ever; He shall take thee up and pluck thee out of thy tent, and root thee out of the land of the living' (Ps. lii.). Another may gently, almost plaintively, remonstrate with his neighbour or his own soul, not to 'fret' over the prosperity of the man who brings wicked devices to pass, but to 'be still before the Lord,' and 'roll his way upon the Lord,' since the meek shall inherit the land, and fretfulness 'tendeth only to evil-doing.' The different tone may indicate different circumstances or a different temperament; the former may proceed from a more virile and active spirit, the latter may indicate a feminine resignation which yet possesses a strength and tenacity all its own. Or it may be that evil of some kind raises in every breast a righteous indignation which makes strong words necessary, whereas hardship of circumstances and general lot or condition calls for mild and passive endurance. The point is, that the Psalmist's confidence in God as a righteous Judge, and in retribution ere long to appear upon the earth, is in either case unmoved and unmovable. It is the 'brutish man' that does not know, the 'fool' that does not understand this (Ps. xcii.). The wicked man in great power, 'spreading himself like a green tree in its native soil,' will soon pass away and be no more, and the whole course of history shall show triumphantly that 'my Rock is upright, and there is no unrighteousness in Him.'

When for a time this confidence is disturbed, it is interesting to watch the ways in which the Psalmist finds relief and comfort. We may notice three. 1. Sometimes, as in the 77th Psalm, he falls back upon history. God has often of old heard the cry of His people, and will hear it again. He who led His people through the wilderness, who delivered them at the Red Sea, will not forsake them in later, perhaps lesser, troubles. 2. Sometimes, as in part of the 73rd Psalm, he recurs to the old solution, which in better moments reasserts its power. The wicked are in great power, and say, How doth God know? Is there knowledge in the Most High? But when in the sanctuary of God I considered their latter end, all became plain—

> Surely Thou settest them in slippery places,
> Thou castest them down to destruction.
> As a dream when one awaketh,
> So, O Lord, when Thou awakest, Thou shalt despise their image.

But it will be seen that thus far there is no further light upon the problem itself. It is simply that as Tyndall confessed of himself, in his darker moments materialism got the upper hand with him, while in his saner and better moments he found a higher faith his own, though the intellectual conditions of the case had in no respect changed, so the Psalmist, with the same views of God and the world, sometimes loses, but shortly regains, his normal faith and hope. 3. In the latter part of the 73rd Psalm, and in some other instances, it seems as if the Psalmist found relief in another class of considerations. 'Better is a little that the righteous hath than the abundance of many wicked' (xxxvii. 16). 'Thou hast put gladness in my heart, more than they have when their corn and their wine are increased' (iv. 7). 'Whom have I in heaven but Thee? And there is none upon earth that I desire, with Thee. My flesh and my heart faileth; God is the rock of my heart, and my portion for ever' (lxxiii. 25, 26). The next line, however, shows that the Psalmist did not rest entirely in abstract spiritual considerations: 'They that are far from Thee shall perish.' The most spiritually-minded Jew was far from the attitude of the Stoic, wrapping himself in the mantle of his religious philosophy, content to find in virtue its own reward. He who draws near to God (ver. 28), and makes Jehovah his refuge, desires to 'declare

all His works,' and expects that those works will make manifest the righteousness of God's cause and his own.

Do we find in the Psalter any assured expectation that the balance of justice, so far as in this life it hangs awry, will be redressed in a future life? This question has often been asked concerning the Old Testament as a whole, and some of the Psalms in particular, and it has received different answers. That the doctrine of a future life forms no part of the revelation of the old covenant, is tolerably clear; but many are of opinion that individual saints, especially in the later period of Old Testament history, rose above the spiritual level of their time, and obtained an insight into truths thereafter to be clearly revealed. Confining our attention to the Psalms alone, we must hold this to be exceedingly doubtful. Without desiring to minimise the significance of a few important exceptional passages, we should say broadly that the expectation of a life beyond the grave, in which the inequalities of the present life should be rectified, did not enter into the Psalmist's religion as an actual working element. Such 'obstinate questionings of sense and outward things,' such guesses, hopes, aspirations, as appear very occasionally in the Psalms, have another origin, another explanation. Life beyond the grave has little or no place in the theology of the Psalter.

The ordinary Old Testament view of the grave prevails for the most part, and may be illustrated by Pss. vi., xxxix., lxxxviii. The Psalmist prays for restoration from sickness: 'For in death there is no remembrance of Thee; in Sheol who shall give Thee thanks?' The end which is contemplated in the 39th Psalm, when man passes away from the earth, is the same: 'Look away from me, that I may brighten up, before I go hence, and be no more.' The language of the 88th Psalm is not the expression of an unusually gloomy mood, but a despairing appeal founded upon current beliefs—

> Shall the Shades arise and praise Thee?
> Shall Thy loving-kindness be declared in the grave,
> Or Thy faithfulness in Destruction?
> Shall Thy wonders be known in the dark?
> And Thy righteousness in the land of forgetfulness?

This does not imply an absolute denial of a future state, for belief in some kind of continued existence after death was not uncommon among the Hebrews, and other nations around them. But the Jew possessed no revelation on the subject, could not rely upon any certainty in regard to it, and the idea did not enter into his working creed. The future loomed before him as a dim, shadowy, unreal kind of existence, in comparison with the warm, real, solid earth. He did not people the cloudland of the future with fantastic images of his own creation, as did current mythologies, but concentrated his attention upon that concrete, visible kingdom of God in the earth, with regard to which clear light had been vouchsafed to him, and in which he had, as he was convinced, so important a part to play. The Psalter is in this respect, as in others, the mirror of the Law and the Prophets. What these declare objectively, it reflects subjectively. The Psalmist performed his part in the history of religion all the more effectively, and his words are now all the more instructive to us, because the horizon of his religious life was limited, and he diligently gave himself to that which came clearly within it.

There are, however, certain psalms which appear to be exceptions to this general rule. In the 16th, 17th, 49th, and 73rd Psalms it is said that there are clear anticipations of a future state. Clear these passages can hardly be called. Whilst Oehler, as representative of one section of interpreters, finds in them 'an elevation from the region of the dead to a higher life,' Schultz, as representative of another section, distinctly denies that any such hope is expressed in the psalms in question.[1] The phraseology in xvii. 15, for example, is at best ambiguous. The most natural interpretation to us of the phrase 'When I awake' certainly points to life after death, but it would be impossible to build a doctrine upon the passing use of a metaphor. The description of Sheol in Ps. xlix. corresponds with the picture elsewhere; but does the Psalmist, in ver. 15, anticipate for himself a life beyond and above that of the grave? 'God shall redeem me from the power of Sheol; for He shall take me.' Is this an allusion to the translation of Enoch, and does it imply a higher destiny for the righteous than for the man 'who is in honour and understandeth not, who is like the beasts that perish'? The same question must be asked concerning lxxiii. 24: 'Thou shalt guide me with Thy counsel, and afterward receive me with glory.' And the answer surely is, The words

[1] Oehler, *Old Testament Theology*, ii. 467 (E. T.); Schultz, ii. 329 foll. (E.T.).

may bear this meaning, and to our minds such interpretation seems the most natural one; but there is nothing in these occasional phrases definite enough to build any doctrine upon, or to warrant us in saying more than that they give the merest glimpse of a passing hope.

The 16th Psalm appears to speak more definitely. It is quoted, moreover, in the New Testament, as containing a prophecy concerning the resurrection of Christ: 'Thou wilt not leave my soul to Sheol; nor suffer Thy beloved to see corruption,' especially when taken with its context, can hardly mean that God will not suffer His servant to die. Quite apart from the New Testament use of these words—which, as becomes the methods of biblical theology, we do not now take into consideration—the whole tenor of the psalm shows clearly what the other three psalms more obscurely hint at, that the intimate spiritual fellowship with God, to which some of the psalmists were admitted, was beginning to teach them that such communion could not be quenched in the grave, that they had already entered upon 'eternal' life, and were heirs of life immortal. This is the thought which the Lord Jesus Christ found in the often-repeated phrase, 'God of Abraham, Isaac, and Jacob,' which the Sadducees could not understand because they did not 'know the Scriptures,' as only spiritually-minded men could know them. The writer of the 16th Psalm, just because he was able to say 'Jehovah is the portion of mine inheritance,' could say also, 'My flesh shall dwell in safety'; Thou wilt not leave me in the grave. Where Thou art is life, joy, pleasure eternal; and in that I rest content. If this implies an expectation of a future life, then unquestionably such expectation is to be found here and there in the Psalter. A *doctrine* of a future state is not taught; a clear conception of such a state is not to be found anywhere in the Psalms; but an inward assurance for which there was no outward warrant in revelation, that the eternal God would not leave His saints to perish, some of the psalmists surely did possess, and the passages at which we have glanced are the mountain-peaks which catch the morning before the sun has risen.

But such hopes, however bright, were too transient and too alien to the prevailing spirit of Israelitish religion to enter effectively into its ordinary working. The hopes which did so enter into the very fibre and tissue of the Psalmist's religion, and which give to a large part of it not only colour but form, must be reserved for another article.

Requests and Replies.

During what months of the year would mission work, such as is described in the Gospels, be possible in Palestine? Would it be too hot in the summer months, too cold or wet in the winter ones for outdoor ministrations? and for how long?—S. C.

In Palestine the question of heat and cold depends not merely on the climate, but on the elevation above the sea. From April to the end of October is, generally speaking, the best season for moving about. About the time of the Feast of Tabernacles, in the middle of October, the Jews have a prayer that the Lord should not regard the petitions of such as are about to go on a journey. They would want dry weather, but the land needs rain. Spring and autumn would be most suitable around Galilee and in the Jordan Valley; but higher up as around Jerusalem it is healthy and pleasant even in midsummer. In times of heat, journeying is done in the morning and evening, and by night when there is moonlight.

Summer has also the advantage that vegetables and fruits are easily obtained, and one can sleep at night with little or no shelter.

G. M. Mackie.

Beyrout, Syria.

1. **Do the elements of time, place, and manner possess any real value in determining true conversion, or is fruit the sole determining element?**
2. **Is it scriptural to speak of three types of conversion, nurtural, gradual, and sudden; and are the apostles rightly considered examples of the second?**
3. **Is there any book dealing with the subjectivity of Protestantism and its dangers?—J. G.**

These questions would probably have been differently expressed if the evangelical distinction

between regeneration and conversion had been present to the mind of the writer. In every case conversion is the result of regenerating grace; but whereas regeneration is purely and wholly a divine act, conversion is that act in which the awakened or renewed soul co-operates with God, being acted upon of God's Spirit, he turns himself to God. In the ordinary case, however, the two things are practically one and simultaneous.

But suppose a case where regenerating grace has been implanted in infancy or very early childhood. There may be hardly such a thing, in that case, as conscious conversion. Christian parents are entitled to expect that some at least of their children should, in answer to believing prayer, receive such early grace. In the instance of such young people, there will simply be an unfolding as they grow in knowledge, of that germ or seed of grace given in their new birth. Such cases might be spoken of as 'types of nurtural conversion,' if 'conversion' is a term applicable to them at all. But their new birth was an instantaneous transaction, as it must always be, though it happened at a stage of life when they were not conscious. There can be no such thing as 'gradual' regeneration. Birth is transition. But there may be 'gradual' conversion in the sense of several distinct stages in which the spiritual life, once for all implanted, is advanced. Some of the apostles are undoubtedly clear instances of this. Grace came to them in one form when as awakened men they clave to John the Baptist's ministry. It took a great step forward when they turned to Jesus as Messiah. And of one of them it is expressly said that far later on, after his great fall, he needed another 'conversion,' after which he would be a strength to his brethren.

For the theology of this topic, consult the works of Charnock the Puritan, where it is put with great clearness.

J. LAIDLAW.

Edinburgh.

I shall be much obliged if you will kindly point out in *The Expository Times* a good Commentary on the Books of Chronicles. I should prefer something after the fashion of the Cambridge Bible for Schools and Colleges.—B. K. L.

There is a Commentary on Chronicles in the Handbooks for Bible Classes. Its title is *The Books of Chronicles*, by James G. Murphy, LL.D., T.C.D. Its cost is 1s. 6d.—EDITOR.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN iii. 16.

'For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life' (R.V.).

EXPOSITION.

'*For*.'—The *for* gives the explanation of *how* God wills eternal life to everyone that believes.—PLUMMER.

'*God so loved the world*.'—No one needs to be told what love is. It is a universal language. All human love flows from this infinite spring: 'God is love.' This is the ultimate truth of revelation. The love of God to men is the source of their salvation and blessing in the Son.—REITH.

'*The world*.'—'The world' cannot be the limited 'world' of the Augustinian, Calvinian interpreters—the world of the elect. It is that 'whole world' of which St. John speaks in 1 John ii. 2. 'God will have all men to be saved' (1 Tim. ii. 4). Calvin himself says, 'Christ brought life, because the heavenly Father Himself loves the human race, and wishes that they should not perish.'—REYNOLDS.

'The world' does not in this verse designate those who had received and rejected the offer of salvation. It is thought of as at an earlier stage of its history; the light is not yet presented by the acceptance or rejection of which the final state of the world shall be determined.—MILLIGAN AND MOULTON.

'*That He gave*.'—The word 'gave,' not *sent* as in ver. 17, brings out the idea of sacrifice and of love shown by a most precious offering.—WESTCOTT.

'*His only begotten Son.*'—The gift of God's love is the Son, not now the *Son of Man*, as the term was in vers. 13, 14; but the only begotten Son. The purpose here is no longer to express the unity of this person with the human race, but to exalt the immensity of divine love to the world. The title used, therefore, expresses what the Saviour is, not to men His brethren, but to the heart of God Himself.—GODET.

'*That whosoever believeth on Him.*'—The love of God is without limit on His part, but to appropriate the blessing of love, man must fulfil the necessary condition of faith.—WESTCOTT.

'*Should not perish.*'—Perish—the opposite of having eternal life; separation from communion with God, not implying a cessation of existence, but an absence of that which makes existence a thing to be desired—a lost life. Whether retrievable or not must be decided otherwise.—REITH.

'*But have eternal life.*'—'Should not perish' (ἀπόλητται) once for all, but 'have' (ἔχῃ) with an abiding present enjoyment, eternal life.—WESTCOTT.

The Greek word is the same as in the previous verse, and the translation should be the same, *eternal* life. 'Eternal life' is one of the phrases of which St. John is fond. It occurs seventeen times in the Gospel, and six times in the First Epistle. In neither Gospel nor Epistle is 'eternal' applied to anything but *life*.—PLUMMER.

METHODS OF TREATMENT.

I.

By Principal the Rev. D. Brown, D.D., LL.D.

What proclamation of the gospel has been so oft on the lips of missionaries and preachers in every age since it was first uttered? What has sent such thrilling sensations through millions of mankind? What has been honoured to bring such multitudes to the feet of Christ? What to kindle in the cold and selfish breasts of mortals the fires of self-sacrificing love to mankind—as these words of transparent simplicity yet overpowering majesty? The picture embraces several distinct compartments.

1. First, we have the object of regard, the *world* (τὸν κόσμον) in the widest sense, ready to perish.

2. Next, the *love of God* to that perishing world, measured by and only measurable and conceivable by, the gift which it drew forth from Him—He *so* loved the world that He gave.

3. Then the *gift* itself: He so loved the world that He gave His only begotten Son; or, in the language of the apostle, He *spared not* His own Son (Rom. viii. 32).

4. Further, the *fruit* of this stupendous gift; negatively, in deliverance from impending perdition, that they 'might not perish'; and positively, in the bestowal of everlasting life.

5. Finally, the *mode* in which all takes effect—simply by believing on the Son of God.

How would Nicodemus' narrow Judaism become invisible in the blaze of this Sun of Righteousness seen rising on 'the world' with healing in His wings!

II.

By the Rev. Lyman Abbott, D.D.

This verse has been well called by Luther 'the little gospel,' for it embodies the whole gospel in a single sentence. It declares the divine nature—love; the nature of that love—a love unto self-sacrifice, the sacrifice of His only Son; the object of that love—the whole world; the result of that love—the gift of the Messiah; the divine nature of the Messiah—God's only begotten Son; the object of that gift—salvation; the sole condition of securing the benefits of that gift—trust in the Saviour; the proffer of that salvation—to all that believe on Him; the effect of rejecting it—perishing; and the effect of accepting it—eternal life.

III.

By the Rev. Alexander Maclaren, D.D.

We have here the fountainhead, the love of God; the stream, the gift of Christ; the act of drinking, whosoever believeth; and the life-giving effects of the draught.

1. *The universal love of God.*—In these words 'God . . . loved the world' we have the two stupendous thoughts that *God loves*, and that He loves *the world*. Where, outside of Christianity, does anybody dare to say as a certainty that God loves? We even speak of that great divine nature as infinite, eternal, almighty, but these divine attributes are but the halo round the orb, of which the central blaze is love.

On the other side, we have not only the revelation of the heart of God, but the universal sweep of that love. I should like you particularly to note that the expression 'the world' in this Gospel not only means the total of humanity, but humanity separated by its own evil from God. So no sin or rebellion can ever turn back or alter that love.

2. The gift which proves the love. 'God so loved . . . that He gave His . . . Son.' The divine love must needs show itself by giving, even as human love does. We think of the story of the sacrifice of Isaac, and the approving words spoken to the patriarch, 'Now I know that thou fearest God, because thou hast not withheld thine only son from Me.' And we can reverently say, 'Now know we that Thou lovest us, because Thou hast not withheld Thine only Son from us.' There is much more in the word 'gave' than mere bestowment; there is surrender in it.

3. The purpose of the gift (here I alter the order of my text). The one longing of the love is stated here negatively and positively—'should not perish, but have everlasting life.' The text recognises a process—that God must send His Son if the world is *not* to perish, and that men must believe in the Son if they are to have eternal life. There is a danger then that men may perish which only the mission of Christ averts. 'To perish' may mean to be reduced into non-being, or, as I believe, to live separated from God; in either case, an awful fate for the man who rejects Jesus Christ. He who accepts Him has the eternal life of union with God—something inconceivably greater than mere continuance of being.

4. The condition of receiving eternal life. 'Whosoever believeth on Him.' Faith is just the trust which cements all human society together. We trust and are at rest. So we must trust Jesus Christ as the only Saviour, because the only sacrifice for sin, and rest our sinful souls on Him. The condition is very rigid, but very simple.

Illustrations.

The sum of Christ's truth is here gathered into a brilliant focus. There is the *need* of a divine salvation—a perishing world, unable to help itself. There is the *source* of that salvation—the love of God. There is the *method* of salvation—the gift to men of the only begotten Son. And there is the *individual reception* of this gift—faith in Him. Lastly, the *nature* of this divine salvation—eternal life.—G. Reith.

So loved that He gave. — The cause of the atonement is traced here, not to the wrath but to the *love* of God, a fundamental fact often lost sight of in presenting that doctrine.—L. Abbott.

Some years ago the widowed Empress Eugénie gave up her only son to battle for the cause of England in South Africa. Doubtless the mother's heart was broken with sharp pain as her darling marched away, and yet she bravely bore the sorrow in the fond hope that, through his heroism shown in war, her son might gain the affection of the fickle French, and win again the crown of that great empire. But could the Empress have seen into the future with prophetic eye, could she have read the destiny that lay ahead of yonder youth, as afterwards, left to an inglorious death, he lay foully murdered by half-naked Zulus, do you think that she would have yielded up her son to such a fate?—H. Brown.

In the original an emphasis is put upon the word *so*, which is not preserved in the English version. The wonder of the gospel is not that God loved the world, but that He loved it with such a love, a love which only the sacrifice of an only begotten Son can interpret.—L. Abbott.

God in giving *One* gave His *all*.—A. M. Fairbairn.

Whosoever believeth on Him. — Years ago they were wanting to throw a suspension bridge across a mighty chasm, through which flowed, far down, a navigable river. From crag to crag it was proposed to hang an iron bridge aloft in the air, but how was it to be commenced? They shot an arrow from one side to the other, and it carried across the gulf a tiny thread. The connexion was established. The thread drew a piece of twine; the twine carried after it a small rope; the rope soon carried a cable across; and in good time came the iron chains with all else that was needed for the permanent way. Faith may be a mere thread at first, but it makes the connexion.—A. C. Price.

We lately read in the papers an illustration of the way of salvation. A man had been condemned in a Spanish court to be shot, but being an American citizen and also of English birth, the consuls of the two countries interposed, and declared that the Spanish authorities had no power to put him to death. What did they do to secure his life when their protest was not sufficient? They wrapped him up in their flags, they covered him with the Stars and Stripes and the Union Jack, and defied the executioners. There stood the man, and before him the soldiery, and though a single shot might have ended his life, yet he was as invulnerable as though encased in triple steel.—C. H. Spurgeon.

Might not Perish. — Some years ago in Spain, tempted by avarice, a man engaged in a singularly dangerous means of livelihood. It was his custom, as he went up and down through the cities and villages of that country, to exhibit his power over a huge snake which coiled itself round and round his frame, until at last the mouth of the

venomous reptile was placed against the brave man's cheek. Over and over again his friends had warned him of his danger, but, having so often escaped with impunity, he laughed their protestations to utter scorn. At length repeated reasonings called forth the promise that *only on one more occasion* would he attempt this hazardous experiment. In a vast amphitheatre, before a large and fashionable assembly, all eyes are fastened on the man. He allows the huge snake, crawling to his feet, to entwine itself round and round his frame, until at last its fangs are placed beside his cheek. A moment's solemn silence follows, as men and women with bated breath gaze down and tremble for the intrepid man. Suddenly a wild cry rings over the entire building. Again and again it sounds forth. The spectators applaud with mad delight what seems to them to be a realistic imitation of man in mortal agony. Alas, however, the experiment has been made once too often, for the serpent, wakening up to a consciousness of its deadly power, leaves upon the arena only the mangled remains of what was once a brave and gallant man.—H. Brown.

Morality to the uttermost,
Supreme in Christ as we all confess,
Why need we prove would avail no jot
To make Him God, if God he were not?
What is the point where Himself lays stress?
Does the precept run, 'Believe in good,
In justice, truth, now understood
For the first time'? or 'Believe in Me,
Who lived and died, yet essentially
The Lord of Life'? Whoever can take
The same to his heart and for mere love's sake
Conceive of the love—that man obtains
A new truth; no conviction gains
Of an old one only, made intense
By a fresh appeal to his faded sense.

Browning, 'Christmas Eve.'

Sermons for Reference.

Benson (E.), Fishers of Men, 60.
Bickersteth (E.), Condensed Notes, 406.
Brown (H.), Christ's Divinity School, 162.
Goodwin (H.), Hulsean Lectures, 1855, 19.
Hodge (C.), Princeton Sermons, 16.
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Maurice (F. W.), Kingdom of Heaven, 180.
Milligan (G.), Lamps and Pitchers, 165.
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Wellhausen and Dr. Baxter.

By Professor Arthur S. Peake, M.A., Fellow of Merton College, Oxford.

Dr. Baxter has in his volume, *Sanctuary and Sacrifice*, reprinted some papers which appeared in *The Thinker* on Wellhausen's chapter on the 'Place of Worship' in his *Prolegomena*, and added to them a much longer discussion of his chapter on 'Sacrifice.' He has secured some very flattering testimonials as to the former from men eminent in various ways, Mr. Gladstone, who confesses to 'a rather slight acquaintance' with Wellhausen's works, heading the list. Appreciative reviews of the complete work have also appeared, in which we are assured that this is a conclusive answer to the *Prolegomena*. Nay more, it is roundly declared that Wellhausen must answer it, or his literary and theological character is destroyed. The author himself is as loud in his assertions of the finality of his arguments as anyone, and his demand that Wellhausen should answer them or judgment go against him by default. A more self-confident writer it would be hard to find, and if 'the triple steel of dogmatism' encases the critics, what density are we to assign to his 'unfailing, if unconscious, covering'?

I do not know if Wellhausen has seen the book. If so, with his keen sense of humour he must have had an enjoyable half-hour glancing through it. Perhaps it will be clear, before I have done, why he should be more than content to let it go without reply. No doubt the author sets a high value on his production. But we cannot take it at his valuation; and if I write of it, it is not because I think he has earned a refutation, but because so many are likely to be taken in by its pretensions, and say that if the book is not answered, it is because no answer is possible. I have only read the chapters dealing with the Sanctuary, and what

I shall have to say will have reference simply to them, though I am quite willing to believe the author's assurance that the validity of the rest of his argument is on a par with his argument on this head. No injustice is done to him by this limitation, for he tells us again and again that Wellhausen's whole position is overturned in these chapters, and it is to these that the puffs he prints at the beginning of his volume refer. Besides, these chapters supply me with much more material than I can use. I have gone twice through them carefully, verifying his references; and if his eulogists had done the same, I expect their testimonials would have been worded somewhat differently.

The author has dignified his work with the title of 'A Reply to Wellhausen.' But in a reply there are some things we have a right to expect. The writer should first of all be conversant with the general subject with which the book deals, and especially he should understand its place in the literature of the movement to which it belongs, and its special relevance to that literature. Then he should be capable of understanding the author whom he is criticising, and when he has understood him, he should be careful not to misrepresent him. And he should give special attention to the strongest points of his opponent's case. Judged by these tests, the book fails completely. I hope to make this good in what follows, and to show that though he blow his trumpet never so loudly, the walls of Jericho obstinately refuse to come down.

It is largely through neglect to attend to the first of these requirements that the discussion is fundamentally wrong. Dr. Baxter may or may not be familiar with critical literature outside the *Prolegomena*. There is nothing except a reference to Kuenen's *Religion of Israel* to show that he is, much to show that he is not,—in fact, to save his veracity, I am obliged to assume that he is not; and if he had been, his polemic would have taken in several cases a very different form. It was, in the first place, a bad blunder to begin with the *Prolegomena* at all. And for this reason, Wellhausen takes so much for granted. Dr. Baxter is continually holding up his statements to scorn as mere statements without a shred of evidence to support them. 'Not a trace' (a phrase he has picked up from Wellhausen, and reiterates in a way that succeeds only in being tiresome instead of humorous), 'not a trace' of evidence does he supply for this, that, or the other. This is far from being the truth; but so far as it is true, the reason is quite obvious. Wellhausen's contribution is relevant to the state of criticism at the time. There is simply no excuse for Dr. Baxter on this point, for Wellhausen says clearly enough what he takes for granted. Criticism had achieved several definite results, the analysis of the Hexateuch into the four main documents now commonly known as J, E, D, and P, the dating of the Deuteronomic Code in or shortly before the reign of Josiah, and of J and E, including the Book of the Covenant, in the earlier period prior to Josiah. All this is assumed by Wellhausen as common ground, and he never intended to prove any of these points. The main question that he had to discuss was the date of the Priestly Code. His book was not directed against the traditional view at all, but against the prevailing critical view that P was earlier than Deuteronomy. It is to this that Robertson Smith's words in the Preface to the *Prolegomena* refer; and the work was aptly characterised by Kuenen as 'the "crowning fight" in the long campaign.' Dr. Baxter's misapprehensions of Wellhausen's meaning in particular cases may be counted by the score, but his crowning achievement is that he has misunderstood the object of the book itself. And it is not open to him to say that Wellhausen ought to have given detailed proof of the documentary analysis and of the dating of the codes. He gives references to books where the detailed discussion was to be found, and what is more, he refers to papers of his own in which the composition of the Hexateuch is discussed. Now, this criticism cuts away much of Dr. Baxter's reply at one stroke. For example, he quotes a couple of sentences about the identity of Deuteronomy with the book found by Hilkiah, which I freely grant do not prove this, though they do contain an important argument. He says that this is all advanced critics have to say for themselves on this point, and adds, 'Let the Bible student take special note of the points just emphasized, in view of the axiomatic certainty with which the late date of Deuteronomy is being continually proclaimed to him' (p. 54). Of course, this is quite false, though Dr. Baxter's ignorance of the literature of the subject exonerates him from any intention to mislead. Again, he says that the priority of the small body of laws

generally known as the Law of Holiness (Lev. xvii.–xxvi.) to the Priestly Code is 'mere guess-work,' he offers 'not a trace' of proof for it. No, but he says of Leviticus xvii. that it 'confessedly belongs to a peculiar little collection of laws, which has indeed been taken up into the Priestly Code, but which in many respects disagrees with it' (*Prolegomena*, p. 51). This 'confessedly' ought to have set Dr. Baxter on the right scent, and he might have discovered that if Wellhausen does not give the proof in the *Prolegomena*, it is given elsewhere, and assumed by him as well known. So, too, with reference to the date of the Book of the Covenant, mere guess-work as usual; and as the whole period from Moses to Josiah was on a dead level with respect to place of worship, why should it be fixed to a post-Rehoboam date? (p. 47). From this one would gather that the Book of the Covenant contains no criterion of date except laws as to altars, and that here also criticism had not come to any result. The fact is, that Dr. Baxter has failed to see that Wellhausen builds very largely on results attained by his predecessors and in his own earlier works; and the words in his Preface (p. xi), 'he' (*i.e.* Wellhausen) 'offers to prove his whole case from a critical and independent survey of the records of Scripture,' scarcely state the case as it is.

The same ignorance of the general state of criticism underlies other arguments that he employs. Thus he charges Wellhausen with slipping in evidence from Joshua, though apparently bent on ignoring him, without warrantableness or candour when it suits him. It is a mere reference to the theophany at Gilgal which is related in J E, an early source. Wellhausen would be really inconsistent if he treated the whole of Joshua as on a level. So with Kings. He argues as if the book had been written from end to end by a single author, whereas a critic would distinguish between the work of the compiler and the documents he incorporated. Nor would any historian assume that the narrative of the same author must be on the same level of accuracy throughout. Much would depend on the materials he had at his disposal or the distance at which he stood from the events which he narrates. So with Wellhausen's use of Chronicles. No doubt he rejects much on the ground that the compiler writes from the standpoint of the completed law, and reads the earlier history through it. But where the narrative is taken over from the earlier books it is frequently valuable as an aid to textual criticism, especially for Samuel. The only passage referred to by Dr. Baxter is 1 Chron. xvii. 5, of which Wellhausen simply says that it correctly interprets the parallel passage in Samuel, and that as simply confirming an argument already complete, though Dr. Baxter strangely misunderstands it, and then calls it *very* wooden. The 'absurd literalisation' (p. 31) applies to the exegesis which he attributes to Wellhausen, and his own interpretation is simply read into the passage. According to it, 'from tent to tent and from *one* tabernacle to *another*,' simply means the same tent which moved from place to place. Another instance is his note on Wellhausen's rejection of 1 Sam. ii. 22*b* (not the whole verse, as Dr. Baxter says). 'If that one verse stands, Wellhausen's "whole position" is annihilated' (p. 27). This surely overstates the case; but the point to which I wish to call attention is this: He says the verse is 'amply attested by the scholarship of the day.' In other words, the English and American Revisers have not hinted any suspicion of genuineness in the margin. I suppose he has also omitted to read the preface to the Revised Version, though one would have thought that he would have known their practice in matters of textual criticism from the mere study of the version itself. The reader who was dependent on Dr. Baxter would be quite unaware that Wellhausen states that the passage is absent from the LXX, and that the sanctuary at Shiloh in 1 Sam. i.–iii. is elsewhere called *hēkal*. It is paraded as an instance of 'the perilous self-confidence of his science,' and he charges him with suppressing it because it would ruin his case. The best authorities on the textual criticism of Samuel, including Klostermann, treat it as an interpolation.

I will next notice his strictures on the evolutionary character of the history as constructed by Wellhausen. He says, first, that the reform under Josiah is not an instance of evolution since it appears suddenly at that time, whereas we ought to have had a gradual approach to centralisation through the earlier period. And next, the process could not in any case be called evolutionary, because from many sanctuaries to one is a retrograde movement. In the first of these, it must be said that he presents us with a very pinched conception of evolution. The evolution is that of the religion of Israel, and in it the centralisation

of worship is a single step which stands in intimate relation to what goes before and what follows. According to the theory, whether right or wrong, Deuteronomy is the fruit of the work of the prophets of the eighth century, and their work in its turn rests on that of Elijah, who also has his predecessors, and the whole development goes back for its origin, at anyrate to Moses. The reform was as much, probably more practical than due to any theory, the purification of the religion demanded the suppression of the high places. In other words, centralisation was less an end in itself than a means to an end; and if so, we need not wonder if, as Wellhausen thinks, no earlier indications of this kind of reform are to be found. (It may be said that Dr. Baxter's assertion that Wellhausen's theory would be destroyed by the admission of Hezekiah's reform is simply disproved by the fact that Kuenen did not assent to Wellhausen's denial of it.) Wellhausen says (p. 47) that the reformation was accomplished step by step. And this leads to another remark, he forgets that evolution is largely influenced by environment. The whole process of the evolution was directed to the elevation of the people to the more spiritual conceptions of the prophets. How this would work out in practical reform was determined by the actual state of things. The worship at the high places was the most serious hindrance, because of the abuses already denounced by the prophets; and thus the centralisation of the worship was dictated by the environment. Further, we must never forget that evolution does not move in a straight line, it is a very complicated, not at all a simple, process. And in reply to his second criticism this may be said. Viewed from the ideal standpoint, no doubt the restriction of the sanctuary to a single place implies a less spiritual conception. But from the point of view of the actual circumstances the centralisation under Josiah was an advance, just because it worked for the greater purity of the religion. He also charges Wellhausen with inconsistency because he regards the exile as causing a breach of historical continuity, which he says is incompatible with evolution. But clearly this will not stand. The 'breach' essentially consisted in this, that by exile the Jews were forcibly plucked away from all the old associations which had made reform impracticable. The generation that returned had not been rooted in the soil, the local sanctuaries were not an integral part of its religious life. But what is this but to say that the Jews were torn from their environment? The evolution, certainly, did not stop in the Exile—in other words, the religion and religious life of the people continued to develop.

I come to his failures to understand the author whom he criticises with such superiority. He constantly misses the point of Wellhausen's argument, or he accuses him of self-contradictions which do not exist, or by omission or other garbling of what he says quite misrepresents him, or he criticises a statement in a way which would only be justifiable if Wellhausen were writing from his point of view. I hardly know where to begin, the material is so great. But take the following. He charges Wellhausen with contradicting Jeremiah as to Shiloh, and then with accepting Jeremiah's testimony as to what happened some time earlier in the wilderness (p. 15). But Wellhausen does not quote Jeremiah as a witness for the period of the Exodus, but as testifying that he knew of no Mosaic code of sacrifice. This is required by his argument, which is not to prove that Moses did not promulgate the priestly law, but that this law was later than Deuteronomy, because unknown to Jeremiah. Again, on p. 26, he quotes Wellhausen's words (in proof of the free rewriting of history that prevailed in the post-Exilic period): 'For what reason does Chronicles stand in the Canon at all, if not in order to teach us this?' On this he makes the indignant comment: 'A book stands in the Canon for the express purpose of teaching free and wholesale unveracity to be permissible in the service of the God of truth!' But of course he is not speaking of the ethical lesson, but of the lesson as to a matter of fact. On p. 50 we have a choice example. He is referring to Wellhausen's view of the date of the Book of the Covenant. He says: 'His only proof (!) that it did originate, in some undiscovered crevice of these "centuries," is the fact that *the patriarchs* are described as building altars freely anywhere, *a thousand years before* these "centuries" began.' The case is really this. Wellhausen takes the stories of the patriarchs in J and E not as evidence for the times of the patriarchs, but for the time of their composition; but the date of J and E or the Book of the Covenant are certainly not fixed as Dr. Baxter, with a strange ignorance of the facts, supposes. Again, on p. 52,

he states Wellhausen's argument as to the date of Deuteronomy in this way: '(1) The above law condemns existing usage; (2) *at no period* did existing usage require to be condemned, *except in the days of Josiah*; (3) *therefore* the above law must have been promulgated in Josiah's reign.' This is simply a false representation. He refutes the argument by saying that reform was 'required' at other periods. But Wellhausen says nothing about what was *required*, but that only at this time as a matter of fact was the reforming party in Jerusalem attacking the high places. The 'huge *petitio principii*' is not Wellhausen's at all, 'not a trace' of it is to be found in his book. A still more flagrant case occurs on p. 58. He represents a view of Wellhausen as amounting to this: 'A Jewish law could be delivered only at a period when the proprieties and requirements of said law were being duly observed by the Jewish people.' As Wellhausen is not an absolute fool, he never said anything of the kind; with Deuteronomy staring him in the face, how could he? His point is this. In Deuteronomy we have a polemical attack on the local sanctuaries, which proves that it belongs to a period when worship was not centralised. In P the centralisation is taken as a matter of course, and there is no polemic, which shows that at the time the local sanctuaries did not exist. What Dr. Baxter should have said is this: When a law is promulgated, and there is no polemical reference to practices contrary to a provision taken for granted as fundamental, it is probable that such practices did not exist at the time. This applies also to his argument, p. 59 (2), the evidence for the state of things is indirect but may be very cogent. All these cases he insists on as important for the overthrow of Wellhausen's main positions. On pp. 54–56 he collects 'a catch of ten interpolations in one sentence' of Wellhausen's. The cases all break down, as usual, under investigation. This may be taken as a sample: Wellhausen says, referring to the author of the Deuteronomic Code: 'When he provides for the priests of the suppressed sanctuaries, recommending the provincials to take them along with them on their sacrificial pilgrimages, and giving them the right to officiate in the temple at Jerusalem just like the hereditarily permanent clergy there.' One of the 'interpolations' (the word is used curiously by Dr. Baxter) runs thus: 'That when he came to *stay permanently* at Jerusalem, it was not "the desire of his own soul" that brought him, but the invitation of "provincials" coming on their sacrificial pilgrimages.' But his common sense might have told him that Wellhausen knew his Deuteronomy too well to mix two different things up in that way, and they are kept quite distinct in his sentence. The legislator is represented as doing two things to provide for the priests of the local sanctuaries. He recommends them to the care of the provincials on their sacrificial pilgrimages, and he ordains that they shall have the right to officiate at the temple. He adds: 'In view of the swelling arrogance of the "Higher Criticism," it is well to notice what a daring absurdity it sometimes amounts to, when it is patiently taken to pieces.' How aptly one might retort this bombast on the writer. His pages are studded with wild flowers of rhetoric of the same kind. On pp. 62 ff. he gives us fourteen 'happy samples of contradictoriness.' Needless to say, they turn out for the most part as worthless as all the rest. Thus: (1) Shiloh acquired importance as a centre of worship when Canaan was entered. On the next page, *this* importance did not emerge till towards the close of the period of the Judges. This is a case of garbling by suppression. Wellhausen says that towards the close of the period of the Judges it appears to have acquired an importance *that perhaps extended even beyond the limits of the tribe of Joseph.* The 'importance' is not the same in the two cases. (2) Certain sanctuaries are described as, for long, Jehovah's *favourite* seats of worship; but in another place the Captivity has for its object to teach their heretical character. 'What kind of divine consistency is this?' The question is not of divine consistency, Wellhausen does not state that as a fact these were Jehovah's favourite seats. He means they were popularly so regarded, as he says in the same sentence that the prophets declared them to be an abomination to Him. (3) The temple overtopped all the other shrines in Judah, but Ephraimites left it unvisited. 'Can any ingenuity reconcile these two views of the holy city?' There is nothing to reconcile. Why should the northern Israelites be expected to visit the chief shrine of the southern kingdom? (8) The Jehovistic law will not admit of indifferent and casual localities, but must have immemorially holy places. Yet from the same law Wellhausen also draws the conclusion that people might sacri-

fice where they liked. The former of these is wrongly stated. It is not the law but the narrative of the patriarchs that is in question. *Their* sacrifices are connected with immemorially holy shrines, no law of worship is spoken of. (14) Wellhausen says (p. 22): 'After all, the ruling idea was that which finds its most distinct expression in 2 Kings v. 17—that Palestine as a whole was Jehovah's house, His ground and territory.' Dr. Baxter turns 'the ruling idea' first into 'the highest religious thought of Israel'; and as this does not garble it enough, it is further described, as 'the devout conviction of (say) twenty-five generations of the faithful in Israel.' The idea, of course, was fitly enough expressed by Naaman, for it was one the Israelites held in common with their heathen neighbours.

My materials are far from exhausted, and I may say, as the result of my examination of this part of his book, that it is unsafe to take a single statement of Wellhausen's views on Dr. Baxter's authority without verification. It would not be a great exaggeration, in view of the amazing blunders that he makes, to say that whatever Wellhausen may mean, it is highly probable that it is at least not what Dr. Baxter says he means. And as for the arguments for the critical view, I cannot believe that any one who really understood it would feel that the work had made any difference to his opinion. I began the book expecting a stimulating discussion of the subject. I put it down feeling that there is nothing to be learned from it. The language he uses about his opponent is comical, when we think of the two books. 'Our infallible critic,' 'self-stultification,' 'domineering dogmatism,' 'pompous neo-history,' 'egregious process,' 'free and easy romancing,' 'his code beats Melchizedek hollow,' 'this incomparable "not a trace" fiasco,' 'ludicrous inconsequence,' 'ridiculous axiom,' 'house of cards,' 'tissue of dissolving inconsistencies,' 'out-Nöldeke's Nöldeke,'—these are some of his choice expressions. After this tiresome examination, let us read once more in our present light two of his testimonials. Long may they retain their enlivening power. The first is from Dr. Story: 'I wish to thank you for your dressing of Wellhausen. You have taken him thoroughly to pieces, and exposed his pretentiousness in a way which would confound anyone but a "Higher Critic." But dogmatic self-satisfaction is the badge of all their tribe.' The second is like it; it is from Dr. Boyd: 'I have enjoyed the bright and incisive way in which you have gone for Wellhausen. As far as I can judge, you have made mince-meat of him.'

Recent Foreign Theology.

Mizraim or Muzri?

THE recent publication of Herr Winckler's *Geschichte Israels*, Teil I., gives us a suitable opportunity of bringing together the various items of information and conjecture on a somewhat important subject which he has propounded in several works during the past few years.[1] It will not be necessary to discuss them exhaustively. The mere statement of his conclusions stimulates thought. One of them is certain to provoke a vigorous opposition. We shall not attempt much more than to indicate the possibility that the light which he has focused may contribute to the better understanding of some Old Testament passages.

Everyone is aware that the Hebrew name for Egypt is Mizraim (מצרים), or, in a few places, Mâzôr (מצור). On the Assyrian monuments it appears in the form *Muzri* or *Muzur*. But on these monuments the same designation is shared by several other countries.[2] As an Assyriologist Herr Winckler is well aware of these facts, and his suggestion is that in several cases where the original writer of an Old Testament document used the shorter form corresponding to the Assyrian *Muzri* and meant one of these other lands, the Masso-

[1] In this paper we shall make use of the following abbreviations:—K. for *Keilinschriftliches Textbuch*, 1892; F. for *Altorientalische Forschungen*, 1893; U. for *Alttestamentliche Untersuchungen*, 1893; G. for *Geschichte Israels*, 1895.

[2] Herr Winckler does not hesitate to say 'many lands.' He seems inclined to accept Hommel's interpretation of the word as meaning 'military frontier,' which, if correct, would explain the wide range of its application (F. p. 25, note).

retes misunderstood their text, thought that Egypt, the land with which they were familiar, was intended, and wrote its name, *Mizraim*, in place of *Muzri* or *Muzur*. Two of these countries, in particular, claim our attention.[1]

I. Under Shalmaneser I. (about 1300 B.C.) and Tiglath-Pileser I. (about 1100 B.C.) Muzri is the name of a state in Northern Syria, south of the Taurus, embracing parts of Cappadocia, Cataonia, and Cilicia, and reaching as far south as the Orontes. Subsequently, under Assurnatsirpal, it was called Patin, but under Shalmaneser II. a small state near Kuë (East Cilicia) is designated Muzri.

1. The Revised Version of 1 Kings x. 28, 29, runs thus:—'And the horses which Solomon had were brought out of Egypt; and the king's merchants received them in droves, each drove at a price. And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty; and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.' The primary objection to the statement as it stands is that Egypt can never have exported horses in large numbers, seeing that it does not possess the broad pasture-lands on which alone great numbers of horses can be reared. And if it be replied that Assurbanipal speaks of carrying off horses from Egypt, the answer to this is that they were not paid as tribute,—which would, indeed, have implied regular breeding on a large scale,—but were taken as booty.[2]

On the other hand, the Cilician Muzri is the very country to which the horse-dealer would resort. Amongst the revenues of Darius, Herodotus (iii. 90) enumerates:—Ἀπὸ δὲ Κιλίκων, *ἵπποι τε λευκοὶ ἑξήκοντα καὶ τριηκόσιοι, ἑκάστης ἡμέρας εἷς γινόμενος*. On an Assyrian inscription[3] the only tribute stated to have been paid by Tabal (Cappadocia) is 'great horses.' The *Togarmah* of Ezek. xxvii. 14, which traded in the fairs of Tyre 'with horses and war-horses and mules,' is usually identified with Armenia, and, in any case, is not far distant from Tabal.

To return to our English translation. The most cursory comparison of it with the Hebrew shows that it is somewhat forced. The M.T. is as follows:—

ומוצא הסוסים אשר לשלמה ממצרים ומקוה
סחרי המלך יקחו מקוה במחיר
ותעלה ותצא מרכבה ממצרים בשש־מאות וגו׳

And here is the LXX:—

καὶ ἡ ἔξοδος Σαλομὼν τῶν ἱππέων καὶ ἐξ Αἰγύπτου καὶ ἐκ Θεκοῦε ἔμποροι τοῦ βασιλέως, καὶ ἐλάμβανεν ἐκ Θεκοῦε ἐν ἀλλάγματι. καὶ ἀνέβαινεν ἡ ἔξοδος ἐξ Αἰγύπτου ἅρμα ἀντὶ ἑκατὸν ἀργυρίου κτλ.

Is it not exceedingly probable that the LXX were right in taking מקוה[4] as parallel to ממצרים, the initial מ in each case being a preposition? It is quite as obvious that they were wrong in fixing on Tekoa, which has always been the centre of a pastoral district, but never was or could be a feeding-ground for large cattle or for horses. There remains the Kuë of the monuments, East Cilicia, and this is the very name (קוה) in our text. Hence the land mentioned in conjunction with it is far more likely to have been the Cilician *Muzri* than the Egyptian *Mizraim*. Winckler, therefore, renders: 'And the export of horses for Solomon was from Muzri and Kuë: the king's merchants bought them from Kuë at their price. The export of a war-chariot from Egypt cost six hundred &c.' Egypt is retained in ver. 29, because that country, rather than Cilicia, would be the emporium for war-chariots (*cf.* Canticles i. 9). Its legitimate employment in ver. 29 may have occasioned its intrusion into ver. 28.

2. Benhadad is said (2 Kings vii. 6) to have raised the siege of Samaria because his army heard 'a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.' Now, there is not the slightest likelihood that Israel collected a mercenary army from regions so far apart as Egypt in the south and the Hittite territory in the north. Even if that process of disintegration had already begun which characterised the Twenty-Second and following dynasties, we have no reason for believing that the local Egyptian kings would

[1] *Cf.* K. pp. 5, 21. The latter passage is interesting because of the manner in which it shows the growth of the idea in the author's mind.

[2] See W. p. 173; F. p. 28, note.

[3] F. p. 28, note.

[4] Which, on any other interpretation, remains 'das in jeder Hinsicht befremdliches מקוה' which Kamphausen found it, so recently as the publication of Kautzsch's *Bibelwerk*.

serve as *condottieri* for Israel. But the countries of *Muzri* and of the Hittites were at this time ruled by a number of petty sovereigns who would willingly lend out their swords on hire. We should expect, too, to see their names connected together, as on Shalmaneser's monolith *Hamath*, Israel and *Muzri* follow each other. It may also be noticed that 2 Kings vii. 6 thus exhibits the same conjunction of names, Muzri, the Hittites, and the Syrians, as 1 Kings x. 28, 29.[1]

II. The second Muzri is in Northern Arabia.[2] This is evinced by the comparison of four of Tiglath-Pileser's inscriptions, the substance of which is that the Great King appointed a certain Idi-bi'il to be viceroy of Muzri in Arabia. The locality is more closely defined by its being mentioned in connexion with Tiglath-Pileser's siege of Askalon. It may be safely identified with the territory afterwards occupied by the Nabathæan Arabs. Bordering, as it did, on Egypt, the Arab tribes may have transferred to it the familiar name of its great neighbour.

Are there any Old Testament notices which suit this district better than others?

1. Here is the Revised Version of Ps. lx. 9:—

> 'Who will bring me into the strong city?
> Who hath led me unto Edom?'

עיר מצור (*'ir mâzôr*) is thus rendered 'the strong city,' מצור (*mâzôr*), as we have already remarked, being the shorter form which in three passages takes the place of מצור (*Mizraim*) as a proper noun. It has been customary to think that Petra is referred to, that rock-fortress which at one time was the capital of Edom. But a much more perfect parallelism would be obtained if, in each clause, we had the preposition עד and the name of a country, עד־מצור and עד־אדום. The M.T., strangely enough, has no preposition in the *first* member of the verse. The words עיר and עד would easily be mistaken for each other. Edom and Muzri were contiguous, so that when the northward movement of the Arabs began, in about the sixth century before our era, the Edomites were speedily absorbed.[3] In the conflicts between Israel and Edom which are described at 1 Kings xi., and referred to in Ps. lx., the Arab tribes of Muzri might not unnaturally take part with their neighbour, and so become involved in the vengeance invoked by the patriotic Israelite.[4]

2. Both accounts of the disputes between Sarah and Hagar (Gen. xvi. and xxi.) call the latter a *Mizrith* (מצרית), which has, of course, been taken to mean an *Egyptian*. But it is not easy to reconcile the idea of her being of Egyptian nationality with other Biblical statements. She is the ancestress of the Arabs, a Semitic, not a Hamitic race (Gen. xxv. 12–18). Her name (הגר) can hardly be dissociated from that of the Arab tribe of *Hagarenes* (הגרים, Ps. lxxxiii. 6). When she flees before the face of her mistress, she goes to the land of Muzri, for the angel finds her 'by the fountain in the way to Shur' (xvi. 7), and her descendants 'dwelt from Havilah unto Shur' (xxv. 18), *i.e.* in the North Arabian district which Tiglath-Pileser mentions. What more natural than that she should take refuge in her native land? She is a *Mizrith*, but from *Muzri*, not *Mizraim*, and she takes a wife for her son, not from the land of Egypt (xxi. 12), but from the land of her fathers.

3. The Assyrian inscriptions mention the *Nachal Muzri*.[5] This is the *Nachal Mizraim*, 'the river of Egypt,' of Josh. xv. 4, and other passages, the southern boundary of the Promised Land. Its modern name, Wady el-Arîsh, is derived from the town el-Arîsh (Rhinocolura), which stands where the wady debouches on the Mediterranean. To say the least, it is not unlikely that the Hebrew name originally corresponded exactly with the Assyrian, and that when Muzri ceased to be the designation of the Nabathæan district, after the eighth century B.C.,[6] the true meaning of *Nachal Muzri* ceased to be understood, and the ever-abiding *Mizraim* forced its way in. If 'the river of Egypt' is original, it can only be because the wady lies in the direction of Egypt: its head is in the district with which we are concerned.

4. In the *Abel-mizraim*[7] of Gen. i. 11, Herr Winckler sees the same boundary as has just been touched on.[8] His argument is too lengthy and complicated to be reproduced here. The line which it follows will be sufficiently evident from

[1] See W. p. 171; G. p. 151.
[2] See F. p. 25.
[3] *Cf.* Wellhausen, *Die Kl. Proph.* p. 205.
[4] G. p. 194.
[5] F. pp. 26, 36; U. p. 168.
[6] Or even earlier; see F. p. 36, note.
[7] More correctly, as in LXX and Vulg., Ebel-mizraim (אֵבֶל, not אָבֵל); see Dillmann, *Die Genesis*[5], p. 470.
[8] F. p. 36.

the summary which he gives: 'Jacob is embalmed in Egypt, and, in accordance with the Egyptian custom, is mourned for seventy days. His body is then carried to Canaan to be buried in his native land. When they arrive at the frontier and reach the country of his ancestors, the lamentation after the native fashion takes place. The narrative can scarcely have any other sense. The Egyptian lamentation in Egypt, and the Hebrew one on Hebrew soil are obviously contrasted, and the locality where the latter was celebrated must therefore be looked for on the border of the Canaanite territory.' This theory does, at anyrate, meet the difficulty which Dillmann[1] found insuperable. He asks: 'Why this solemnity in the land east of the Jordan? The answer was probably once given in the course of the narrative, but is now lost.' And he appends Tuch's improbable suggestion: 'Was it that the foreign attendants were not permitted to enter the Holy Land of Promise?' Unsatisfactory, however, as it is to record a *non liquet*, we are constrained to say that, like that proposed under No. 3, the present identification is not clear.

5. Gen. xx. and xxvi. are regarded as duplicates by the adherents of the Higher Criticism. The former narrative represents Abimelech as king of the land which we are now growing accustomed to call Muzri,[2] for Abraham comes into contact with him whilst he dwells 'between Kadesh and Shur.'[3] Those who share the assumption that the stories are duplicates will anticipate Winckler's conclusion that the Muzri of the one is the Mizraim of the other. Perhaps the intrinsic probability of that equation may in turn recommend the assumption.

6. With the exception of No. 5, the suggestions which we have passed in review detract in nowise from the authority of the Old Testament narratives. They insinuate no doubt about the facts: these are but placed in another, apparently more suitable *milieu*. The case stands otherwise with the point now to be mentioned. Herr Winckler does not believe that Israel ever sojourned in Egypt. In this, of course, he is not alone.[4] He attempts to show[5] that 'the Sinai or Horeb on which Yahweh dwelt' was not in the peninsula where we are accustomed to look for it, but was not far from Edom, in the land of Muzri, of which we have already heard. He lays somewhat violent hands on those passages in the prophetic writings which speak of the abode in Egypt. For instance, Amos ii. 9–11 is a Deuteronomic interpolation which breaks the context, and we are told that a Pindar or a Homer would not speak thus—as though it were claimed that Amos is either the one or the other. Amos ix. 7, again, which is in reality a splendid example of the prophet's breadth of view, is contemptuously dismissed as needing no discussion.[6] He asserts that the vividness with which the memory of Egyptian bondage appears to have maintained its hold on the Israelite mind is a mere illusion, a literary phenomenon, implying nothing more than that acquaintance with Egyptian life and manners which lay within the reach of all cultivated Israelites in later times.

The subject is too large for discussion at the end of a short paper. Two remarks must suffice. Egypt, no less than the Cilician and Arabian districts to which Herr Winckler has directed atttention, bore amongst Semitic peoples the name Muzri. So far as the *name* is concerned, it has at least an equal right with the new claimant to be considered the starting-point of the Hebrew movement towards Canaan. If other arguments are decisive against it, they must be yielded to. Meanwhile it may be remembered that a critic so little disposed to be tender towards the Hexateuch as Professor Wellhausen has in his latest utterance on the subject fully accepted the fact of a Hebrew abode in Egypt. He says[7] that somewhere about the middle of the second thousand years before

[1] *Die Genesis*[5], p. 470.

[2] On 'Sojourned in Gerar,' 'King of Gerar,' etc., see F. p. 32.

[3] See remarks above, on II. 2.

[4] *Cf.* Stade, *Gesch. Isr.* p. 128 f.; Meyer, *Gesch. d. Altert.* i. p. 348; Justi, *Gesch. d. Orient.* v. p. 272.

[5] Following Smend's comparison of Judges v. 4—

'Lord, when Thou wentest forth out of Seir,
When Thou marchedst out of the field of Edom,
. . . . . .
The mountains flowed down at the presence of the Lord,
Even yon Sinai at the presence of the Lord, the God of Israel.'

with Deut. xxxiii. 2—

'The Lord came from Sinai,
And rose from Seir unto them etc.'

[6] 'Amos ix. 7 bedarf mit seiner archäologischen Afterweisheit ("die Philister aus Kaphtor und die Aramäer aus Kir") Keiner Besprechung,' G. p. 54.

[7] *Israelitische und Jüdische Geschichte*, 1895, pp. 9–11.

Christ the Hebrew families out of which Israel subsequently grew forsook, in great part, their old home in the extreme south of Palestine, and migrated to the neighbouring Egyptian pasture-land called Goshen. He traces their stay in that country, and their deliverance thence by Moses, on the same lines substantially as the tradition with which we are familiar. His adhesion to this view is, we think, a striking token of the fact that Hebrew history will not allow itself to be begun, as Herr Winckler would begin it, with the reign of David. The second remark is, that if the story of the Exodus is a baseless fiction, a painfully large portion of the Bible must be rewritten. The siege of Samaria was raised by Benhadad, whether the Aramæans in his army thought the relieving troops came from the north or the south. Hagar is none the less the mother of Ishmael, if the desert in which she took refuge was her native land. But if Yahweh did not call His son out of Egypt, all the accounts we have of this event are but 'the baseless fabric of a vision,' and all the allusions to it in the Psalms and the Prophets are idle fancies. Kittel[1] weighs the evidence on both sides carefully, and his conclusion will commend itself to many unprejudiced minds: 'There is no event in the entire history of Israel that has more deeply imprinted itself in the memory of later generations of this people than the abode in Egypt, and the exodus from the land of the Nile. Samuel, Saul, Solomon, almost David himself, stand in the background compared with the Egyptian house of bondage, and the glorious deliverance thence. Evidently we have here no mere product of the legends of the patriarchs, but a fact which lived deep down in the consciousness of the people in quite early times, from Hosea and the Book of Samuel onwards, a fact graven deep in their memory. It would betoken a high, a more than normal degree of deficiency of historical sense in the Israelite national character, if a purely mythical occurrence gave the keynote of the whole national life, and formed the starting-point of the entire circle of religious thought as early as the days of the first literary prophets.'

JOHN TAYLOR.

Winchcombe.

[1] *History of the Hebrews* (Eng. trans.), vol. i. 185. The entire section is judicious and helpful.

The New 'Herzog.'

To theological students who read German, no announcement could be more welcome than that of the issue of a third improved and enlarged edition of Herzog's *Realencyclopädie für protestantische Theologie und Kirche*, under the editorship of Dr. Albert Hauck of Leipzig.[2] Twenty years have passed since the second edition appeared, and during that period biblical knowledge has advanced by leaps and bounds. Ancient monuments have been deciphered and newly-discovered manuscripts have been collated, critics both destructive and constructive have been incessantly active, so that many articles in the familiar 'Herzog' have become obsolete, and others stop short just at the point of greatest interest to the present-day seeker after truth. The statement of the publishers will therefore be received with great satisfaction, that the new edition, whilst preserving the essential features and the scientific character of the work, will contain a large number of articles entirely rewritten, and many new articles upon subjects not included in the former issues.

The first part of the first volume has just been published, and the entire work will consist of eighteen volumes of 800 pages each, and is to be completed within nine years. Nearly 200 writers, representing different schools of thought, have promised their assistance, 'the common basis of work being faith in the revelation of God in Christ Jesus, and love to the Church of the Reformation.' The list of contributors includes the names of Baudissin and Herrmann of Marburg; Buhl, Gregory, and Socin of Leipzig; Caspari and Zahn of Erlangen; Cremer and Zöckler of Greifswald; Harnack and Strack of Berlin; Beyschlag, Kittel, Orelli, Schürer, and Weizsäcker. In the new edition, which is well printed on good paper, a survey of the literature on each subject, including books and magazine articles quite recently published, is given at the beginning of each article. For purposes of reference, the marginal numbering of the lines on each page is also a great convenience.

An excellent example of the thoroughness of the work is furnished by the article entitled '*Abendmahl*' (The Lord's Supper), which occupies forty-five out of eighty pages in the first number. The subject is treated by three specialists: Cremer writes on the Scripture teaching as to the institution

[2] Leipzig: J. C. Hinrichs. London: Williams & Norgate.

of the ordinance, its purpose and its meaning. Loofs contributes a full historical survey of church doctrine on this vexed question; Rietschel revises the late Dr. Stähelin's article on the observance of the Lord's Supper in the Churches of the Reformation, whilst the modes of celebration in the Ancient Church and in the Roman Catholic Church respectively are reserved for discussion in later articles on the 'Eucharist' and the 'Mass.'

Dr. Cremer lightly passes over the objections of critics like Paulus and Strauss, who cast doubt on the accuracy of the Gospel narratives, and quotes with hearty approval the judgment of Beyschlag: 'The institution of the Lord's Supper is the most certain of all the certainties about Jesus that tradition has preserved for us.' At much greater length the views of more modern critics are discussed: Jülicher and Spitta deny that at the farewell supper Jesus intended to institute a rite which His disciples were afterwards to celebrate, and their denial is based upon the variations in the Gospel narratives, special attention being called to the fact that the words, 'Do this in remembrance of Me,' are found only in the accounts given by St. Luke and St. Paul. In reply, Dr. Cremer bases an important and forceful argument on the words of St. Paul: 'I received of (ἀπὸ, not παρὰ) the Lord that which I also delivered unto you,' etc. (1 Cor. xi. 23). If the apostle at his baptism (comp. Acts ii. 42, 46, ix. 19, xxii. 16) received 'from the Church as from the Lord' what he afterwards taught to the Corinthians concerning the Lord's Supper, its institution and its obligation, then his clear and emphatic witness carries us back to a date twenty years earlier than the writing of this confessedly genuine letter, and shows that among the first generation of believers 'no other opinion ever prevailed than that Christ had appointed the Holy Supper as an ordinance for His Church.'

The omission of the words, 'Do this in remembrance of Me,' from the narratives of St. Matthew and St. Mark is rightly held to be of little importance when due weight is given to the mention of 'the covenant' in *all* the accounts in connexion with the giving of the cup. The disciples could not possibly understand Christ's words, 'This is My blood *of the covenant*,' to mean that the 'giving' was to be limited to them, whilst His reference to the 'many' in the following clause renders such an interpretation even more unlikely. The words, as they stand, unquestionably include the thought of an arrangement made for the 'many' (comp. John xvii. 20). The silence of St. John needs no further explanation than that which is suggested by the plan and purpose of his Gospel, which assumes acquaintance with the facts related by the other evangelists. No explanation of the significance of the Lord's Supper can be regarded as satisfactory, unless it includes all the words of Christ as they are recorded 'in *all* our sources'; but the difficulties of some critics are shown to have their origin not in so-called discrepancies in the narratives, but in erroneous views of the person and work of Christ: 'The reference of the Lord's Supper to the death of Christ is held to be impossible,' and this because 'the reference to the death of Christ involves acceptance of the view which, without exception, the New Testament writers give of the person of Christ.'

The method adopted by Dr. Buhl in his short biography of *Aaron* is an illustration of the influence which the Higher Criticism is likely to exert upon writers of the lives of Old Testament heroes. 'In all the sources of the Pentateuch the prominence of this eminent man is equally emphasized, but in some details the several portraits have characteristics of their own.' Accordingly, the passages relating to Aaron in the Jehovistic and Elohistic documentary sources are first examined, afterwards those which are found in the so-called Priest-codex. The conclusion arrived at is that 'in both the documentary sources, J and E, the priesthood of Aaron is recognised, although when the tabernacle is mentioned, only Moses and his assistant, Joshua, are named' (Ex. xxxiii. 11).

Dr. Caspar Gregory furnishes an interesting sketch of the life and work of his friend and collaborateur, Dr. Ezra Abbot, one of the best known of the American company of New Testament Revisers. Two of his books are selected for special praise. *The Literature of the Doctrine of a Future Life* is said to be 'the best bibliography extant on any subject,' the 5300 titles given having been copied in most cases from the original works, and being often accompanied by notes indicating the position of the author or the history of the book; *The Authorship of the Fourth Gospel* is described as 'containing very important contributions to this question, and amongst others the best which had then appeared on the relation of Justin to the Fourth Gospel.' The article closes with a graceful tribute to the

memory of the scholar with whom Dr. Gregory had six years' happy fellowship during the preparation of the Prolegomena to the eighth edition of Tischendorf's *New Testament*: 'If the book has enjoyed the favour of the critics, this is owing to the kindly counsel and the wise hand of my sainted friend. He was one of the most learned, upright, genial, and modest men the world has ever known.'

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At the Literary Table.

THE BOOKS OF THE MONTH.

THE INTERNATIONAL THEOLOGICAL LIBRARY. HISTORY OF CHRISTIAN DOCTRINE. By GEORGE PARK FISHER, D.D., LL.D. (*T. & T. Clark.* Post 8vo, pp. xv + 583. 12s.) It has now become clear that whatever else the editors of the International Theological Library demand of their authors, they demand writing that can be read. When Dr. Driver's own *Introduction to the Literature of the Old Testament* appeared, this was at once recognised as a meritorious and most unexpected feature of it, that it could be read without effort. Dr. Newman Smyth's *Ethics* and Dr. Bruce's *Apologetics* followed, and it grew gradually clearer that a living nervous English style was to be a feature not of one volume only, but of the whole series. This is the fourth volume. And this is its first and most unmistakable characteristic. To write a History of Christian Doctrine from the Apostolic Age to the end of the Nineteenth Century, touching upon all the great doctrines and all the leading men, and keep it within the compass of one moderate volume, was no easy task itself. But Professor Fisher has accomplished that; and he has written it not only so that we can read it, but so attractively that we cannot help reading it. And yet he has dealt with his materials at first hand, translating, sifting, judging in every instance for himself.

That, then, is the first feature of Professor Fisher's *History of Christian Doctrine*, and it is more than we either know or acknowledge. The second prominent characteristic is its scientific fairness. Tennyson says he sings because he must: no doubt Dr. Fisher writes lucidly because he cannot help it. But this is no accidental thing. The author is aware of it, has kept himself alive to the necessity of it from page to page; and, when he writes his preface, claims it as his own. 'The primary end,' he says, 'has been to present in an objective way, and in an impartial spirit, the course of theological thought respecting the religion of the Gospel. Whatever faults or defects may belong to the work, the author can say with a good conscience that nothing has been consciously inserted or omitted under the impulse of personal bias or prejudice. The precept of Othello is applicable to attempts to delineate theological teachers and their systems—

> Nothing extenuate
> Nor set down aught in malice.'

Take it for all in all, we have not seen a History of Christian Doctrine like this before. It differs as the poles from the dull dogmatic works of the German historians, on whom we hitherto have had to lean.

STUDIA BIBLICA ET ECCLESIASTICA. VOL. IV. (Oxford: *At the Clarendon Press.* 8vo, pp. 324. 12s. 6d.) The Cambridge *Texts and Studies* (of which two parts are issued this month) and the Oxford *Studia Biblica et Ecclesiastica* are really identical in intention, and probably both caught their conception from the famous *Texte und Untersuchungen.* The only difference between them is that the Cambridge Series appears in unbound parts, as the *Texte* do, while the Oxford Series comes out in well-bound volumes. And if there are disadvantages in the Oxford method, there is this advantage that the papers may be almost as short or almost as long as you please. Only one of the five papers which this fourth volume contains could have been issued in the *Texts and Studies*, for only Mr. Watson's 'St. Cyprian' is *long enough* for that. Yet should we not regret it exceedingly if the

four that go in front could not have been given to us because they simply did not fit? For these four are: (1) 'St. Paul and Hellenism,' by Canon Hicks of Manchester; (2) 'The Galatia of St. Paul and the Galatic Territory of Acts,' by Professor Ramsay of Aberdeen; (3) 'Acta Pilati,' by Mr. F. C. Conybeare of University College, Oxford; and (4) 'The Purpose of the World-Process and the Problem of Evil as explained in the Clementine and Lactantian Writings in a System of Subordinate Dualism,' by Mr. F. W. Bussell of Brasenose College, Oxford.

Now, it may be accidental, but it is actual, that these papers work forward according to a steady progress from lively to severe. Canon Hicks' 'St. Paul' was a Long Vacation Lecture, and it demands nothing but the fireside and the arm-chair. Professor Ramsay's 'Galatia' demands a little more attention. But if we have followed fairly well the recent writings on this subject, especially Professor Ramsay's own, the strain will not be excessive. Indeed we must acknowledge that Professor Ramsay has himself almost antiquated this article before it was published, so familiar have we become with its facts and arguments. These two papers are 'Studia Biblica.' The other three are 'Studia Ecclesiastica.' And no doubt on that very account they take more out of us. But they themselves advance in difficulty. Mr. Conybeare's 'Acta Pilati' is mainly a retranslation into Greek of one Armenian manuscript, and a translation into Latin of another, and the pleasure of reading the translation and retranslation depends on our interest in the 'Acta Pilati.' But the Introduction depends on nothing but Mr. Conybeare's straightforward style. Mr. Bussell is theological, and ultimate. But he has this transcendent merit that he keeps in touch with living thought, and this also that he does not darken counsel by mere words. He has gentle scorn instead for such a device. 'Jonathan Edwards,' he says, 'is reduced to unintelligible refinement to avoid a logical conclusion:—"The Divine Being is not the author of Sin, but only disposes things in such a manner that Sin will certainly ensue."' Mr. Watson's 'St. Cyprian' fills nearly half the volume, and fills it with very hard reading. No doubt it is good to give so much minute attention to St. Cyprian, good especially for the man who gives it, but we had rather it had been given to St. Paul.

TEXTS AND STUDIES. Vol. IV. No. 1. THE ATHANASIAN CREED AND ITS EARLY COMMENTARIES. By A. E. Burn, M.A. (Cambridge: *At the University Press.* 8vo, pp. xcix + 68. 5s. net.) Also, Vol. IV. No. 2. COPTIC APOCRYPHAL GOSPELS. By Forbes Robinson, M.A. (8vo, pp. xxxiii + 264. 9s. net.) Of the new issues of the Cambridge *Texts and Studies*, the less that is said the better. For nothing but good can be said, and you only water the wine of your appreciation by many words. Mr. Burn has made the Athanasian Creed the sole subject of his investigation ever since the day when as a student in Durham he received a prize from Bishop Lightfoot for an essay on it. And that he has made no revolutionary discoveries, but has confirmed the findings of Dr. Waterland, is as creditable as it is comfortable. He has left Dr. Waterland the standard still, but he has made his own study indispensable.

Not less whole-heartedly has Mr. Forbes Robinson given himself to the various Egyptian versions. This volume is the fruit of a part of that study, the more recent and perhaps the more original part. It contains (1) Sahidic Fragments of the Life of the Virgin; (2) Bohairic Accounts of the Falling Asleep of Mary, with Sahidic Fragments; (3) Bohairic Account of the Death of Joseph, with Sahidic Fragments; and (4) various Sahidic Fragments. And all these are introduced and indexed with a scholar's care and completeness.

THE SINAITIC PALIMPSEST. By Agnes Smith Lewis. (Cambridge: *At the University Press.* 4to, pp. xxiv + 144 + 139. 10s. 6d. net.) But the full title must be given: *Some Pages of the Four Gospels retranscribed from the Sinaitic Palimpsest, with a Translation of the Whole Text;* and now they who know, know all they need to know. The fruit of the last visit to Sinai, this volume gives the final text of the famous palimpsest, and Mrs. Lewis' own fullest, if not final, observations thereupon. Most interesting and really highly important these observations are. In a few clear sentences they state the results of the latest investigation of the MS.; they discuss its age, and the age of the version which it represents; they describe the characteristics of the Text from page to page and passage to passage; they repel the charge of Heresy. Then the Translation is most

acceptable, being so much nearer finality than the first. And it is needless to add that the printing of the whole work is as attractive as modern art can make it.

JESUS THE HOME FRIEND. By the Rev. Evan Thomas. (*Allenson.* Crown 8vo, pp. 96. 1s. 6d. net.) Five earnest addresses on how to bring Jesus into the family circle, find Him there, and keep Him there. It is the homes of England that make England great. It is Jesus in the home that makes it home. Five earnest addresses. They will persuade you to open the door that He may come in and sup with you.

TYNE FOLK. By Joseph Parker. (*Allenson.* Crown 8vo, pp. 221. 3s. 6d.) Of all Dr. Parker's works, *Tyne Folk* is the favourite. It is both himself and the folk, but chiefly himself of course. And he is himself the most interesting personality, both to himself and to us, that any of his books contains. Dr. Parker is not a dramatist. Like Byron's *Cain*, his Nathan Oxley and his John Morra, and even his Miss Black, are just himself. And the delight of it is that we have him when he does not know, and see him when he thinks we are looking at some other. Thy face, O Nickle Fairbank, it is a book wherein we read 'Joseph Parker.'

THE ART OF READING AND SPEAKING. By James Fleming, B.D. (*Arnold.* Crown 8vo, pp. 250. 3s. 6d.) These chapters came out first in the *Religious Review of Reviews.* They were often the very best chapters which that intelligent magazine contained. For they are the very best account of their great and longsuffering subject we have ever seen. There are preachers who despise elocution, and are themselves despised. There are preachers who would read, but would not be found reading, a book which teaches them how to read truthfully. Mr. Fleming would deliver all these preachers from their foolish selves. He believes that the difference between reading John iii. 16 well or ill is the difference between offering or refusing to offer the gospel of salvation to a perishing audience. For how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher who speaks articulately?

BLACKIE'S SCHOOL AND HOME LIBRARY. THE LOG-BOOK OF A MIDSHIPMAN. (*Blackie.* Crown 8vo, pp. 224. 1s. 4d.) Captain Hall's *Log* was well kept, and it has kept well. The boys of to-day relish it as keenly as those of that far-away yesterday when it first saw the light.

THE RELIGIOUS FORCES OF THE UNITED STATES. By H. K. Carroll, LL.D. (New York: *Christian Literature Co.* Crown 8vo, pp. lxviii + 467. With Diagrams. $3.) While we wait for the remaining volumes of the American Church History series, the publishers wisely occupy us with a new edition of the first volume—Dr. Carroll's *Religious Forces.* It is new as every edition ought to be. It has been brought up to date in all its parts. And in this case that means very nearly a new book. For the Census of the five years from 1890 to 1895 are included in it, compelling new figures and new estimates throughout. It is undoubtedly the one book on the religious arithmetic of America we need to have, the one that is now worth having.

THE ROMAN SEE IN THE EARLY CHURCH. By William Bright, D.D. (*Longmans.* Crown 8vo, pp. x + 490. 7s. 6d.) Dr. Bright's new volume follows the fashion that has arisen with sermons, and takes its title from the first paper it contains. The others, which have no connexion with the first, are these: 'St. Ambrose and the Empire'; 'Alexandria and Chalcedon'; 'The Church and the "Barbarian" Invaders'; 'The Celtic Church in the British Isles'; 'The English Church in the Reign of Elizabeth.' Now these papers (some are magazine articles and some university lectures) are able and opportune. And it is possible to argue that a man serves his day and generation best when he writes directly for them. Nevertheless, we would that Dr. Bright would give himself to more sustained and enduring work than this. These essays are sure to be well read, and they deserve it; but greater things than these would be well read also, and not by the present generation only. It was not the system of 'small profit and quick return' that made the literary any more than the commercial supremacy of England.

Dr. Bright puts the first essay first, not because it is best, but evidently because he likes it best.

He is deeply interested at present in that matter of the Roman See in the Early Church. But the Church of Christ in general is mostly unconcerned whether St. Peter was the first bishop or the second, or any bishop at all. Of wider and more lasting interest by far is the paper that is fifth,—popular lecture though it was,—on the Celtic Churches in the British Islands. It is probably true that it did not cost the author half the investigation of the first; it is very manifest that it contains less than half the originality. But it is more catholic in its conception, it is altogether wholesome in its application.

HOURS OF THOUGHT ON SACRED THINGS. By James Martineau. (*Longmans.* 2 vols. crown 8vo, pp. 344, 382. 3s. 6d. each.) Dr. Martineau's *Hours of Thought* might have been cheapened long ago. You wanted the book, but you could not buy the old edition new, and you could not get it second-hand, for nobody wanted to part with it. Now here it is, however, as cheap as you could wish, and as convenient. Dr. Martineau's *Hours of Thought* is as well worth the reading as any of the books he has written, and much more worth than some. If you read it now for the first time, what will surprise you most (if you know his beautiful language already) is the way it all makes for righteousness. You thought your theological nerve would have tingled here and there, even if your religious sense had not been deeply offended. But you find you still are safe and sound. You find instead that you have learned more of Christ, and of the wisdom that cometh down from above—which is first peaceable.

RULING IDEAS IN EARLY AGES. By J. B. Mozley, D.D. (*Longmans.* 8vo, pp. xvi + 295. 6s.) The ideas in Mozley's *Ruling Ideas* have ruled so long that we scarcely can think they were new when he first uttered them, we scarcely give him credit for the progress they made possible. But if we will think of it, Abraham's sacrifice of Isaac, and Jael the wife of Heber the Kenite, are credible to us because (and almost *as*) Dr. Mozley made them credible. Well, this is a new edition of the book. It is the same in all ways but one; it is new because it is cheaper.

DOCUMENTS ILLUSTRATIVE OF ENGLISH CHURCH HISTORY. By Henry Gee, B.D., F.S.A., and William John Hardy, F.S.A. (*Macmillan.* Crown 8vo, pp. xii + 670. 10s. 6d.) Every historian of the Christian Church has to make pointed reference to certain original documents. Hence every reader of Church History comes to know the name and perhaps a little of the nature of these documents. But now, so far as the Church History of England is concerned, every reader is on a footing with every historian. For into this convenient volume Mr. Gee and Mr. Hardy have gathered all the documents, carefully transcribing or translating them. The first is the list of British Signatories at the Council of Arles, A.D. 314. The last is the Act of Settlement, whose date is 1700. And between these there are a hundred and twenty-one, all important and all made most delightfully accessible now.

VICTORY. By Mrs. E. C. Millard. (*Marlborough.* Crown 8vo, pp. xii + 213. 2s. 6d.) 'O death, where is thy sting? O grave, where is thy victory?' The victory is elsewhere now, and timid women have it in their keeping. For they pass into China, where iniquity abounds and death may knock at the door to-morrow, but they do not fear. This is the story of one such timid, fearless, anxious, victorious woman. Her name was first Minnie M. Apperson, and then Mrs. H. S. Phillips. And Mrs. Millard wisely lets her tell the story herself. 'My daily wonder is,' she says, '*Why* God should so load me with loving-kindnesses.' That was near the beginning. And then near the end, when she was 'poorly and weak in body, and so changed in appearance by the four and a half years in China that I scarcely recognised her'—'our first hours were spent together in praising our wonderful Saviour for all the way He had led us.' She was still wondering *Why*, wondering every day. And you, and I?

THE CATHOLIC FAITH. By the Rev. W. S. Curzon-Siggers, M.A. (Melbourne: *Melville, Mullen, & Slade.* 12mo, pp. 248.) Mr. Curzon-Siggers has not only written this book, but he has also printed it. At least he has done most of the printing. The rest has been done by 'the cheerful aid of his little three and a half years old son, who distributed much of the type'; and who, by the way, helped the writing also, for

he 'found most of the texts for verification.' If England produced a Stuart Mill, why should not Australia have her Curzon-Siggers? And the book is worthy. It is in deed and in truth a useful scholarly introduction to Theology. You do not need to buy it for the wonder of its production; you may safely buy it for its own excellence. At the end of each chapter of compact but clear exposition will be found a brief statement of the chief heresies that fall there, a feature of the book that is as instructive as it is novel. And even the printing, though the author has done it, is so well done, so clear and orderly, that it would put to shame some London printing-houses.

THE PHILOSOPHY OF BELIEF. By the Duke of Argyll, K.G., K.T. (*Murray.* 8vo, pp. xxii + 555. 16s.) This is the third, and the Duke of Argyll says the concluding, volume of a series which began with *The Reign of Law*, published in 1866, and was continued in *The Unity of Nature*, published in 1884. *The Reign of Law* appeared at a time when the interest in Law, especially Physical Law, was intense, and when the question that pressed most urgently was just whether the Reign of Law was universal. For that reason, together with its own considerable merits, that volume had a great circulation. These matters are not so pressing now. We have settled them, or settled that we cannot settle them. And so *The Unity of Nature* made less sensation when it came. Nevertheless both *The Unity of Nature* and *The Philosophy of Belief* (which also will make less sensation amongst us) have merits both scientific and literary that are not inferior to those which men found in the first volume of the three. There is a marked detachment from certain common prepossessions, for one thing. And for another, there is a sleepless and self-denying anxiety to choose a channel of words that shall carry the author's meaning most directly. These merits the Duke of Argyll thinks he owes, the one to his education, the other to his want of it. His education was under private tutors and governors. Without exception they were men preparing for the ministry of the Church of Scotland, yet 'in the matter of catechisms I was mercifully dealt with.' 'In that tremendous document which is called the Shorter Catechism, I had but a very partial drilling, with the result that the first question and answer—certainly one of the noblest in all documents of systematic theology—has alone survived at the call of memory.' But, on the other hand, he had a real education in fitting words to things. For his father was 'a very highly-skilled workman, making with his own hands many beautiful articles in wood, ivory, and metals: the most perfect workmanship was with him a passion—*joinings close to a hairbreadth, surfaces of perfect smoothness, structures strong and solid for any work they were designed to do.*'

Now in this volume the Duke of Argyll handles such subjects as demand fitness of language and freedom of thought. For he handles in the first two hundred pages the subject of Intuitive Theology; in the hundred pages following, the Theology of the Hebrews; and in the rest of the book, Christian Theology and Christian Belief. Take the story of the Creation as an item and an instance. And take his own words upon it: 'In the story of the Creation it is obvious that immense blanks are left, nothing but the most general outline is given. And yet what is given has been so expressed and conceived as wonderfully to avoid any clashing with the later fillings up of subsequent scientific discovery. The narrative, in its first and simplest form, does not enter into any of the childish or grotesque inventions of which all other cosmogonies are full.'

'The narrative, in its first and simplest form.' To that there is a footnote attached: 'What is here said of this first account in Genesis cannot be said with equal confidence of the second or alternative account, which follows in Gen. ii. The differences between these two accounts have been exaggerated. But the detail entered into respecting the separate creation of woman, as well as some others, seem obviously mythical (Gen. ii. 21, 22).'

THE JEWISH SCRIPTURES. By Amos Kidder Fiske. (*Nutt.* Crown 8vo, pp. xiv, 390. 5s.) If nine-tenths of America is afraid of the Old Testament criticism with a fear which makes us wonder, the remaining tenth is emancipated from all fear with a freedom that some of us would envy. It is perhaps a pity that there is neither book nor magazine that openly obeys the apostolic precept to *try* the spirits. For no doubt many false prophets are gone out into the world prophesying intolerable things about the Old Testament Scrip-

tures. But to say that every prophet is false simply because he prophesies otherwise than his fathers did, is to condemn the apostle himself, and especially his brother Paul.

Mr. Fiske is of the emancipated tenth. He is very much emancipated. He makes no apology for beginning the literary history of Israel at the ninth century B.C.; he simply begins there. He makes no apology for repudiating the Book of Esther; he simply repudiates it. 'No,' he says, 'the Book of Esther is not a religious book, it inculcates no moral lesson, and happily it is not historical. It does not even account for the Purim, and it exhibits the Hebrew in exile in an odious light. There is surely nothing in it of the spirit of Christianity, or even of the better spirit of Judaism.' Thus, this is the book, well-informed, well-written, unhesitating, which many have looked and longed for.

HUGH MILLER. By W. Keith Leask. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. 157. 1s. 6d.) It was a hazardous leap the editor of the 'Famous Scots' series made when he began it with *Carlyle*. But the leap was magnificently made. And actually on *Carlyle* the reputation of the series was founded. For it is the best account of him we have ever read. *Allan Ramsay* followed, well done, but easier to do. And now here comes *Hugh Miller*. *Hugh Miller* is as difficult as *Carlyle*, though the difficulty is not of the same kind. Enough that Mr. Leask has made a right good book and a right true biography. If these books are to be placed in libraries for the young, and there are few books we would sooner see there, then let two copies of *Hugh Miller* be bought, for it will be the oftenest taken out. There is a very fine sense of Hugh Miller's greatness as a man and a Scotsman; there is also a fine choice of language in making it ours. Buy two copies. It will be well read, and it will lead to the reading of Hugh Miller's books, which will be still more agreeable to the author.

THE GOSPEL OF COMMON SENSE. By Charles F. Deems, D.D., LL.D. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. xii + 322. 5s.) 'The Gospel of Common Sense'—and which Gospel is that? Dr. Deems called St. John the 'Gospel of Spiritual Insight,' and notwithstanding its intensely American aspect, we read the book with very great interest. But which gospel is this? Well, it is not one of 'the Gospels' at all; it is the gospel in one of the epistles. And that epistle is St. James. Now we may demur to the distinction, for St. Paul and St. Peter and St. John have just as much common sense as St. James. And the common sense of every one of them is higher than the common sense of the man who rose in the missionary meeting and said that the first requisite for a successful missionary was common sense, and the second was common sense, and the third was common sense—as much higher as heaven is higher than the earth. But the title which Dr. Deems gave his book is not offensive as it seems to be. It is simply chosen to be modern and actual; and the book which follows the title is more than the title promises. It is a fearless application of the gospel of our Lord and Saviour Jesus Christ to the second and following days of the week. It lets us clearly see what we ought to be doing these days. It leaves us without excuse if we do it not. For there is no obscurity here, and no hedging. The abundant anecdote is not anecdotage; it comes in where it ought and because it must: and the thing we dimly saw, we now *feel* intensely.

THE GREATER LIFE AND WORK OF CHRIST. By Alexander Patterson. (Chicago: *Revell.* Crown 8vo, pp. 408. $1.50.) Long ago Mr. Patterson made the discovery that the Life and the Work of Christ were not bounded by the time He tabernacled in the flesh. And when he had made the discovery, he began to search for a record of His Greater Life and Work. But he found none. He examined many works on Christ, and lists of hundreds more; he conferred with competent literary authorities; but he found no book or magazine article that covers the whole period of the Life and Work of Christ. So then he set to write the book himself, and here it is before us. He goes for his matters to the Bible mainly; but he does not altogether miss the matter that may be found in Nature and in Man. Then he describes (1) Christ in the Eternal Past; (2) Christ in Creation; (3) Christ in the Old Testament Age; (4) Christ in His Earthly Life; (5) Christ in His Present State and Work; (6) Christ in the Day of the Lord; and (7) Christ in the Eternal Future. And great as the task is and supremely difficult, Mr. Patterson has done it well. There is a lack not merely of source criticism, but

of the appreciation of it. But after that, all goes smoothly till the end comes.

PRAYERS AND PROMISES. By H. C. G. Moule, D.D. (*Seeley.* 32mo, pp. viii + 154. 1s.) Devotional writing, more even than extemporaneous preaching, is 'either a hit or a miss.' It is not matter to say, it is not manner to say it, that makes the difference. There is a great gulf fixed, and no gift of intellect or eloquence will bridge it. One thing is requisite surely, a close walk with God; but if that does not make the acceptable writer of devotion, we know not what is needed further. We only know that some men have it, and Dr. Moule is in the very front rank. Here is another of his precious little volumes. It contains nine brief Scripture studies, a poem, and an unexpected discussion of the Kenosis. It is another hit. And we can only explain it by saying it is Dr. Moule himself.

THE GREAT PROBLEMS OF GOD. By the Rev. George Jamieson, D.D. (*Elliot Stock.* Crown 8vo, pp. xvi + 367.) 'Canst thou by searching find out God?' At least, answers Dr. Jamieson, I can try. And no man ever has given himself more heartily or more hopefully to the search. But who will measure his success? For he has never got perfectly in line with the march of his generation. Thinkers think and writers write ignoring him. And the wide unthinking, unwriting world knows nothing of him. Yet he is very able, and has done very great things. Perhaps the men of the next generation will condemn the men of this because they accepted him not. But has not that petty omnipotence called Style something to do with it? In this very volume there are many things that are true and some that are striking, but they mostly need translation.

FOREIGN MISSIONS AND HOME CALLS. (*Elliot Stock.* 12mo, pp. xvii + 102. 1s.) The Bishop of Durham introduces this book in a letter of exquisite charm—such a letter as few but he can write. And sure we are that they who read that letter will read and help to circulate this little book.

INTRODUCTION TO THE STUDY OF THE PROPHETS. By the Rev. Edward Huntingford, D.C.L. (Winchester: *Warren.* Crown 8vo, pp. 80.) Three lectures on Amos and two on David. The standpoint is unyieldingly conservative. The scholarship is faultless. The style is straightforward. The purpose is instruction in *righteousness*.

A HISTORY OF THE HEBREWS. By R. Kittel. Translated by H. W. Hogg, B.D., and E. B. Speirs, B.D. (*Williams & Norgate.* Vol. II. 8vo, pp. xiv + 406. 10s. 6d.) The second English volume of Kittel's *History of the Hebrews* is undoubtedly of much greater interest to the ordinary English reader than the first. It gives more, or rather it takes less away. It is both fuller and firmer. It is richer also in humanity. The men it introduces are men, and neither skeletons nor ghosts. David, for example, fills sixty pages, and, with all distinction of document, he actually lives and moves and has some being here. And things grow better as they go. Solomon has evident justice, and his age is most intelligibly drawn, while the end of the kingdom of Judah is quite fully described. The volume is altogether more important; though it may have cost the author very much less. It seems to be well translated also. And then there is an index to the whole work—fuller perhaps in the way of reference than it has any need to be, though that was the side to err upon.

The Hapax Legomena of St. Paul.

By W. P. Workman, M.A., Headmaster, Kingswood School, Bath.

'Critics,' says Dean Farrar,[1] 'who have searched minutely into the comparative terminology of the New Testament Scriptures, tell us there are no less than 111 peculiar terms in the Epistle to the Romans, 186 in the two Epistles to the Corinthians, 57 and 54 respectively in the short Epistles to the Galatians and Philippians, 6 even in the few paragraphs addressed to Philemon. It is not, therefore, in the least degree surprising that there should be 74 in the First Epistle to Timothy, 67 in the Second, and 13 in that to Titus.'

In this statement, however, the Dean scarcely does justice to the argument of his opponents, for these numbers are obviously valueless as they stand, and can only be made of any service when the relative lengths of the Epistles are taken into account. In the following note an attempt will be made to exhibit, with an approach to scientific accuracy, the real value or valuelessness of the numbers in question. We shall extend the term Hapax Legomenon to include any word used in a particular Epistle and not again to be found in the New Testament, even if that word is used more than once in the Epistle in question. Indeed, words used more than once have, from some points of view, more importance in this relation than words used once only. For a word used more than once and not used again means often, if not usually, a trick of style unconsciously caught and unconsciously dropped, while a word used once only may be just the word, and the only possible word, for expressing a non-recurrent condition.

We must, in the first place, correct Dean Farrar's numbers. The details given are not sufficiently precise to enable us to be quite sure as to the meaning of the numbers, but they appear to be hopelessly at variance with the enumeration given in the Appendix to *Thayer's Grimm*, which we shall take as the basis of our argument. To simplify the argument, we shall include all words marked as doubtful because of various readings, but must emphasise the fact that their number is not sufficiently great to be of importance. Thayer's list of words peculiar to the various Epistles is :—

Romans, 113; 1 Corinthians, 110; 2 Corinthians, 99; Galatians, 34; Ephesians, 43; Philippians, 41; Colossians, 38; 1 Thessalonians, 23; 2 Thessalonians, 11; Philemon, 5; 1 Timothy, 82; 2 Timothy, 53; Titus, 33.

For purposes of comparison we add :—

Jude, 20; 2 Peter, 57; Luke's Gospel, 312; Acts, 478.

Now, as previously remarked, these numbers have no value until the comparative lengths of the books are taken into account. A rough-and-ready way of doing this is to divide each number by the number of pages which the book occupies in any evenly-printed edition of the English or Greek Testament, say in Westcott and Hort's edition. The results will then be the number of Hapax Legomena per page, and will clearly indicate relative frequency. So treated, the numbers become :—

Titus and 1 Timothy, 13; 2 Timothy, 11; Philippians, 6.8; Colossians, 6.3; 2 Corinthians, 6.0; Ephesians, 4.9; 1 Corinthians, 4.6; Romans, 4.3; 1 Thessalonians, 4.2; Galatians, 4.1; Philemon, 4; 2 Thessalonians, 3.6.

[Luke's Gospel, 4.3; Acts, 6.9; Jude, 10; 2 Peter, 13.5.]

When these numbers are fairly examined, the full force of this particular argument against the Pauline authorship of the Pastoral Epistles will be seen. It is no longer possible for any candid man to say that there is no case for investigation. These Epistles are now seen to present twice as many unusual words as any other of Paul's, and three times as many as most. It is unsatisfactory to urge, as Farrar does, that this is due to the 'exigencies of the times,' or to the 'collision with heresies altogether new,' for, as a matter of fact, the heresies were not new, or at least may be said to have been still newer and perhaps more widely spread in the far more dogmatic and distinctly theological letter to the Colossians, which not only stands lower on the list, but actually occupies a place below that of Philippians, a letter instinct with personal feeling, and written to a church where there were no heresies to attack.

What, then, is the true answer to this objection? We conceive it to be twofold. In the first place, it is a striking fact, surely not devoid of significance, that in the list just given the Epistles stand, roughly, in the order of age, the latest coming first. The general tendency of a writer, as he advances in knowledge of a language, and mastery over its possibilities, is to use more unusual words and more involved constructions. Carlyle, for instance, in the *Latter-Day Pamphlets* is a very different

[1] *St. Paul*, vol. ii. p. 613, Library Edition.

writer from the Carlyle of *Heroes and Hero-Worship*. There are exceptions, of course, but the tendency is surely beyond dispute. In the second place, the number of unusual words in the writings of an author is a very variable quantity, and, as a matter of fact, there is nothing to excite comment in the fact that one writing contains three times as many as another.

We shall prove this statement in the case of Shakespeare. A somewhat laborious examination of the plays results in the following table:—

Love's Labour's Lost	218	7.6
The Comedy of Errors	88	4.5
The Two Gentlemen of Verona	80	3.4
Romeo and Juliet	188	5.7
King Henry VI., Part I.	138	4.6
,, Part II.	150	4.5
,, Part III.	118	3.5
Taming of the Shrew	142	5.1
Midsummer-Night's Dream	149	6.8
King Richard II.	137	4.6
King Richard III.	179	4.4
King John	147	5.4
Merchant of Venice	148	5.6
King Henry IV., Part I.	287	9.3
,, Part II.	267	8.0
King Henry V.	277	8.3
Merry Wives of Windsor	193	6.9
Much Ado about Nothing	125	4.7
As You Like It	173	6.4
Twelfth-Night	195	7.5
All's Well that Ends Well	207	6.9
Julius Cæsar	93	3.4
Measure for Measure	201	7.0
Troilus and Cressida	366	10.1
Macbeth	245	9.7
Othello	264	7.3
Antony and Cleopatra	276	7.4
Coriolanus	265	6.8
King Lear	358	9.7
Timon of Athens	164	6.2
Cymbeline	252	6.7
The Tempest	217	9.3
Titus Andronicus	133	4.9
The Winter's Tale	257	8.0
Hamlet	426	10.4
King Henry VIII.	146	4.3
Pericles	133	5.2

In the first column is given the number of words used in any play and not found in any other play nor in the poems. These numbers are derived from the lists in the Henry Irving edition of the plays. In the second column is given the result of dividing the numbers of the first column by the number of pages in the Oxford one-volume edition.

Now here is exhibited at once the striking fact, which appears to us to be almost fatal to the argument against authenticity as drawn from Hapax Legomena, that the frequency in Shakespeare varies from 3.4 to 10.4, a range almost exactly the same as in St. Paul, where it varies from 3.6 to 13, though on the actual similarity of the numbers no sort of stress can, of course, be laid.

This examination of Shakespeare illustrates another point in the question of Hapax Legomena. It is an apparent difficulty that phrases which are common in the Pastoral Epistles (ὑγιαίνοντες λόγοι, πιστὸς ὁ λόγος, and the like) are never found in the other Epistles. Surely a writer who has these phrases on the tip of his tongue would have betrayed the tendency of his mind elsewhere. But we find precisely the same phenomenon in Shakespeare. 'Pulpit,' for instance, occurs six times in one scene in *Julius Cæsar*, and never elsewhere, not even in the Roman plays; 'equivocator,' four times, and 'equivocate,' twice in the same scene in *Macbeth*, and never elsewhere; 'hovel,' five times in *King Lear*; 'mountaineer,' four times in *Cymbeline*; 'disposer,' four times in *Troilus and Cressida*; 'moon calf,' five times in *The Tempest*; and so forth. Surely such instances exhibit sufficiently the utter weakness of the argument.

Sermonettes on the Golden Texts.

By the Rev. R. C. Ford, M.A., Grimsby.

The Mind of Christ.

'Have this mind in you, which was also in Christ Jesus.' —Phil. ii. 5.

If one were to translate this freely into modern English it would read, Make it your care to think as Jesus Christ thought. Be humble as He was humble. Hence we see how suitable this Golden Text is for a lesson on humility.

I. Christ is Concerned rather with our Thoughts than our Conduct.—Not that any disparagement of right conduct is implied. The object of the watchmaker in his work is to produce an instrument which will indicate accurately the time of day, but he does not devote his attention exclusively to the face and fingers. He knows that the action of the fingers depends on the arrangement and condition of the works. So outward conformity to the standard set by Christ can only be effectually secured by inward sympathy. The outer conduct is but the index of the inner working: 'As a man thinketh in his heart so is he.' Thus the object of the Christian's attainment is not to bring his outward life into likeness with the outward life of Christ. The mendicant friars attempted this, and became, in consequence, more notorious for shamelessness than for Christlikeness. Were Christ to appear in nineteenth-century England, His life would be very different in its circumstances from what it was in Palestine in the first century. To be like Christ, we must be actuated by like thoughts, and moved by similar sympathies: 'If any man have not the spirit of Christ, he is none of His.'

II. The True Standard of all Thinking is the Thought of Christ.—His thoughts about all things are the truest and best. It does not always seem so, for His thoughts are not as our thoughts, nor His ways as our ways. So different are they, that men can seldom understand them; they often seem the maddest of all thoughts. His estimate of the poor widow's gift, the value of a cup of cold water, of the comparative powers of the Roman Empire and His own kingdom led the common people to think Him mad, while priests thought Him a blasphemer, and Pilate looked upon Him as an ignorant, simple-minded enthusiast. But events have proved that Jesus thought aright. How perplexed and puzzled we are by events happening around us, and what a help it would be if we could look at these things through the eyes of Christ, and think about them as He thinks! There always have been some simple, pious, childlike souls, deficient perhaps in this world's wisdom, to whom are revealed secrets that are hidden from the wise and prudent. They have a calm confidence in their decisions which is unshaken by contrary appearances. Their sureness is based on this, that they know they have the mind of Christ.

III. Such Thinking is the Surest Preservative of Humility.—The context tells us that the mind of Christ was a humble one. He who enjoyed as a right the highest rank in heaven voluntarily stooped to the lowest humiliation which earth could provide. While disciples disputed who should be the greatest, He reminded them that He was amongst them as One who served. When He washed their feet, He said He was leaving them an example of the spirit in which they were to serve one another. Yet the mind of Christ does not forbid us to strive after excellence; it prevents us from striving to put another lower than ourselves. It seeks greatness by the blessing of others, not at the expense of their humiliation. We may estimate how far we are from the mind of Christ by seeing how envious we are of the success of others in those things in which we have failed. With all our eagerness to work for Christ, we are especially anxious that *our* share of service shall be known and appreciated, and we can view with comparative satisfaction the failure of other branches of service so long as that which reflects honour upon *our* efforts is a great and glorious success. The higher our virtue is to be built the deeper must be the humility on which the foundations are laid. The first lesson in the school of Christ is, 'Learn of Me, for I am meek and lowly.'

IV. This Injunction is one which can be Obeyed.—To humility all things are possible, and humility comes from sympathy with Christ. Watch how His humility kept pace with the unfolding of

His mind to His high dignity. Learn how prayer brought Him into nearer sympathy with His Father. Study His words until you get to understand the workings of His mind. Cultivate the habit of asking, What would Christ think of this? What would He do in my circumstances? Let the answer guide your conduct, and you will learn that he who does the will shall know the mind of Christ.

The First Truth.

'Christ died for our sins, according to the Scriptures.'—1 Cor. xv. 3.

In this passage Pauls tells the Corinthians what are his beliefs, and the chief topics of his preaching. 'I declare unto you the gospel which I preached.' His brief creed includes the death, burial, and resurrection of Christ, the benefits which accrue therefrom, and Christ's final triumph over all opposition.

I. The Significance of Christ's Death declared.—'Christ died for our sins.' That Christ died is not, and never was, matter for serious dispute. It was not Paul's purpose to assure the Corinthians of the reality of Christ's death, but rather to explain to them wherein its significance lay. This is the gospel standard, and around it the fight is always the most severe. In ignorance or in malice some would rob us of the precious teaching of this and kindred texts. It is suggested that because Christ's faithfulness to conscience brought Him into conflict with the representatives of religion, arousing their evil passions, that therefore we may say He died *because of* men's sins, and that thus He was a martyr, but not a Saviour. But this is not what the New Testament says, and we have no other authority. Not merely grammatical usage, but the whole tenor of Paul's writings shows that by the preposition 'for' he means 'for the sake of'—*i.e.* that Christ died for our sake, to save us from our sins. 'While we were yet sinners, Christ died for us,' as he elsewhere expresses it. He tells Timothy, almost in Christ's own words, that Christ 'gave Himself a ransom for many.' Christ's disciples had a firm, united, and consistent conviction that He need not have died but for our sins, and that the purpose of His death was to save us from them, and their penal effects, and that His death had actually accomplished for them these results. The acceptance of the New Testament as in any sense an authority involves the acceptance of this teaching.

II. The Pre-Eminent Importance of this Truth.—Paul says, 'I delivered unto you first of all that which also I received,' meaning by 'first of all' a truth of first magnitude. Though this chapter is devoted chiefly to the glory of the resurrection, Paul first acknowledges the incomparable glory of the Crucifixion. The popular conception is that of the words—

> Show me not my Saviour dying,
> As on the cross He bled.
> . . . .
> Then bid me not that form extended
> For my Redeemer own.

Yet it was that death which redeemed us from sin rather than the resurrection. Being dead it would have been wonderful if He had not risen. It was at the Crucifixion that nature shuddered. The resurrection confirmed Christ's ministry, but the Crucifixion revealed the love which saved us from sin. So Paul at Corinth preached Christ Jesus, *and Him crucified.* Hence Paul puts this doctrine at the head and forefront of his teaching. Our teaching and preaching will lose the power Paul's possessed if we allow the glory of this to be overshadowed.

III. Anticipations of this Truth in Revelation.—'According to the Scriptures,' *i.e.* the Old Testament Scriptures, since at this time there were probably no New Testament writings recognised as scripture. The death of Christ was not an unforeseen event due to the cleverness of His enemies, but was in accordance with an eternally-conceived divine plan. Paul shows the Corinthians, as Christ showed the two disciples, that the Messiah 'ought to have suffered these things' since 'thus it is written, and thus it behoved Christ to suffer.' This awful bereavement was but a part of the divine plan for their blessing. It had not come unawares; it was not a defeat of God's purposes.

Not only was Christ's death and its purpose foreseen, it was also foretold. Prophets had spoken of it, and had the disciples studied God's word as diligently as Christ did, they too might have anticipated this event, and have seen beforehand its meaning. This would have saved them from fear in the hour of deepest gloom. Devout

study of the holy writings will enable us better to understand the person of Christ, and the significance of His death. Such study will deliver us also from despondency in the time of our calamity since we shall know that the Father in heaven has foreseen and provided for all.

A Reconstructed Faith.

'The Lord is risen indeed.'—LUKE xxiv. 34.

THIS confession of a regained faith marks the turning-point in the lives of the disciples. It was brought about by the appearance of the risen Lord to Peter, an event concerning which neither scripture nor tradition gives us any details. Paul mentions that 'He was seen of Cephas.' Like many other events, of which we would gladly know more, this is buried in obscurity.

I. FAITH SHATTERED.—The word 'indeed' tells of a time when conviction had not been reached. They had been for three days in the deepest gloom. They had loyally followed Christ through His obscurity, convinced that He must eventually become King of Israel. A poor and despised Messiah they could accept, because they knew of His power, and the beauty of His character; but a crucified Messiah was a stubborn fact which shattered their faith. It is not often that the faith of a Christian receives such a blow, yet something similar sometimes happens to thoughtful minds. Their faith has been an unquestioning one, and has included belief in many things which they have erroneously thought to be essential. Then some terribly palpable fact, perhaps a discovery of science, or of their own experience, whose significance cannot be evaded, comes before them, and they are bewildered and stunned. Its effect has been to shatter their faith.

II. FAITH REGAINED.—But the text also tells of doubt dispelled. It contrasts most vividly with their reply to the message brought by the women that same morning. 'Their words seemed to them as idle tales, and they believed them not.' Before the day has passed, they are found proclaiming their perfect confidence in the truth of the same tales. Why should Peter's testimony be believed when that of the women had only provoked contempt? It was different in its nature. They had indeed 'seen a vision of angels, which said that He was alive, *but Him they saw not.*' But the Lord Himself had appeared to Simon. And then the second testimony confirmed the first. The women brought a message that the Lord would appear to Peter and the eleven, and already a part of it had been fulfilled. It had been a terrible lesson, but needful to convince them that Christ's kingdom was a spiritual one, and more blessed than a temporal and material one. And our faith needs to suffer trial before our conceptions can be so purified as to bring them into harmony with the thoughts of God. We need to find a Saviour who is revealed to us, not only in outward ceremonies, but who speaks to our hearts. Our faith is not easily shaken when we have heard His voice.

III. FAITH EXULTANT.—The disciples do not speak with timidity and hesitation as men who are only half convinced. They are like unto those that dream. Their mouth is filled with laughter, and their tongue with singing. This exuberance of joy testifies to the intensity of their conviction, and the reality on which it is based. How came they to be so suddenly filled with joy? There is but one satisfactory explanation—they knew that the Lord was risen, and that they were not deserted and friendless. Faith that has passed through this travail is richer, fuller, more assured and more joyous than before.

IV. FAITH PROCLAIMED.—It is said that new gold burns the pockets, and new truth the heart. Certainly it was impossible for the disciples to keep secret the precious truth of which they were possessed. The two at Emmaus had besought the Unknown not to venture farther in the darkness; but they themselves much later returned to Jerusalem, urged on by the good news they had to tell. The disciples began by eagerly proclaiming the truth to each other, and ended by preaching it throughout the world, saying, 'We cannot but speak the things which we have seen and heard.' And though forgiveness of sins through the redeeming work of Christ was the feature of their preaching on which they laid most stress, yet the resurrection was the feature which aroused most interest. They grieved the Sadducees by 'teaching through Jesus the resurrection of the dead.' Paul was called in question concerning 'the hope and resurrection of the dead.' He was heard patiently at Athens until he 'preached Jesus and the resurrection.' Paul staked everything on the

truth of his message, and his estimate of its significance is the right one. Unless Christ be risen, His words concerning God and the soul are discredited, and we are left in the dark about any other life than this. But the fact is so well attested that we can proclaim with perfect assurance that 'The Lord is risen indeed.'

Gospel Preaching.

'Repentance and remission of sins should be preached in His name unto all the nations.'—LUKE xxiv. 47.

No other religion exalts preaching so much as does Christianity. Prophecy was the grandest feature of the old religion, and the Church of Christ has magnified the office of the prophet until it has become the Christian ministry. The Church has been prosperous when its preachers have been most zealous, and it has been nigh unto death when preaching has become a forgotten duty. John the Baptist came preaching when he announced the coming of the kingdom. Jesus began His ministry by preaching, and now He commissions His disciples to go forth in continuation of the same work.

I. THE THEME.—'Repentance and remission of sins.' Zacharias had foretold of the child Jesus that He should 'give knowledge of salvation unto His people in the remission of their sins.' The commencement of the public ministry of Christ is announced in the words, 'Jesus began to preach and to say, Repent.' This was the outstanding theme which seemed first to demand His attention; and now at the end He emphasizes more than ever its importance. What else can be preached to sinful men? Repentance is turning the face from night to the sunrise. It is the beginning of new life, the change from hard, cold winter to the soft, warm spring showers. Repentance is a sense of humility born of the new consciousness of sin, a hatred of sin which finds utterance in confession, and a yearning after a better life.

But the preaching of repentance is bound up with the proclamation of the remission of sins. Peter preached Jesus as the 'Saviour whom God had raised up for to give repentance to Israel, and remission of sins.' To denounce sin without holding forth hope of forgiveness is to drive to hardness or despair. And, moreover, this is the right order in which these truths should be preached. The sinfulness of sin is so little realised that forgiveness will not be valued until the axe has been laid at the root of the tree. And yet remission of sins is a most joy-bringing blessing. Not to have our evil deeds charged against us is the lifting of an awful burden. Remission of sins following the confession of them brings a soothing sense of relief and peace.

II. THE AUTHORITY.—'In His name.' One would not dare to proclaim forgiveness on any less authority, but Christ sends us in His stead to announce His message, and to speak in His name. It is as ambassadors of Christ that His servants urge to repentance, beseeching men in His stead to be reconciled to God. They can boldly repeat a message sanctioned by such a Teacher, knowing that they are not trusting to their own dim light or feeble powers of discrimination. But it is only in Christ's name that such remission is possible. His name was called Jesus because He should save from sin. John writing to his disciples says, 'I write unto you, my little children, because your sins are forgiven you, for His name's sake.' It is by virtue of His redeeming work, signified in His all-powerful name, that sins are remitted; 'for neither is there any other name under heaven, that is given among men, wherein we must be saved.' His work makes the remission possible, and His revelation makes the possibility known. The name of Christ thus signifies all that we know of what He has done for us; it is His gospel, and the Christian's privilege is to believe in it, for in believing we "have life in His name.' This is the only message, and the only name that can have power to lead the sinful to that repentance which is the gateway to life eternal.

III. THE AUDIENCE.—'Unto all the nations.' How daring a commission, and how calmly enjoined! What band of fishermen could have conceived a project so vast, a dominion so universal? In the company of trembling men gathered in that little room lay the germ of a kingdom destined finally to embrace the world. Christ's daring was based on His knowledge of the needs of all the nations, and the sufficiency of His gospel to satisfy every craving. The story of the Prodigal can be told with equal applicability on the plains of China, in the wilds of Africa, or in our own land. Christ appeals to men as men, and

not as belonging to any particular race or age. Civilisation only deepens our need of Him.

Since so much has been done in fulfilment of Christ's words, we may be confident that all nations will at last be brought under His sway. It is ours to help on the work. We are included in this charge. Some may have special duties in preaching, but we have each to announce forgiveness on repentance to the classes of the community around us.

Contributions and Comments.

Anecdota Oxoniensia.[1]

This is a most interesting number of the *Anecdota Oxoniensia*. It contains the following fragments of Palestinian Syriac:—Exodus xxviii. 1–12*a*; Wisdom ix. 8*b*–x. 2; 3 Kings ii. 10*b*–15*a* and ix. 4, 5*a*; Job xxii. 3*b*–12; with some fragments of Ancient Homilies. It is accompanied with three Facsimiles. The biblical texts are fragments of the old Palestinian Syriac version of the Holy Scriptures. A full list of the remains of that version as yet known has been given by Mr. Gwilliam in an earlier part (part v.) of these *Anecdota*, issued in 1893, together with an account of the literature on the subject. That part contained five fragments, four of which were New Testament passages, and one containing a few verses of Numbers iv. and v. In the present part there are important 'Additions and Corrections' of the readings adopted in the earlier part. The excursus in question is the work of Mr. Stenning, aided by Mr. Gwilliam. These two scholars have also a valuable excursus on Palestinian Handwriting, and on the dates to which these fragments severally ought to be assigned, which appears to be somewhat about the eighth or ninth centuries.

All the fragments are printed in a splendid Estrangela Syriac type, accompanied by an English translation and critical notes. Forms peculiar to Palestinian Syriac are duly pointed out in the notes, and these notes are likely to prove of considerable importance by and by. They show that the discovery of more of this version will probably throw not a little light upon both New Testament and Old Testament textual criticism, especially when considered in connexion with the text of the LXX. The Palestinian Syriac version seems to have been translated from the LXX, and not directly from the Hebrew. The influence of the Hebrew original is, however, tolerably clear in some passages, while the text of the LXX, from which the translation was made, appears to have differed considerably from that exhibited in any MS. yet extant. The closeness with which in some places the Lucianic recension of the LXX is adhered to, gives a peculiar value to these fragments.

The passages of Scripture quoted in the 'Ancient Homilies' appear not to have been taken from the Palestinian Version, although the Syriac of those fragments is certainly Palestinian. The author of the 'Homilies' in question seems to have quoted from memory, which may account partially for the fact noticed; and as we do not know whether the 'Homilies' may not have been modified in transmission, we cannot be certain how far the biblical quotations may have been modified by the copyist.

It should be noted that the two first fragments contained in this volume were procured for the Bodleian Library by Professor Sayce. These were discovered with other writings beneath a synagogue in Cairo, when the site was cleared to make room for some new buildings. These fragments are palimpsests, and have been carefully edited by Mr. Gwilliam. The shorter fragments of 3 Kings and Job were found in MSS. in the Library of St. Catharine on Mount Sinai, at the time when the party composed of Mrs. Lewis, Mrs. Gibson, Professor Rendell Harris, Mr. Stenning, Mr. Burkitt, with the late Professor R. B. Bensly of Cambridge, and his wife, visited and worked at the Library of that convent.

Mrs. Bensly, though not herself a Syriac scholar, has the merit of having discovered these interesting

[1] *Anecdota Oxoniensia.* Semitic Series, vol. i. part ix. Biblical and Patristic Relics of the Palestinian Syriac Literature. From MSS. in the Bodleian Library and in the Library of St. Catharine on Mount Sinai. Edited by G. H. Gwilliam, B.D., Fellow of Hertford College, Oxford; F. Crawford Burkitt, M.A., Trinity College, Cambridge; and John F. Stenning, M.A., Senior Demy of Magdalen College, Oxford. Oxford: Clarendon Press, 1896.

Syriac Homilies half hidden in the binding of a modern Arabic MS. She reported her discovery to her husband, who at once recognised its value, and obtained the permission of the librarian of the convent to examine the binding, and detach the leaves which were embedded therein. Mrs. Bensly then made a careful transcript of those leaves, and got photographs of them. Mrs. Lewis assisted in this part of the work. The Syriac text of the Homilies has been carefully edited by Mr. Burkitt. It occupies twenty-four pages, while the English translation and notes furnished by the same scholar runs to about the same extent.

Fragmentary though it is, this part of the volume is of very peculiar interest. The copy of the Homilies is probably not later than the ninth century, and may be even older, while the Homilies themselves may be of much greater antiquity. They contain an interesting exegesis of the words addressed by our Lord to Peter when He publicly restored that apostle to his office, as recorded in John xxi. The 'sheep' are expounded to mean 'the men,' the 'ewes' to denote 'the women,' and the 'lambs' 'the boys and girls.' In illustration of the importance of the priest's office in the Church, and the honour due to it, reference is made to the narrative in Numbers of Miriam murmuring against Moses, and to the account of the Deluge in Genesis. In the latter case, particular reference is made to the legend of Noah's having planted the cedars, from the wood of which the ark was afterwards built. The rock upon which the Church is built (Matt. xvi. 18) is explained to be 'the body wherewith the Lord was clothed'; and the 'gates of hell' or Hades, to be 'the gates of Sheōl,' which could not retain Christ. 'It is our Lord Jesus, the Messiah, who goeth down amongst the dead, and hath lordship over death, and cutteth the bands of Sheōl, and breaketh the bars of iron and leadeth captive captivity, and goeth up in glory.' In plain words, 'the Rock' is declared to have been 'the Messiah,' and Rom. ix. 33, with the quotation there made from Isaiah, are referred to in proof. The drinking from the rock noticed in 1 Cor. x. 4 is also brought in here. The fact that Peter was 'convicted of fault' by Paul his colleague, is adduced to prove that Peter was not the rock; and several other passages are rather unfairly pressed against Peter. All this proves clearly that the homily was written mainly with the object of controverting the Petrine claims.

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Paul's 'Missionary Journeys.'

The expression 'missionary journey,' used of the movements of Paul, seems inappropriate and to some extent misleading. From the date of his conversion Paul was consecrated to a missionary *life* among the Gentiles. How many tours or journeys it implied, who shall reckon? The so-called first missionary journey has something of a tentative aspect. It seems as if it were an experiment, or something that might be regarded apart from the regular current of his life. Christian leaders at the time were moving boldly, but more or less blindly, under the guidance of the Spirit. But to us it is clear that Paul's own plans and purposes were definite enough. Nor was this first journey really the first. He had already evangelised parts of Cilicia (Acts xv. 23), and probably parts of Syria (Gal. i. 21).

The Council of Jerusalem is from an external point of view a dividing line across the middle of Paul's active life. Then and thenceforward he was recognised by the authorities as a missionary apostle. Superficially, therefore, his life appears in two halves, one before and one after this event. But to himself he was an apostle from the first, and his career is a unity from Damascus to Rome.

The distinguishing of the second and third missionary journeys is based on the supposition that Antioch was the headquarters of Paul, and the centre of aggressive Christianity. Once, returning from Jerusalem, the apostle turned aside to see old friends at Antioch. This flying visit, of which nothing is recorded, is elevated into a dividing mark. The point is important only in its bearing on our conceptions of historic facts. I am of opinion that one of the chief results of the Council was the formal recognition of Jerusalem as the metropolis and authoritative home of Christianity; and that in no sense could Antioch, after that meeting, be regarded as a place at which Paul or any other evangelist had to report himself. The division into missionary journeys assumes the contrary, but it also obscures the true view of the life of Paul. To the Church Paul is simply a great

doctor; first a dogmatist and, secondly, a religio-ethical teacher. To himself he was one thing only—a missionary, whose work it was to preach the Cross so as to found churches in all lands, and to be in all things the slave of his Master.

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Anath and Asherah.

Hos. xiv. 8.

In his interesting note on Hos. xiv. 8 in your March number, Mr. Buchanan Blake suggests as a difficulty in the way of accepting Wellhausen's critical emendation and rendering of this verse, that Anath, though well known as a Babylonian and Assyrian deity, is not mentioned by name in the Old Testament as an object of worship to the people of Israel. This difficulty appears to me to be rather apparent than real. Anath, it is true, is not mentioned by name among the gods of the nations into the worship of which Israel frequently fell away, as Baal and Ashtoreth and Molech are; but it may be legitimately inferred, I think, from more than one passage of the Old Testament, that the worship of this divinity was not confined to Babylonia and Assyria, but found its way at an early period to the land of Canaan. In Josh. xix. 38 and Judg. i. 33, we read of a town in the north of Palestine named Beth-anath, *i.e.* House or Temple of Anath; and in Josh. xv. 59, of another in the southern part of the same land named Beth-anoth. There can be little doubt that both these towns received their names from the fact of having been special sanctuaries or seats of worship of the goddess Anath. Cf. Beth-el (Gen. xxviii. 19, 22), Beth-shemesh (*i.e.* House or Temple of the Sun, Josh. xv. 10, xix. 22, 38; Jer. xliii. 13), Beth-dagon (Josh. xv. 41, xix. 27). Beth-anath is mentioned repeatedly in the inscriptions of the Egyptian kings of the eighteenth and nineteenth dynasties; it finds a place in the list of towns conquered in Palestine by Thotmes III. of the former, and by Seti I. and Ramses II. of the latter of these dynasties. From the fact mentioned in the Book of Judges that the tribe of Naphtali failed to drive out the inhabitants of this town, it would appear to have been a place of considerable importance and strength—a Canaanite stronghold and a sanctuary of Anath at the same time. In all probability, too, the town of Anathoth, the birthplace of the prophet Jeremiah, situated a few miles to the north of Jerusalem, derived its name from Anath (see Robertson Smith, *Religion of the Semites*, pp. 193–4). He says 'the place-name Anathoth means images of Anath in the plural'; and appeals to this in support of the position maintained by him, that among the Semites several images or pillars sometimes stood together at the same shrine as representatives of a single divinity. We thus see that in the Old Testament, shrines of Anath and seats of her worship are spoken of as existing in at least three different parts of the land of Canaan,—at Beth-anath in Naphtali, at Beth-anoth in Judah, and at Anathoth in Benjamin,—indicating very plainly that her cult must have been at an early period brought from Chaldæa to Canaan, and must have been deeply rooted and widely spread in that country at the time of the Israelitish invasion. Traces of it are met with in Egypt also about the same time. The Tel el-Amarna tablets have recently revealed to us how extensive and profound was the influence of Babylonian civilisation and religion throughout Western Asia and even as far as Egypt during this period, and so help us to understand better the existence in Canaan and Egypt at this early date of the worship of Babylonian deities such as Anath, to which the Old Testament records and the Egyptian monuments alike bear witness.

Another allusion to Anath in the Old Testament may be mentioned in this connexion. In two passages of the Book of Judges (iii. 31 and v. 6) we have reference made to Shamgar the son of Anath, or Shamgar Ben-anath. It is highly probable that the Shamgar referred to in these passages was not an Israelite. His name is not Semitic, but Hittite; and nowhere else do we ever find an Israelite bearing the name of a heathen divinity, as the father of Shamgar here appears to do. Neither of the two passages which speak of Shamgar requires us to think of him as an Israelite. He does not occupy a place in the regular succession of the Judges; it is simply said that he delivered Israel, which he might have done without being himself an Israelite. Deborah in her song mentions him along with Jael as a helper of Israel in her time of sorest need. Now Jael, as we know, was not an Israelite, and this would rather

suggest that Shamgar, with whom she is associated, was non-Israelite also. He may have been a Hittite chieftain who, in alliance with Israel, fought successfully against the Philistines, and whose victory over them might justly be regarded as a deliverance to Israel. Now, in both the passages in Judges in which he is spoken of, this chieftain is significantly called the son of Anath or Ben-anath. This may be understood in different ways. The most natural supposition would be that Anath was his father's name, and that he received or assumed it in honour of the divinity who was the object of his special reverence and worship. The objection to this view is, that Anath is the name of a female divinity, and therefore not very likely to have been given to or assumed by the father of Shamgar. It has been suggested that בֶּן עֲנָת is a shortened form of expression for בֶּן עֶבֶד עֲנָת, son of the servant of Anath, implying that his father had been in some special way consecrated to the service of Anath. This is not at all likely, and perhaps the most probable view is that he was called, or called himself, Shamgar Ben-anath, because, as the head of his clan, he claimed to be directly descended from the tribal divinity. He called himself 'Son of Anath,' just as several of the kings of Syria were named Ben-hadad, *i.e.* Son of Hadad, the Syrian sun-god. Whichever of these views be adopted, the reference to the goddess Anath remains, and this affords an additional evidence of the prevalence of the worship of this divinity in Canaan in early times.

In regard to Asherah the question has been much discussed, whether it is ever used as the name of a special divinity, or whether it always denotes the symbol of deity in general in the form either of a living tree or a wooden pole planted beside the altar of the god. The latter view has been very ably defended by Professor Robertson Smith in his *Religion of the Semites*, and by others. I cannot help thinking, however, that there are several passages of the Old Testament which receive their most natural interpretation, when we understand them to speak of Asherah as one of the gods of Canaan worshipped by apostate Israelites—*e.g.* 1 Kings xv. 13 ('she had made an abominable image for Asherah'), xviii. 19; 2 Kings xxiii. 4 ('all the vessels which were made for Baal, and for Asherah, and for all the host of heaven'), 7, etc. And apart from these Old Testament passages, the testimony of the recently discovered Tel el-Amarna tablets has made it practically certain that there really was a Canaanitish goddess Asherah, whose cult was firmly established in Palestine at the remote period to which these interesting documents refer. Professor Sayce informs us, in his *Patriarchal Palestine*, that her name occurs on these tablets in the two forms, Asirtu and Asratu, and we find mentioned as a prominent actor in the scenes described in this correspondence a Canaanite who bears the significant name of Ebed Asherah (Abdi-Asirti), the servant of Asherah. The worship of both Anath and Asherah having thus been common among the Canaanites, it would naturally come to be adopted from them by the Israelites, who, indeed, are frequently charged by the prophets with substituting for the pure worship of Jehovah, or combining with it the impure rites and practices connected with the worship of the gods of Canaan. This removes the chief difficulty in the way of accepting Wellhausen's amended reading and rendering of Hos. xiv. 8, which gives an excellent sense, and does not require any serious alteration of the Hebrew text. 'Ephraim! what has he to do any more with idols? I, Jehovah, am his Anath and his Asherah. I am like a green fir tree; it is from Me, and not as he used fondly to imagine (see chap. ii. 5, 8) from Anath and Asherah, that his fruit is found.'

JAMES SPENCE.

Auchinleck.

The Traditional Text of the Holy Gospels Vindicated and Established.[1]

IT has been known for some time that the papers relative to the textual criticism of the Gospels left in an incomplete condition by Dean Burgon at his lamented death in 1888 were entrusted by his executors to the Rev. Edward Miller, with a view to publication. The task of sorting these miscellaneous documents was a very heavy one, and it was found on examination that many of them were but fragmentary, so that they could not be printed without careful and skilled editing. Mr. Miller, who was thoroughly in sympathy with

[1] *The Traditional Text of the Holy Gospels Vindicated and Established.* By J. W. Burgon and E. Miller. (Bell & Sons, 1896.)

Dean Burgon's methods of work and with the general conclusions at which he had arrived, has now published a volume made up in part of the Dean's papers, with large additions from his own stores; and for his work every student of the Gospels will be grateful. Its title sufficiently indicates its contents and general tenor. It is a defence of the 'traditional' as opposed to what Mr. Miller calls the 'neologian' text; and it is thus from beginning to end a polemic against the theory of the development of the New Testament text, with which Dr. Hort's name is prominently associated. More particularly, it is an expansion of the arguments used by Dean Burgon in defence of his opinion that the two oldest Greek codices, the Vatican and the Sinaitic (B and ℵ), far from preserving the text in an exceptional state of purity, were two of the most corrupt manuscripts in existence. We cannot here go into details, but it will be familiar to readers of THE EXPOSITORY TIMES that Dr. Hort held that four types of text might fairly be distinguished, the 'neutral,' or nearest to the apostolic autographs, which is best presented in ℵ B and the Egyptian versions; the 'Western'; the 'Alexandrian'; and the 'Syrian,' this last being found in the later uncials, and in nearly all the cursives.

Dean Burgon and Mr. Miller object to this nomenclature, and maintain that the last type of text is the purest of all, and that it ought not to be labelled as 'Syrian.' Of the arguments that are advanced in the volume before us, we can only notice one or two here. And first, an argument upon which stress is laid is this. It is admitted that the 'Syrian' text has been 'traditional,' and generally 'received' for 1500 years. Now, these fifteen centuries are said to 'involve the other centuries that had passed previously, because the Catholic Church of Christ is ever consistent with itself, and are thus virtually decisive of the controversy' (p. 94). This argument is appealed to more than once, but we fear that it will not carry conviction to many. Bentley saw the hand of Providence in the providential preservation of the substance of the record, so that doctrinal questions are little affected, no matter which of the competing readings are adopted. And we might well agree with this; we might even go further, and say that it was impossible to suppose that the true text of the New Testament should ever be lost to the Church, just as it is impossible to suppose that there would be an absolute and complete apostasy of Christendom from the cardinal doctrines of the faith. But then the phrase, *Athanasius contra mundum*, reminds us that at one moment nearly all Christendom was Arian; and it does not seem *à priori* impossible that a similar phenomenon might present itself in the transmission of the text of the Gospels. Why is it absurd to hold that Codex B and its adherents, though few in number in some passages, should yet retain a true reading corrupted in the vast majority of manuscripts? The question cannot be decided by considerations of this kind; it is entirely a question of evidence. If we were going to argue *à priori* on the subject, we could make out a strong case for the impossibility of so precious a gift to mankind as the record of the words of our Lord being ever impaired by the carelessness of scribes, for the impossibility of there being any variant readings at all.

But there is a great deal in the book before us of serious argument *à posteriori*, as well as this; and it must be reckoned with. There is a long chapter on the testimony of the Christian writers before 400 A.D., in which a direct attempt is made to overthrow Dr. Hort's general contention as to the comparatively late appearance of what he called the 'Syrian' form of text. Mr. Miller has selected some thirty passages from the Gospels, and has printed the patristic testimony for and against the *Textus Receptus* in each case; and he claims to have shown that the balance of evidence is on the side of the 'traditional' as offered to the 'neologian' readings. We will confess at once that, having gone through the references in question, we are not satisfied that he has made out his case. In the first place, in two of the passages selected, Dr. Hort's text agrees with the *Textus Receptus*; so that they may be left out of account. In the next place,—and this is more important,—Mr. Miller's argument seems to be that if he can find good evidence before the middle of the *fourth* century for distinctively 'Syrian' readings, Dr. Hort's elaborate edifice falls to pieces. But Dr. Hort never said that no third or fourth century evidence could be produced for these readings. What he did hold was that this form of text did not become dominant until the middle of the fourth century, and that no sure traces of it could be detected before the *middle of the third* (*Introd.*, p. 114). So that by far the larger part of Mr. Miller's citations,

if applied *ad hominem* with reference to Dr. Hort, prove nothing; they are in many cases given by Dr. Hort himself in his famous *Introduction*. And then, though in a work so full of details as this, no reasonable person will expect infallible accuracy, some of the evidence is not correctly cited. For example, in the case of Matt. ix. 13, the *additamentum* εἰς μετάνοιαν is not found in the passage of the Epistle of Barnabas, to which Mr. Miller appeals. And it is by no means plain in the same case that Origen and Irenæus, in the passages cited, are quoting from St. Matthew or St. Mark; it is not possible to prove that they have not Luke v. 31, 32 in their minds, where everyone admits the words to be genuine. Or again in the famous variant in the *Gloria in excelsis* (εὐδοκία or εὐδοκίας), surely it should be mentioned at least that Origen most distinctly witnesses to the latter reading in a passage cited in more than one text-book. But, although for the reasons we have given, we are not satisfied that the appeal to early patristic testimony is favourable to the *Textus Receptus*, no one can have anything but welcome for a full discussion of the whole question. The character of ℵ and B is perhaps not so bad as Dean Burgon would have had us believe; but it may well be that as we learn more about the history of their origin, we shall have to treat their evidence with somewhat less respect than has been customary of late years.

We have left ourselves no space to speak of the important chapters on the witness of the Syriac and the Latin versions, or of the interesting and, in some cases, valuable appendices with which the book concludes. We hope that it may be widely read, and that it may stimulate fresh independent study in the region of textual criticism.

J. H. Bernard.

Dublin.

The Apostolic Gospel.[1]

Mr. Blair says his book is the outcome of 'the labour of many silent years.' We can well believe it. To have written this book of 393 closely-printed pages, in most of which some delicate question of criticism is handled and a definite conclusion reached, must have been no ordinary undertaking. And it is due to say at once, the more so that we differ from Mr. Blair on many of his conclusions, that we appreciate not only the great labour, but also the critical honesty which his work displays; and that in our opinion he has laid students of the Gospels under a large debt of gratitude.

Mr. Blair, however, might have made the form of his book more attractive. In truth, it almost takes the heart out of one to read it. The subject no doubt is difficult, and could hardly offer easy reading; but if the long paragraphs had been broken up and their arguments summarised or indicated on the margin, the reader's patience would not have been so severely tried.

The subject of this book must, of course, be largely a matter of conjecture; and in dealing with it the dogmatic spirit is wholly out of place. We are not sure that Mr. Blair, though he disclaims to have reached finality, has always been sensible of this; but in this respect much allowance ought to be made for one who, like the author, has given his whole strength to his subject, and has naturally formed somewhat definite views.

The purpose, as the title indicates, is to discover the original Apostolic Gospel, whose existence, it is affirmed, is established, either as an oral tradition or a written gospel, by the fact that Matthew and Luke 'contain parallel incidents and logia which have not been borrowed from Mark' (p. 3). For wider reasons than this, we should be disposed to urge the existence of this original Apostolic Gospel. It was in the nature of things that some such Gospels should be the material of apostolic preaching. The Synoptic Gospels were the results, and not the foundation, of this preaching. 'The primary Gospel was proved, so to speak, in life, before it was fixed in writing. Out of the countless multitude of Christ's acts, those were selected and arranged during the ministry of twenty years which were seen to have the fullest representative significance for the exhibition of His divine life. The oral collection thus formed became in every sense coincident with the "Gospel"; and our Gospels are the permanent compendium of its contents' (Westcott, *Intro-*

[1] *The Apostolic Gospel, with a Critical Reconstruction of the Text.* By J. Fulton Blair, B.D. (London: Smith, Elder, & Co.)

duction, pp. 170, 171). Manifestly the reconstruction of this apostolic source is, as Mr. Blair says, 'at the present day the first problem of gospel criticism'—a problem demanding so much delicate perception that theologians assume inevitable failure (p. 4).

How then is this original source to be restored? In his introduction Mr. Blair unfolds the principles upon which he has proceeded. And here, we think, he has failed somewhat in clearness. We understand his first two principles, namely—(1) that there are narratives in Luke which do not owe their position to the motive of edifying readers, but are new starting-points, which it may be conjectured had a place in the original source (p. 9); and (2) that additional details, not taken from Mark may be regarded, should their position be not otherwise explainable, as constituents of the apostolic source (p. 11). But his third and fourth principles, which deal with the sequence of the narratives, we confess we do not follow; and we cannot but believe that this work would have gained much had the broad principles which underlie the argument been set forth so as to make them more easily grasped, and more securely retained.

In the text of the Apostolic Gospel, according to the author's views, more is certainly included than we expected to find. Beginning with the preaching of the Baptist, it comprises, among other things, the Baptism of our Lord, His Temptation, a portion of the Sermon on the Mount, various miracles—*e.g.* the healing of the centurion's son, raising of the widow's son, stilling of the storm, the mission of the Twelve and their return, various dealings with pharisaic righteousness, the enunciation of the kingdom and its requirements, the ecclesiastical and civil trial, the crucifixion, the burial, and it closes with the empty tomb (Luke xxiv. 12). 'The memoir thus gained is chronological. It agrees in outline with the Fourth Gospel; it enables us to distinguish the constituents of the second; it reveals the origin of the first and third . . .' (Preface).

The main portion of the book consists of 'a critical reconstruction of the text'—in reality, of course, a vindication for the inclusion or exclusion of particular portions of the Gospels. It is impossible to follow Mr. Blair, or do justice within the limits of this review to the laboured and valuable analysis which he offers; but it is right to say that he claims to be more conservative than others who have preceded him in this field. The general conclusion he reaches regarding the whole question is that the 'apostolic source, which existed at first as an oral tradition, was committed to writing at different places by different men to meet the requirements of the Christian Society, that Mark is a combination of the versions'; and that 'the Fourth Gospel is . . . an elaborated version of the apostolic source.' He declines to accept 'the common assumption that the Synoptic problem is altogether distinct from the Johannine.' He believes, in short, that 'the four Gospels are simultaneous equations, that the unknown quanity is the apostolic source, and that the value of x can be discovered' (pp. 16, 17). Mark's Gospel, it will be observed, is held to be a 'combination of the versions,' and its Petrine origin is rejected. Indeed, Mr. Blair is prepared to prove —'by arguing, of course, from probabilities'—that the Second Gospel is a primitive harmony, and not a recollection of the preaching of Peter. Nevertheless, we do not think he has invalidated what Westcott calls 'the most important testimony' of Papias.

Mr. Blair has evidently a very poor opinion of the historicity of our Lord's recorded appearances after His resurrection. 'They are like the tinted clouds of the evening sky, fugitive, uncertain, illusory.' 'The evidence is distinctly in favour of the conclusion that the Galilean manifestations are unhistorical' (pp. 389, 390). He contemptuously tosses to the 'theorists' the business of reconciling the accounts, and remarks that when they have done so 'they will deserve some attention.' But really Mr. Blair is very much of a 'theorist' himself; and we venture to submit to him the desirability of addressing himself to the problem in a less arbitrary frame of mind than his closing pages manifest. Far from thinking the Apostolic Gospel would close with the bare account of the empty tomb, we should *à priori* expect that apostolic preaching, being the powerful force it became, would have a good deal to say regarding those post-resurrection appearances, which manifestly were an intense reality to the apostles themselves as they have since become the undying springs of the finest Christian experience.

G. Elmslie Troup.

Broughty-Ferry.

St. Paul and Death.

STUDENTS of St. Paul's epistles cannot fail to be struck with the frequency with which the great apostle speaks of *death* and *dying*. But when he uses these words it is not to refer so much to the physical act, the separation of body from soul, as to the more serious and awful condition, the separation of the soul from God. And it is specially worthy of notice that when he has to speak of his own death, or that of believers, he prefers to employ some other word or phrase, which to the ear and heart sounds less dreadful than the grim word *death*.

In connexion with this subject there are more than sixty passages to be considered—a conjunct view of which, we believe, justifies us in making this generalisation, that death to St. Paul was awful, horrible, a thing to shrink from, and to dread. Hence it is that if he wishes to show what a calamity it is to be *out of Christ*, he calls such a condition *death*. To be carnally minded is *death*. The wages of sin is *death*. The sorrow of the world worketh *death*, etc. Or if his aim is to set forth the privileges of being *in Christ*, he speaks of being free 'from the law of *death*,' 'delivered from so great a *death*,' '*death* shall not separate,' etc. When he considers the greatness of Christ, the magnitude of His work, it is with splendid emphasis that he speaks of *His death*, *He died*. That death, too, hath abolished *death*. The believer can now exclaim, 'O *death*, where is thy sting?' In other passages Paul speaks of the reign of death, of death as the last enemy, and otherwise shows that to him even the thought of death was overwhelming and awful, enough to take all the joy out of life had not Christ died. It is to be noted, too, that the much-discussed text, 'If in this life only we have hope in Christ, we are of all men most miserable,' occurs amid the matchless sentences of 1 Cor. xv., where he deals with the splendid consequences of Christ's death and resurrection, making specially prominent the *victory over death*. And then when the apostle faces death, either in thought or reality, he will not, even by using the word, make the slightest concession to the enemy. If he dies, it is *to the* Lord. To die is *gain*, to *fall asleep*, to *be offered*, to *depart*, to *finish a race with joy*. It is not really *death*. Christ has suffered *that*. The Christian falls asleep. 'If we believe that *Jesus died* and rose again, even so them also *which sleep* in Jesus will God bring with Him.'

From such quotations, only a few out of the many that could be given, we can gather that before his conversion St. Paul had probably an almost superstitious fear of death,—a common symptom in men who breathe out slaughter,—and when old things passed away and all things became new, the fear was not forgotten. It deepened, however, under God, his insight into the greatness of salvation, and added force to many a noble argument based on the atoning death of Jesus.

JAMES BELL HENDERSON.

Borgue Manse.

Hebrew Concordances.

THE statement of Mr. Lukyn Williams, on p. 361 of your last issue, that prior to the appearance of Mandelkern's *Hebrew Concordance* that of Fürst was 'far the best,' ought not, I think, to be allowed to pass unchallenged. Benjamin Davidson's Concordance, published by Bagsters (my copy bears date 1876), is both far more convenient than Fürst's (it is a large-sized octavo) and decidedly more accurate. It is mentioned and praised by Mandelkern himself (p. vii). I do not wish needlessly to depreciate Fürst's work, which can only have been completed, as he says himself in his preface, *exantlato incredibili labore*; but the fact remains that, by whatever means, Davidson produced a more trustworthy work. Certainly Fürst, by giving longer explanations of the meanings of words, and by various appendices, put more into his work than Davidson did; but much of this additional matter is of slight value, and none of it belongs properly to a 'Concordance' at all. Since I first learnt of Davidson's Concordance I have entirely discarded Fürst; and I still use the former for all ordinary purposes, merely employing Mandelkern for the particles and proper names. The chief defect in Davidson (which, however, is equally a defect in Fürst) is that in the particles which he does include, the occurrences are often not all cited; thus under מאד, אז, איך, בלתי, למען, there are several omissions, and under בין a great many. The Hebrew student who does not care to spend £7, 10s. upon Mandelkern's stately work may,

however, easily supply these deficiencies for himself with the help of G. V. Wigram's *Hebraist's Vade Mecum*, 1867 (also published by Bagsters), which gives in full (but without transcribing the passages) the occurrences of *every* Hebrew (and Aramaic) word (including even such words as את and כל, and all proper names) found in the Old Testament. It is incorrect, therefore, to say that until the publication of Mandelkern's work, 'one had to turn to Noldius' for the particles. In a notice at the beginning of Davidson's Concordance it is said that the accuracy of the work is largely due to its having been verified throughout by the editor with the *Hebraist's Vade Mecum*. The merits of these two works, in which English scholars have shown that they can compete with (and even excel) their German brethren in completeness and accuracy, are such that it is, I think, matter of regret that they are not better known to students than seems to be the case; and hence I am very glad to have this opportunity of mentioning them.[1] I have sometimes wondered that it did not occur to the publishers of Davidson's work to increase its utility by publishing a short appendix containing the omitted passages referred to above, and also including a Concordance of some of the more important particles (such as בעד, זולת, כן, לוּ, פן).

As regards Mandelkern's work, I am naturally not at present in a position to affirm, from my own use of it, that it is always accurate; but the greatest care and pains have manifestly been spent upon it; and assuming that it is accurate, it seems to me, with two exceptions, to be noted immediately, to contain everything that such a work could be expected to contain, and fully to come up to the ideal of a Concordance. Emendations of the Massoretic text do not appear to me to have any place in a Concordance: they belong to an edition or Commentary of the text, to a translation, or (in certain cases) to a Lexicon, but not to a Concordance. Mandelkern gives (1), p. 1–1253, all the matter found ordinarily in Concordances, together with the occurrences of many particles not contained in other Concordances (as כֹּל, אֶל, עַל, alone and with suffixes, מן (alone only), אַל, אַךְ, אִם, כִּי, לֹא, לוּ, פן, etc.); (2), p. 1254–1311, all pronouns (אני, אנכי, אתה, אלה, זה, מה, אשר, etc.), alone and with prefixes; (3), p. 1312–1348, all Aramaic words; (4), p. 1349–1532, all proper names (with passages transcribed in full). The value of having the particles, with the contexts transcribed, can hardly be exaggerated. The pronouns are placed by themselves at the end,—presumably, because the author, after he had begun to print, extended his original plan; otherwise, it would have been more convenient to place them in the alphabetical order in the body of the work. There are also some inconsistencies in the manner in which they are treated: for instance, we find מן in the body of the Concordance, ממנו, ממנה, and מהם among the pronouns in the appendix, but ממני, ממך, etc., nowhere at all; the case is similar with כמו. We find in the appendix, also, להן, בהן, למו, להם, בהם, but not לך, לי, בך, בי, etc. The occurrences of את, *with*, are not given at all, either alone or with suffixes. These irregularities of arrangement are, no doubt, quickly learnt by practice; but certainly the volume would have been improved, had את, *with*, מן and כמו (alone and with suffixes), and ב, כ, and ל, with suffixes, been given in full (which, to judge from the space taken by them in the *Hebraist's Vade Mecum*, would not have occupied more than a few pages), and arranged in their proper places in the body of the Concordance. To transcribe the occurrences of את, the *nota accusativi*, would of course have been simple waste of space. Dr. Mandelkern enumerates the verbs with which it is construed, and also gives a useful select list of passages in which its use is anomalous. The arrangement of a work of such magnitude cannot, of course, now be altered; but perhaps at some future time Dr. Mandelkern might think it worth while to extend the part devoted to pronouns in his monumental work by including in it the particles with pronominal suffixes which are at present omitted.

S. R. Driver.

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[1] The use of the *Vade Mecum*, by Stade and Siegfried, would have enabled them often to avoid inaccuracies in their statements respecting the occurrences of particles: thus הן occurs not '8' times in II Isaiah but 23 times; and there are many similar errors in the opening lines of הנה, *lo!* כל *all*, etc.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

The coming of a great theological controversy is like the coming of the Kingdom itself—without observation. We are generally quite unable to say, Lo here! or lo there! till we find the controversy amongst us. Nevertheless it may be true, as one hears it confidently stated, that a reopening of the question of the life to come is near at hand. For it must be admitted that no religious discussion was ever less scientific than the discussion that raged so wildly some fifteen years ago over the destiny of the wicked, or left its subject in a less satisfactory state. But if it is to come, it is not Universalism that will be the alternative; every prospect goes to show that it is the Annihilation of the persistently unbelieving, and that it will make a bolder stand than Universalism has ever made.

In the preface to the second edition of his *Christian Doctrine of Immortality*, Dr. Salmond says: 'Among my most generous critics I have the honour of reckoning Mr. Gladstone, who in the interesting series of articles which he is contributing to the *North American Review* makes some remarks on certain words in my closing pages.' Now, that interesting series of articles is not yet complete, and we dare not conjecture what Mr. Gladstone will say in the end of it. But of one thing we cannot be mistaken, and we run no risk of contradiction in making it known, that in the papers he has already published Mr. Gladstone advocates the doctrine of Conditional Immortality.

Clearly, Mr. Gladstone believes, for he clearly states, that Immortality does not belong to man by nature, but is received by faith in Jesus Christ. Natural Immortality, he tells us, as distinguished from Christian Immortality, 'crept into the Church by a back door.' Origen is the father of it, before whom it was almost unknown. And Mr. Gladstone spares no pains to prove that Origen was in the wrong.

To the *Guardian* of May 20th Canon Driver contributes another article under the title of 'Archæology and the Old Testament.' The subject is *Nimrod and Cush.*

First of all, Professor Driver quotes the passage in Genesis that tells us all we know from Scripture of Nimrod and of Cush. This is the passage: 'And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before Jehovah; therefore it is said, Like Nimrod, a mighty hunter before Jehovah. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of

that land he went forth into Assyria, and builded Nineveh, and Rechoboth-'Ir, and Calach, and Resen between Nineveh and Calach: that is the great city' (Gen. x. 8–12). The only other place in the Old Testament where Nimrod is mentioned is Micah v. 6, where it is said of the competent princes, to be appointed in the Messianic age, if the Assyrians should invade Judah, that they will 'waste the land of Assyria with the sword, and the land of Nimrod in its entrances.' These are the Scripture passages, then, or rather that is the passage, for the second does not count. Of that passage Dr. Driver reminds us that it is assigned by critics to the early pre-Exilic writer 'J'; and he remarks that when Professor Sayce writes, in the *Higher Criticism and the Monuments* (p. 160), as though it were an archæological discovery that Gen. x. 12 could not have been written during the Babylonian exile, he writes beside the mark, for 'no critic has ever ascribed J to a date as late as this.'

Next, Professor Driver takes up each of the places named in that passage, and tells us all that can be told of their identification. And then he passes to Cush and Nimrod—for that is the subject wherein he differs from Professor Sayce.

'Cush' is generally in the Old Testament the Hebrew name for the country south of Egypt, which we commonly term Ethiopia (in the Egyptian inscriptions *Kêsh*); and that is certainly the sense in which the word is used just before, in vers. 6 and 7, where Cush is a 'son' of Ham and 'brother' of Mizraim (Egypt). It has, however, always seemed strange that Ethiopia should be mentioned as the home of Nimrod, and through him of the civilisation of Babylon and Assyria.' Hence Professor Friedrich Delitzsch supposes that 'Cush' in Gen. x. 8 is really a designation, not of the African Cush, but of the Babylonian Kasshu, a warlike people, very prominent in early Babylonian history, and that the apparent identification of the Babylonian with the African 'Cush' is due to a misunderstanding on the part of the compiler of the chapter. In this supposition Delitzsch has been followed, as Professor Driver points out, by Schrader, Ed. Meyer, Haupt, Hommel, Winckler, and Sayce, to whom we may add Margoliouth, who, strong on the linguistic side, has made a special study of this subject for the forthcoming Dictionary of the Bible.

On 'Cush,' then, Driver and Sayce are at one, though they differ from 'the compiler of the chapter'; on Nimrod, however, they differ from one another. 'Nimrod,' says Professor Sayce (*Higher Criticism and the Monuments*, p. 171), 'is no myth, but a historical personage, and the historical character of Chedorlaomer's campaign has been amply vindicated.' Says Professor Driver: 'We have tested the value of the latter statement, and found it to be *nil*: is the value of the former statement any higher? Let us examine the grounds upon which it rests.'

And first let us see what further Professor Sayce has to say of Nimrod. In the same book (p. 148) he writes: 'The mention of the African and South Arabian Cush (Gen. x. 6, 7) has served as an occasion for the mention of the Babylonian hero, Nimrod. But Nimrod stands on a wholly different footing from the names with which he is associated. They are geographical expressions; he is a living man.' Then, after remarking that the designation of Nimrod as a son of 'Kush' (*i.e.* a Kasshite) connects him with the period when the Kasshite dynasty was reigning in Babylon, and urging that the proverb, 'Like Nimrod the mighty hunter before Jehovah,' can only have originated in Canaan, not in Babylonia, where the worship of Jehovah was unknown, and must have originated in Canaan when the Kasshites were still known there, and the Babylonian influence was still strong in the West, he continues (p. 151): 'We may conjecture that Nimrod was the first of the Kasshite kings who planted his power so firmly in Palestine as to be remembered in the proverbial lore of the country, and to have introduced that Babylonian culture of which the Tel el-Amarna tablets have given us such abundant evidence.'

'We may conjecture,' says Professor Sayce. And Dr. Driver does not forbid it. But he reminds us that it is only a conjecture, and 'here is Professor Sayce employing with great effect a logical vice peculiar, we had supposed, to the "critical" mind—the fallacy of deducing a certain conclusion from a hypothetical premiss.' The conclusion is that Nimrod 'is no myth, but a historical personage.' Let us observe then, says Canon Driver, that, 'apart from the biblical data, there is no foundation for this statement except a *conjecture*, entirely destitute of support in the monuments, respecting the introduction of Kasshite power into Palestine.'

Nevertheless, Dr. Driver does not forbid either the conjecture, or the conclusion that is drawn from it. As for the conclusion, he will touch upon that in a moment. But as for the conjecture, he immediately proceeds to show, that though he does not forbid it, Professor Sayce himself contradicts it, and makes it quite impossible.

In his latest book (*Patriarchal Palestine*) Professor Sayce hazards a further conjecture about Nimrod. He says (p. 269): 'Nimrod himself may be the Kasshite monarch, Nazi-Murudas. The cuneiform texts of the period show that the names borne by the Kasshite kings were strangely abbreviated by their subjects . . . (examples quoted). . . . There is no reason, therefore, why Nazi-Murudas should not have been familiarly known as Na-Muruda, especially in distant Canaan.' He hazards that further conjecture,—rather, he hazards the acceptance of it; for Dr. Driver tells us that it was first propounded in 1884 'by a distinguished Assyriologist and "critic," Paul Haupt, now Professor of Assyriology at Johns Hopkins University, Baltimore.' But let that pass. The point is, that if Nimrod is Nazi-Murudas, then he could not well have been 'remembered in the proverbial lore of the country'; and, more than that, he belongs to a very different age from that in which he is evidently placed in Genesis.

For if Nimrod was Nazi-Murudas, he was almost a contemporary of Moses. Professor Sayce himself says so. 'Indeed we can almost fix,' these are Professor Sayce's words, 'the date to which the lifetime of Nimrod must be assigned. We are told that out of his kingdom "one went forth into Assyria," and there "builded" Nineveh and Calah. The cuneiform inscriptions have informed us who this builder of Calah was. He was Shalmaneser I., who is stated by Sennacherib to have reigned six hundred years before himself. Such a date would coincide with the reign of Rameses II., the Pharaoh of the Oppression, as well as with *the birth-time of Moses*.' Now, if the date of Nimrod coincided with the birth-time of Moses, if Nimrod was therefore only an older contemporary of Moses, and if Moses wrote the Pentateuch, could he have spoken of Nimrod as he does? Could he have represented him as the son of Cush, and grandson of Ham? And, then, could he have traced the descendants of Ham's brother, Shem, down through many hundreds of years to Abraham, between whom and the Exodus there still lay a considerable interval of time?

But as to Nimrod being 'no myth, but a historical personage,' Dr. Driver says neither yea nor nay. He only says that up to the present moment we know nothing of Nimrod beyond what the Bible tells us.

Canon Driver's articles in the *Guardian* have been the occasion of a flood of correspondence in the pages of that long-suffering journal. And the end is not yet. We have read the letters from the beginning, although we must frankly say that, like the bones of Ezekiel's vision, they are very many, and lo, they are very dry. And the thing that is most touching in them is the singular simplicity with which men write on matters they know nothing of. This is more manifest perhaps on one side than on the other; but it is clearly seen on both sides, and, strangest of all, it is sometimes openly confessed.

There is Canon MacColl, for example. His letters are among the longest in the journal. They contain, too, not a little miscellaneous information which, under other circumstances, might be both interesting and profitable. But what are we to do with a man who sits down to write long letters on the Higher Criticism, and commences one of them in this way: 'I do not happen to have a Hebrew Bible at hand, and my knowledge of Hebrew, moreover, is too meagre to entitle me to base any argument upon it. But I am told,' etc.? And then, in the middle of the same letter, abruptly pulls himself up and says, 'Since writing the above, I have got a copy of Dr. Driver's *Introduction to the Literature of the Pentateuch*.'

Immediately above that unexpected confession and confusion there occurs the following paragraph: 'Deut. xi. 10, "The land of Egypt, whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot," is an expression which shows casually the familiarity of the writer with the rural life of Egypt. I have not got my own books with me here, but I have been able to look at three Old Testament commentaries, and not one of them gives the true explanation. The water of the Nile is drawn up to the level of the fields by means of shadoofs (water-wheels), or by relays of three men, one above the other, with buckets. At the top it is poured into a cistern, from which it is distributed over the fields by means of little canals or rills, which are divided from each other by tiny mud-banks. The semi-naked fellaheen walk over the fields, and with their feet make openings in these banks to let the water pass and fill the canals in succession, closing the openings with the foot when they have admitted enough water. They literally water the fields with their feet. Now, this is an incident in agricultural industry which would be quite unknown to the Jews of a post-Mosaic era, and which even an ordinary traveller to Egypt does not often see unless he goes up the Nile beyond Cairo. But the allusion to this irrigating with the foot implies familiarity with it, not only on the part of the writer, but also on the part of his readers in the mass—an impossibility on the hypothesis of the Higher Criticism.'

It is a picturesque paragraph. And it is possibly true. Both the explanation and the argument may be true. But when Dr. MacColl was about to answer Professor Driver's articles, and looked at three Old Testament commentaries, one would have expected him to look at Dr. Driver's own. Had he done so, he would have found this very explanation clearly, though much more briefly, stated there, with a reference to so old an authority as Shaw's *Travels* of 1738. He would have found other explanations besides this, with such names as those of Lane, Robinson, Niebuhr, and Conder attached to them. And he would have come to the conclusion that, whether Dr. Driver could meet the difficulty or not, he had at least considered it fairly.

Under the title of *Studies in Judaism* (crown 8vo, pp. xxx + 442, 7s. 6d.), and in a very attractive form, Messrs. A. & C. Black have just published a volume of Essays by Mr. S. Schechter, the distinguished Jewish scholar, whose official title is Reader in Talmudic in the University of Cambridge. The volume is of varied interest. It contains essays on the Chassidim, the Dogmas of Judaism, the Law in Recent Criticism, Women in Temple and Synagogue, and other subjects of modern consequence. But the part of the volume which we have found of most interest by far is its short and easy-going Introduction.

For in that Introduction, short and easy-going as it is, Mr. Schechter raises a question which has to do with the very existence of Judaism—a question which, he says, Judaism cannot live and answer truthfully, and which accordingly, he says, and says with engaging frankness, Judaism must answer untruthfully and live.

He comes to the question this way: 'Some years ago, when the waves of the Higher Criticism

of the Old Testament reached the shores of this country, and such questions as the heterogeneous composition of the Pentateuch, the comparatively late date of the Levitical Legislation, and the post-Exilic origin of certain Prophecies as well as of the Psalms, began to be freely discussed by the press and even in the pulpit, the invidious remark was often made: What will now become of Judaism when its last stronghold, the Law, is being shaken to its very foundations?' That, then, is the question, and that is how he reaches it. He immediately says: 'Such a remark shows a very superficial acquaintance with the nature of an old historical religion like Judaism, and the richness of the resources it has to fall back upon in cases of emergency.'

'As a fact,' continues Mr. Schechter, 'the emergency did not quite surprise Judaism. The alarm signal was given some 150 years ago by an Italian Rabbi, Abiad Sar Shalom Bazilai, in his pamphlet *The Faith of the Sages*. The pamphlet is, as its title indicates, of a polemical character, reviewing the work of the Jewish rationalistic schools; and, after warming up in his attacks against their heterodox views, Bazilai exclaims: "Nature and simple meaning, they are our misfortune."'

By 'nature and simple meaning' Bazilai, who wrote in Hebrew, understood what we would call Natural Science and Philology. And says Mr. Schechter: 'With the right instinct of faith, Bazilai hit on the real sore points. The real danger lies in "nature" (or Natural Science), with its stern demand of law and regularity in all phenomena, and in the simple meaning (or Philology) with its inconsiderate insistence on truth.' These are Mr. Schechter's words.

Now, of these two, 'simple meaning is the more objectionable.' For it demands that the words of Scripture be taken in their plain and simple sense. Accordingly, it increases the difficulties that are raised by Natural Science. In fact, it is the simple meaning that makes them difficulties. If I could follow some traditional interpretation of Scripture, if I could allegorise it, or otherwise deal with it as I found myself obliged, then I should easily dispose of the difficulties which Natural Science has raised. Take Gen. i. 1. The beginning of the world was much earlier than the beginning there contemplated, you say? The world, you say, was not *created* at all,—'evolved' is the scientific word? Be it so; 'if words could only have more than one meaning, there would be no objection to reading the first verse of Genesis, "In *a* beginning God *evolved*."' 'Thus in the end,' says Mr. Schechter, and that we may not misrepresent him, we give his own words again, 'all the difficulties resolve themselves into the one great difficulty of the simple meaning. The best way to meet this difficulty was found to be to shift the centre of gravity in Judaism, and to place it in the secondary meaning, thus making religion independent of philology and all its dangerous consequences.'

The most distinguished of the writers who have thus deliberately sacrificed truth to save Judaism is Dr. Leopold Zunz of Berlin, who died in 1886. Zunz, who began, in 1832, with denying the authenticity of Ezekiel, concluded his literary career in 1873 with a study on the Bible (*Gesammelte Schriften* i. pp. 217–290), in which he expressed his view 'that the Book of Leviticus dates from a later period than the Book of Deuteronomy, later even than Ezekiel, having been composed during the age of the Second Temple, when there already existed a well-established priesthood, which superintended the sacrificial worship.' Thus he swept away the authority of Moses and the Written Law. But in this emergency he had his 'resource' to fall back upon. As the Written Word lost its authority, the Spoken Word gained it. For Judaism must have an external sanction for its existence, and here it is at hand in the shape of Tradition. He found the beginnings of Tradition within the Bible itself. The later books, Chronicles most of

all, betray the moralising tendency of their authors, and are in fact little more than a traditional interpretation of older portions of Scripture, adapted to the religious needs of the time.' If writers in the very Bible itself moralise and allegorise and let the plain and simple meaning of Scripture go whenever it is inconvenient to retain it, why should not we? Dr. Zunz follows their example. The great majority of modern Jewish scholars follow the example of Dr. Zunz. And now we have this remarkable confession of the meaning and motive of the whole great movement, expressed in words that are plain and simple enough.

The Southern Cross of Melbourne, in three successive issues (March 20, 27, April 3), publishes a recent inaugural address by Dr. J. L. Rentoul, Professor of New Testament Greek Literature in Ormond College, Melbourne University. The subject of the address is the religious history of the late Professor Romanes. Now, it is quite possible, and the risk is sometimes very great, to make too much of an Agnostic's conversion to Christianity. This instance, however, notwithstanding every advantage of unquestionable sincerity, almost dramatic timeliness, and immediate influential publicity, has never been fairly caught up by the religious press, and actually seems to have passed out of mind already. We therefore give Professor Rentoul's able address the heartier welcome.

Is it possible that one of the reasons why Professor Romanes' conversion has not been made more of is this, that we like to give the credit wherever we can, and this time we could not tell where to give it? No doubt, there *was* a human instrument, or more than one. Was it Canon Gore himself, who edited the book and gave the story forth? He did not say so; the book did not say so. Yet no other hand was unmistakeably present. Then came the rumour that one man did deserve the credit beyond all others, though he had been overlooked in the *Thoughts on Religion*. That man was an obscure Chinese missionary of the name of Gulick. And now Professor Rentoul makes it abundantly manifest that Mr. Gulick was indeed the immediate and most impressive instrument; but there were other instruments besides.

And here lies the value of Professor Rentoul's address. It was not one man alone, it was not any number of men, that changed the agnosticism of Professor Romanes into faith in the Lord Jesus Christ. It was the play of the naked truth upon a candid understanding. Scientific apologetic is supposed to have fallen upon evil days. Men are actually discussing the propriety of retaining Chairs of Apologetic in our Colleges of Divinity. We believe there never was a time when true Apologetic—Apologetic speaking the truth in love—had such a chance and such a prospect. Professor Romanes built his agnosticism upon a certain theory of physics. That scientific apologist, Professor Flint, united with other apologists in showing that the Spencerian theory of physics was false. Professor Romanes saw it was false. The rest was time and patience.

As President of the Baptist Union, the Rev. J. G. Greenhough, M.A., was invited to preach the annual sermon before the Wesleyan Missionary Society, and he preached it at Great Queen Street Chapel on the first day of May. The sermon was afterwards published in full in *The Methodist Recorder* of May 7th. There it receives the title of 'Certainties,' an excellent title, for its text is 1 John v. 19, 20: 'And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true; and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life.'

Mr. Greenhough calls his sermon 'Certainties,' and we say it is an excellent title. It is also an excellent sermon. We hear the ring of that word

know throughout. For a moment, it is true, Mr. Greenhough steps aside to mutter a complaint of those who 'sit at the feet of mere dry scholarship,' and for that moment he is out of touch with himself and with his subject. For he is a scholar himself. Less instructed men might even say 'a mere dry scholar.' And, more than that, if he has his certainties, he has them, not in spite of mere dry scholarship, but even by accepting the hand which mere dry scholarship holds out to him.

But let that pass. It is only for a moment. And Mr. Greenhough's sermon, notwithstanding, is an excellent one. He says most truly that the strength and prevailing power of the early disciples was in their certainties. And then he says most truly also that the measure of our certainty is the measure of our power.

There is one thing, however, Mr. Greenhough does not say, and we cannot but think he ought to have said it. He does not tell us what we must be certain about. 'The strength and prevailing power of the early disciples was in their certainties; they went forth with decision upon their lips, with the fire of intense conviction in their hearts, and it made their testimony irresistible, and gave them their victory over the world.' It is very true; and if you had asked any of these early disciples what he was certain of, he would have told you without one moment's hesitation. Again, 'The measure of our certainty is the measure of our own power. We cannot lift others on the rock unless our feet are there. No man ever wrought conviction in his fellow-men until conviction had first swept hesitation out of him like a whirlwind, and cleansed his heart from doubt like a fire.' It is again most true, and admirably expressed. But ask Mr. Greenhough's audience —and they were Methodists, Methodists deeply interested in missions abroad—is it certain that they would have told you what they were certain about? Is it certain they would have agreed in their certainties?

Yet we cannot be certain without being certain about something; and it is as imperative now as it was in the days of the early disciples that we should all be certain about the same thing. Now, there is no doubt of the thing about which the early disciples were certain. Practically, it was just one thing; and just one thing is enough, if it is the right thing. It was the resurrection of Jesus from the dead. Says the Apostle Paul, speaking for all the early disciples: 'I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He hath been raised on the third day according to the Scriptures.' Well, of the three things mentioned there, two of them no one denied then, and no one, you may say, denies them now. Yes, Jesus died, and Jesus was buried. There is just one thing left—that He was raised on the third day. And we know that that one thing was the subject of the preaching of those early disciples, the certainty with which they went forth and conquered the world.

Is it not our certainty also, and is it not enough? For this one certainty, if it *is* a certainty, carries all other certainties with it. He *was raised*, you observe. By whom? Why, only by the mighty power of God. That they believed, and that we believe also; there is no possible escape from that. But if God raised Him from the dead, then God set to His seal that Jesus was true, that all He claimed for Himself was true; that in short, in dying, He died *for our sins* according to the Scriptures and His own repeated promise.

Well, then, their certainty is our certainty; and this one certainty is enough. But where do we get it? We know where the early disciples got it. 'He was *seen* of Cephas, then of the Twelve.' 'Last of all, he was seen of me also.' And when they spoke of their certainty they put it on that footing: 'We cannot but speak the things which we have *seen* and heard.' And it is manifest that

Jesus meant this to be the way. For He appeared to them again and again; He made them feel His hands and His side; He ate of their ordinary food before them. But how do we get it? Is there any other way, Mr. Greenhough, than by mere dry scholarship? Must we not be convinced by evidence, as they were? And is not that evidence made available to us—surely at least in the face of the denials of unbelieving men and our own unbelieving hearts—just by the patient perseverance of mere dry scholarship?

But it is time we had dropped the obnoxious adjectives. Mere dry scholarship brings us mere dry fact, and that is not enough. The early disciples themselves had been of very little use in the work that lay before them if they had not had something more than the mere dry fact of the resurrection to rest upon. A mere dry fact remains with itself, as a mere dry grain of corn does. To give fertility to the fact of the resurrection the early disciples received the gift of the Holy Spirit.

Let us not lose sight of that. In the narrative of the appearances after the resurrection it is not made prominent, but it is there. It is not made prominent, because the early disciples had to get hold of the fact first. Still, even then we are told that after the disciples were sure enough of the fact to make them glad, 'Jesus *therefore* said to them again, Peace be unto you; as the Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost.' They had the fact; they must now use it. And that they might be able to use it, that it might bear fruit, that they might have *power* in preaching it, He saith unto them, 'Receive ye the Holy Ghost.'

The Spirit of Power.[1]

By the Rev. Thomas Adamson, B.D., Glasgow, formerly Examiner for Divinity Degrees in the University of Edinburgh.

ANALYSIS.

Two preliminary thoughts—
- α. Acts i. 7. Christ's view.
- β. ,, x. 38. Christ's baptism and power.

I. The state—
- 1. Features of it.
  - α. Can be associated with conversion.
  - β. Should be associated with conversion always.
  - γ. Varies at times and may be lost. πλησθεὶς v. πλήρης.
- 2. Its essence.

Analysis of cases—

α.	Speaking for Christ.	Seeming exceptions. Clear illustrations.
β.	,, ,,	suitably. with miraculous signs sometimes. in varying fashions as needed.
γ.	,, ,,	adequately.

II. How it came.
- 1. Outer means used.
  - α. Ordinary.
  - β. Extraordinary.
- 2. Inner state seen.
  - α. The presupposition in all.
  - β. Necessary and ideal elements in it.

The mood of those blessed.
Summary of cases.

Caution—Simon Magus.

Before touching the subject proper, two remarks about it are suggested by the Book of Acts.

1. Christ thought this topic should occupy the attention of His disciples; for it was to be very practical and of the highest importance to them soon. They had inquired as to times and seasons which were reserved; He pointed them rather to this great gift of the near future as something of absorbing interest. It was of surpassing importance to them; by it they were to be fit for His work. 'It is not for you to know the times or the

[1] Delivered as an Address to Ministers of the Free Church of Scotland, assembled in Conference at Dunblane, and written out at the desire of the Editor, who heard it.

seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth' (Acts i. 7, 8).

2. Whatever the receiving of the Spirit of power implies, it is akin to what is set before us in the baptism of our Lord. Says Christ, 'Ye shall receive power, after the Holy Ghost is come upon you.' Says Peter, the representative of the new power, 'God anointed Jesus of Nazareth with the Holy Ghost, and with power.' In both cases the same combination; so that the processes must be very like, if not quite the same.

When looking at the cases recorded in Acts, one cannot fail to be struck by the fact that the Spirit fell on and filled men at conversion, and not merely after it. Within the former type I think we may include the Jerusalem crowd on the day of Pentecost, the Samaritan populace after the preaching of Philip, the Gentiles at Cæsarea listening to Peter, and perhaps the twelve disciples of John whom Paul met at Ephesus. For my present purpose it does not matter though some of these cases be considered inapplicable. That of the Cæsarean Gentiles is undeniable, and is enough. Whatever is implied in the gift of the Holy Spirit as power may come with the ordinary imparting of Him at the beginning of new life. Just as one disease may spring up after another is begun, and being the stronger suppress the other till it has run its own course, so this special phase of the Spirit's presence may even be the characteristic feature of the conversion in men's eyes. Simon Magus was thus misled, and the writer of Acts himself treats the case of the Samaritans from this popular viewpoint. On the other hand, though we are not entitled to identify it with conversion, or make it a necessary part of that process, we are compelled to infer that this state is so akin to that as to be in the line of it, and, perhaps, even the legitimate consequent or completion of it. In which case the imparting of it afterwards ought to be rather the exception than the rule. The Pentecostal disciples were conceivably not only different but *imperfect* in this respect just because of their place in the dispensation, as John the Baptist had been in his day. For the Spirit could not come in fulness till after the Crucifixion was appreciated, and the Ascension understood. This position is further borne out by the fact that when the Spirit came He fell on and filled all the disciples assembled in the upper room, and not the apostles only. For by that one is led to infer that the gift is the right of every Christian, and not only of a few great workers. Indeed, if witnessing for their Master be the duty of every Christian, that *must* be true. The secret of the characteristic vitality and success of the church of the apostles is, without doubt, to be found in the widespread presence of this great gift, and in treating this as the ideal aimed at in conversion. A further point of interest is, that the blessing given at Pentecost was renewed shortly afterwards to the same Jerusalem church as well as seemingly to Peter its spokesman. For we read of the former, that 'when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost' (iv. 31); and of the latter it is written, 'Then Peter, filled with the Holy Ghost, said unto them.' Now, even if we think that the expression in the latter case is not clear enough to be decisive for our purpose, there can be no doubt as to the former. There was a new influx of power in the case of that church. Not that I think we are entitled to assume from this case that the power had been lost entirely, though the evidence points towards the possibility of that; but that rather, as it seems to me, the power may even, when present, vary in intensity in the same person according to his circumstances. But the case of the deacons seems to help us a little to the question of the possibility of losing this power. Instead of πλησθεὶς, we find they were πλήρης. The latter of these seems to indicate the more settled and habitual state; the former impresses one as implying rather a sudden and extraordinary incident. In fact, when the apostles asked the church members to select from those filled with the Spirit as a continuous state, the inference is clear that the Jerusalem church, on which the gift had been at least twice bestowed, had in it members who had failed to retain this power. The office-bearers were to be men who could be relied on in every emergency.

I think that, in seeking to find out what is implied by being filled with the Spirit as a Spirit of power, we are safe to take the recorded cases, and mark wherein they agree; for we surely may look on the residuum or common denominator as the

characteristic, and reject whatever is peculiar or incidental to each. I think there is only one thing seen in them all clearly: *the men affected spake suitably and sufficiently for the occasion.* They received power to be Christ's witnesses. They spake as the Spirit of God gave them utterance.

In analysing the cases, whether those in which the power came at conversion or those in which it came long after, not more than one or two present any difficulty in face of this test; and the difficulty arises merely from inequality of fulness in the detail of the narrative. We have no evidence that the Jerusalem crowds at Pentecost were thus affected. Their steadfastness only is remarked on. But when you read the passage you find that Peter had promised the Spirit after baptism (ii. 38); and their baptism being mentioned immediately after that (ii. 41), there was no need of stating its effect. The baptism of the Holy Ghost was presupposed by the writer as the natural result. Similarly, in the case of the Samaritan converts the detail is omitted, yet the fact is implied. When Peter laid his hands on the people, some signs of the Spirit's presence and power must have been shown immediately; for it is said, after even so stubborn an unbeliever as Simon Magus 'saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money' (viii. 18). In the same way it is not expressly stated that the disciples at Pisidian Antioch, who were filled with the Holy Ghost (xiii. 52), spake of Christ openly, yet one can hardly resist the inference that they did so when their apostolic teachers were removed; and they, finding themselves directly dependent on their Lord, with no one between, realised His power and their own duty more clearly. The inference seems not stated, because in the circumstances it is so clear.

If, however, the characteristic of this state is not mentioned expressly in these cases, it is unmistakeable in the others. The Pentecostal disciples (ii. 4) were all filled with the Holy Ghost, and began to speak with tongues as the Spirit gave them utterance. He shall take of mine, Christ had said, and shall show it unto you. The remark made by the crowds implies the intelligibility of their words—(ii. 11) how hear we these Galileans speak in our language the wonderful works of God? When Peter spake to the High Priest and his associates, it was because of, and just as he was filled with, the Holy Ghost. For (iv. 8), 'Then Peter, filled with the Holy Ghost, spake unto them.' When, after that, the Jerusalem church was refreshed and revived by the sight of God's care over its leading men in their difficulties, the statement is made that 'they were all filled with the Holy Ghost, and they spake the word of God with boldness' (iv. 31). Stephen, who was πλήρης or continuously full of the Spirit, had, when he began to speak to the black-browed crowd, the face of an angel (vi. 15); and as he finished and looked up, is said expressly to have been full of the Holy Ghost (vii. 55). Ananias tells how he was sent to Paul, not only to give him sight, but that the new convert might receive the Holy Ghost. Now, the former and outer is mentioned when it is granted, not the latter. But whilst the latter is mentioned as Paul's in his later history repeatedly, it is merely assumed at this point by the author; for he goes on to add (ix. 20), 'straightway he preached Christ in the synagogues.' The Gentile converts presented the same sign under Peter's preaching: x. 44–46, 'While Peter yet spake these words, the Holy Ghost fell on all of them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter (not at the signs, which they recognised and of which they knew the meaning, but) because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God.' Barnabas, being like Stephen full of the Holy Ghost as a continuous state (πλήρης, xi. 24), shows the same prompting. When sent down by the metropolitan church to inspect the effects of the work of Pentecostal men at Syrian Antioch, we read that he saw the grace of God in progress, and exhorted them that with purpose of heart they would cleave unto the Lord; for he was a good man, and full of the Holy Ghost and of faith (xi. 23, 24). The sudden impulse of the Holy Spirit (πλησθεὶς, xiii. 9) on Paul at Ephesus in presence of the sorcerer Bar-jesus, is marked by intenseness of utterance in the name of Christ. 'Paul, filled with the Holy Ghost, set his eyes on him, and said' (xiii. 9). If we admit the case of Apollos, we find it stands the test also. There is no mention of any rebaptism of Apollos, though he had only been baptized with John's baptism. Though imperfect in knowledge, he was ζέων τῷ πνεύματι—seething or boiling over, so far as the

Spirit (and not his spirit only) was concerned. So even then he spake boldly in the synagogue; and of course when, better instructed, he passed on to Achaia, he only preached the word more effectively to his own countrymen (xviii. 26). When Paul laid hands on the twelve disciples of John, after they had been baptized in the name of Christ, they showed the unity of the Spirit, for (xix. 6) 'the Holy Ghost came on them, and they spake with tongues, and prophesied.'

We may assume now, I think, that the men on whom the Holy Ghost fell in power tended irresistibly to speak out as to Christ. But I have said they spoke suitably and effectively. For the way in which they spoke depended on the circumstances of each case. The Holy Ghost in them had reference to the particular demand made on them as witnesses on each occasion. Even those who were habitually full were simply never found wanting, but always apt as well as ready. They were thus, according to the occasion and its need, filled with a greater or lesser power of the Spirit; they produced miraculous effects on others, and were subject to miraculous impressions themselves or not, as the case warranted. As to the miraculous element found in the working of the Spirit of power, I do not think it needful to say anything of the miracles wrought by Spirit-filled men, such as that of Paul on Bar-jesus, or that by Ananias of Damascus on Paul, or those by Stephen during his diaconate. Neither shall I say anything—at least here—as to the vision vouchsafed to Stephen in the moment of death. But it may not be out of place that, before speaking of the suitableness of the word spoken by each Spirit-filled man, I should point out the fitness of the miraculous signs when these accompanied the gift. As a general principle, we may be sure that the miraculous element was visible in certain crises, but that it was a decreasing element; although, as we have seen, the presence of the Spirit as power seemed to tend toward becoming more continuous in men. Miraculous signs were present only for the special and temporary purpose of the Spirit. He was an unknown power. Even though promised, nay even when come, He remained impalpable; He showed Himself rather by the way in which He affected men towards Jesus Christ and God in Him than by any other way. But the disciples at Pentecost would have had little or no understanding of what had taken place in them, any more than the crowds which said these men are full of new wine had, unless they had been aided, as the crowd itself was, by a sign, as we see in Peter's sermon. The disciples were greatly enlightened as to the meaning of the Old Testament; and they knew the promise of the Holy Ghost as it had been given by their Master. But to recognise the fulfilment of that, and its great importance, they needed more than their own experience of new conceptions and emotions about Christ. The Spirit hid Himself in these; but He interpreted them, and revealed Himself by the tongues of fire to the disciples ('There appeared unto them tongues parting asunder like as of fire, and it sat upon each one of them'—ii. 3), and by the speaking with other tongues to the outside multitudes. As the disciples, under the new impulse, rushed forth, the people said, We do hear them speaking in our tongues the mighty works of God (ii. 11); and added the absurd explanation, these men are filled with new wine (ii. 13). Here was a crisis in which such a sign was needed. But after that the need could never be so great, and the sign therefore, whenever it occurred, would be less marked. Accordingly, you find that nothing more than separate phases, or parts of what was originally seen, are manifested, and these only on occasion. When the Jerusalem church was baptized the second time, the same *warning* was given as at the first time,—the place was shaken (iv. 31); but they needed no further *sign* after the former. The blessing manifested itself in its essential quality, and not as they had mistakenly prayed for (iv. 30), according to the signs incident to a past occasion. Now, they were warned of its coming in answer to their prayer, but were expected to recognise it by spiritual insight when it came. 'They were all filled with the Holy Ghost, and they spake the word of God with boldness' (iv. 31). In the case of the Gentiles at Cæsarea, it is said, on the other hand, that they spake with tongues (x. 46), as Peter himself tells us, just in the same way as the disciples on the day of Pentecost had done. Now, we are left in no doubt as to the meaning of this miraculous feature of *that* day's work. They of the circumcision who believed had, though they followed Peter, violent prejudices. And as they were amazed at such an undeniable sign of grace, Peter answered (x. 47): 'Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?'

Evidently to that there was no answer, for 'he commanded them to be baptized in the name of Jesus Christ' (x. 48). Who was I, afterwards asked Peter of the same class of objectors in Jerusalem, who was I that I could withstand God? (xi. 17). The explanation given in the text of this passage thus agrees expressly with that which we found applied to the same sign when it was granted at Pentecost. The case of the twelve disciples of John is a little more difficult. They spake with tongues, and prophesied (xix. 6). Two explanations are possible as to them. The strangeness of their previous experience may have, as at Pentecost, been the warrant for the sign. But more probably it had some connexion with the condition of things at Ephesus—perhaps that which Paul mentions in the verses which follow it.

Let us turn, then, from these incidental occurrences to the great feature which marked the speaking of these men filled with the Holy Ghost in power. They spake of God in Christ, all of them, as we have seen; but because of the varying circumstances, it had, in order to be suitable and effective, to be cast in very varying moulds. Within the Jerusalem church the first sign of the power of the Spirit was the speaking of the word with boldness, and after that, perhaps, the holding all things in common. Stephen, we have already seen, spoke as a man full of the Holy Ghost. After Ananias had laid his hands on Paul, that apostle preached Christ in the synagogue that He is the Son of God (ix. 40), and spake boldly in the name of the Lord Jesus, and disputed (ix. 29). Similarly, he spake in power to Elymas (xiii. 9). Barnabas, with his fine, sympathetic, large-hearted appreciation, not only befriended Paul at Jerusalem, and spake out in his favour (ix. 27), but exhorted the converts in Syrian Antioch that with full purpose of heart they would cleave unto the Lord (xi. 23). When Apollos had fuller information, his convictions deepened, and he at once expounded Christ in the Old Testament. So, however it was spoken, the word was spoken suitably in every case. It might be expository or controversial, it might be by exhortation or reproof, according as the case demanded. In Barnabas it was exhortation; in Paul, reproof; in Apollos, exposition; in Peter, controversy. In Paul, reproof at one time; and at another, controversy and argument and exposition. In Peter, exposition, and controversy and argument and appeal, alternately. The occasion shaped the demand made, and so the utterance. The power of the Spirit impelled these men to speak, but enabled them to speak suitably. Anything else had meant mockery as well as failure. They were not only filled with the desire, but with the capacity to meet the need they saw. Barnabas could not speak to the young converts at Syrian Antioch as Peter had done to the crowds at Pentecost; and Paul could not speak to Elymas as he did to the Jews in Damascus and Jerusalem. The most of the work was evangelistic, because the circumstances of the young church demanded that kind of effort; but Spirit-filled men did not feel themselves confined to that class of work only. They dealt with converted as well as unconverted, according to the need that was manifested; and, seemingly, also according to their own disposition and natural capacity,—as if the Spirit, even in His power, had rather recognised and claimed their ordinary bent than altered it. Barnabas is never the evangelist, even when on mission journeys with Paul, in the same sense as Paul himself. The son of consolation was rather of use to Paul than with Paul. Peter and Paul, even when evangelising, follow different methods. One cannot imagine Apollos acting or speaking like Barnabas. Individuality was left as marked as in uninspired men.

Now, however, I wish to go on and say that the characteristic of the Spirit working in power was not only that the word was spoken suitably, but adequately—that is, with a result which did not depend on the desire or earnestness or statements of the speaker only, but on the hearers' condition too. In the case of the crowds at Jerusalem there were the best results, for the signs and the sermon followed fast on the Crucifixion. The prepared hearts at Cæsarea responded as soon as the word began to be spoken; but the dull, semi-heathenish Samaritans, even when roused to faith, needed special means ere the great gift came. Simon Magus is a proof to us, that what helped others, when of pure intention and ripe, only hurt those in whom these conditions were not fulfilled. Stephen, perhaps, was more filled with the Spirit—more continuously, at least—than any one of his time. He showed it in his acts and face as well as his words and vision. Yet even he only hardened the people, and was as a savour of death unto death. Peter had been the means of

saving thousands at Pentecost; but Paul, also full of the Holy Ghost, only hardened his Jewish hearers in similar circumstances at Jerusalem. It was easier for these Spirit-filled men to perform a miracle than to save a soul; it was more under their control, though likely less in accordance with their wishes. Stephen was in his day so full of faith and power that he was able to do great wonders and signs among the people (vi. 8); but though the crowd was unable to resist the wisdom and spirit with which he spake, they suborned false witnesses, and became the very crowd which stoned him. Around him successful work was going on, for 'the word of God increased' when the deacons were elected; and 'the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith' (vi. 7). Yet there is no sign of conversions under his working. Paul, too, though he was able to produce an outer effect on Elymas, seems to have been unable to produce any favourable inner one. We see, then, that just as these men were not evangelists only, but spake the word suitably, so they could not control the result to their desires or general efficiency, but only spoke the word adequately, *i.e.* so that men felt its power and were affected by it, adversely or favourably, according as they were prepared. Success in obtaining numerous conversions was one incidental form of the result, not its only form. The only and true test was, that these men spake of Christ suitably and adequately to the occasion.

(*To be concluded.*)

The New Discovery in Egypt.

I.

Like many others, I have been greatly interested in your Notes on Professor Flinders Petrie's discovery in Egypt. If the spoiling of 'the people of Ysiraal' took place in Palestine, a good many rearrangements in our accepted history of the period will have to take place. Clearly, if Merenptah 'spoiled' the Israelites in Palestine, they must have arrived there before his time. That time of arrival cannot be put very far back, and there seems no place for it in the time of Merenptah's immediate predecessors. Apart from the fact that during the three previous reigns Egypt was in an exceptionally strong position, and ruled by kings very different from the type of the Pharaoh of the Exodus, there seems no room for them in Palestine, which had been reoccupied by the Hittites.

In the time of Rameses I. the Hittites swept down upon Palestine, and established themselves once more in the regions conquered by Thotmes I. and III. This was not a time when a people such as Israel could have entered the land. Seti I. and Rameses II. were repeatedly at war in Syria and Western Asia, and indeed occupied for a considerable time the land through and into which Israel marched. Then Rameses II. was the great builder of his dynasty; and we cannot imagine the possibility of his building operations, if the men who were trained in this work, who supplied so much of the labour, skilled and otherwise, had lately departed from Egypt. Neither the circumstances nor the men who ruled favour the possibility of such an Exodus during the long period covered by Merenptah's three predecessors. If, therefore, we assume that the inscription of Merenptah refers to Palestine, it becomes a question whether any place can be found in the history of Egypt and Palestine, so far as at present known, for such an event as that recorded in Scripture.

But, on the other hand, is it necessary to assume that the Israelites were in Palestine at this time? If the inscription of Merenptah referred to any cities taken from 'Ysiraal,' the question would be settled, but there is no reference to any city nor to the 'land,' but only to the 'people' of Ysiraal. So far as the inscription reads, they have no geographical position. The inscription refers to peoples so far apart as the Tahennu (Libya) and the Hittites (Syria), and covers several years of the reign of Merenptah.

So far as already known, the three great events of Merenptah's reign were the close of the long contest with the Hittites which his predecessors had waged, the repulse of the Libyan invasion,

and the attempt to extinguish Israel, ending in their Exodus. 'Vanquished' Tahennu has been, though the cowardice of Merenptah gave him no right to glory in a battle in which he took no part. Khita is 'quieted,' because peace had been cemented by intermarriage, and the contest against the tribes of Syria may still have been proceeding on a reduced scale, though Egypt's hold of Syria was now practically gone. But one danger remained. That danger was recognised by Rameses II. Merenptah met it by his cruel decree, ordering every male Hebrew child to be slain. No doubt the decree would have seemed to him a master-stroke of policy worth recording along with his other exploits, removing the last danger to Egypt. The phrases used of the other nations (*e.g.* 'vanquished,' 'taken,' 'seized') necessitate war. But the phrase under consideration, 'The people of Ysiraal is spoiled, it hath no seed,' is amply and literally accounted for by the attempt to extinguish the nation by killing off the male children. All the other phrases of the inscription necessitate postulating an army in their land, 'ravaging' it, 'seizing' their cities. This phrase alone needs no such postulate, and the latter part, 'it hath no seed,' seems to point to some peculiar manner of dealing with the 'people of Ysiraal.'

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II.

May I suggest a probable explanation of the reference to *the People of Ysiraal* on Merenptah's syenite slab, recently discovered by Professor Flinders Petrie? The passage reads: *the People of Ysiraal is spoiled, it hath no seed.* Why should we suppose that these words must refer to a military expedition, and the spoiling and slaughter of the People of Ysiraal *in Palestine*? I am aware that the other contents of the inscription refer to military exploits, but not exclusively to military exploits beyond the limits of the country over which Merenptah reigned. The larger part of the inscription deals with the successful attempt of Merenptah to expel the Libyans. They had invaded the land, and it was *in the land* where the battle was fought which broke the Libyan power. After mentioning this his chief exploit, it was natural that Merenptah should go on to enumerate other exploits, likewise successful, over the enemies of Egypt, or over those peoples who had acknowledged the Egyptian supremacy, but who, taking advantage probably of the Libyan invasion, had revolted or become troublesome. The Khita are mentioned, the old-time enemies of Egypt, who had contended with Merenptah's father, Rameses the Great; in *the Pa-kanana and the Yenu of the Syrians* we have doubtless a reference to certain Palestine tribes; Syria is again referred to as having been devastated and left in a widowed condition; but *the People of Ysiraal is spoiled, it hath no seed*, may mean that the people akin to the Syrians and resident in the land, enslaved and yet prolific, ready because of their hardships to revolt, to cause trouble, had been treated with greater rigour, their possessions taken away, the law for the destruction of their male children revived and more carefully carried into effect. Such an explanation would still leave Merenptah the Pharaoh of the Exodus, and be quite in keeping with the biblical record. It would indicate, too, that the policy of his father in regard to those people who dwelt in the land—a people whose origin and occupation brought them into friendly relations with the preceding dynasty—had been resumed and prosecuted with even greater exactness, and more thoroughly than before. If this explanation were correct, no biblical difficulty concerning the inscription would present itself, but the scriptural statements would be confirmed, and we should look upon Merenptah still as the Pharaoh in whose court Moses and Aaron appeared to make their demands for the release of the Israelites. Most likely he was the fourth monarch of the dynasty 'who knew not Joseph,' and he and his father were really the oppressors of the shepherds of Goshen.

ALFRED COLBECK.

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III.

There is a possible explanation of the allusion to the people of Israel in Merenptah's tablet which does not appear to have occurred to you. Why should it not refer to the destruction of the male children mentioned in Exodus i.? It is quite possible that Merenptah may have recurred to the policy of his predecessor. Moreover, the inscrip-

tion does not expressly say that Israel is settled in Palestine. It would be quite sufficiently in keeping with its language to suppose that Israel, though still settled in the land of Goshen, was regarded as having marked foreign sympathies. Indeed, it seems hardly possible to explain the persecution in any other way.

J. J. Lias.

The Canonry, Llandaff.

IV.

In reply to the query propounded by you in this month's Expository Times, 'How could the Pharaoh of the Exodus conquer the Israelites in Palestine?' I would refer to 1 Chron. vii. 20–22, where we find what I have always considered a tiny fragment of genuine history, precisely coinciding with what the newly-discovered slab seems to indicate, namely, that 'part of the Israelites had returned to Canaan before the Exodus.' The Chronicle presents to us Ephraimites, during the lifetime of their father, penetrating into Canaan as far as Gath, and defeated in a marauding expedition, which cost Ephraim several sons. Does not this solitary statement relieve, if not remove, the difficulty?

J. T. Marshall.

Manchester.

In the Pal. Targum of Ex. xiii. 17 it is narrated that when Israel came out of Egypt God did not lead them through the country of the Philistines, lest the people should change their minds when they saw their brethren who died in the war, the two hundred thousand men of valour of the tribe of Ephraim: for they went down to Gath to plunder the cattle of the Philistines, thirty years before the end, and they were surrendered into the hand of the Philistines, and they slew them. J. T. M.

At the Literary Table.

THE BOOKS OF THE MONTH.

I.

THE CHARTER OF THE CHURCH. By the Rev. P. T. Forsyth, M.A., D.D. (*Alexander & Shepheard.* Crown 8vo, pp. 104. 1s. and 1s. 6d.) Which Church? There is but one, the Catholic Church, says Dr. Forsyth, and that is larger than Rome or London. 'Faith demands a Church—but Catholic, not Monopolist,' is the heading of one his chapters, the meaning of the whole. And all the chapters are written in a fine spirit, a Catholic spirit, even the mind and spirit of the Lord Jesus Christ. Once or twice his sentences need translation; and that is a pity indeed, the substance is so good and true.

THE LIFE THAT IS EASY. By C. Silvester Horne, M.A. (*Allenson.* Crown 8vo, pp. 153. 2s.) In these sermons Mr. Horne works at, and almost works out, the idea that the life in Christ is the natural and normal life for men upon the earth. He makes a vigorous protest (in his introduction, afterwards he protests mainly by ignoring it) against the doctrine of depravity, which has dealt so hardly with poor human nature. To him human nature is a very glorious thing, only a little lower than the angels. All of which sounds terribly heterodox. But it is not so heterodox as it sounds. Mr. Horne does not deny that to find the life in Christ easy you must first find Christ.

I find it hard
To be a Christian,

says Browning. No; you mean, says Mr. Horne, to *become* one; after that it is easy enough. And Mr. Horne's view has much in its favour, everything indeed; and needs great emphasis at present. We dwell upon the fact that Christ's yoke is a yoke; He spoke of it to tell us that it is easy.

WHAT SHALL I TELL THE CHILDREN? By the Rev. G. V. Reichel, A.M., Ph.D. (*Allenson.* Crown 8vo, pp. 303. 5s.) It depends entirely, in Mr. Reichel's mind, on what I shall *show* the children. For he takes some object with him always,—a flute, the model of a ship, a live chameleon, or a bunch of weeds,—and his

sermon is an object-lesson with the moral and the meaning-well in front. So, if you have the courage, this is the example.

THE QUOTATIONS OF THE NEW TESTAMENT FROM THE OLD. By Franklin Johnson, D.D. (*Baptist Tract and Book Society.* Crown 8vo, pp. xx + 409. 7s. 6d.) Professor Johnson knows better than any of us that this has been done before; he does not know, what we can frankly tell him, that it has never been done so well. Indeed, we did not think it was so great a subject, we did not dream it was the opening into so many fertile flourishing regions of thought, we could not believe that the great principles underlying the interpretation of the Bible, all live and move and have their being in the quotations which the New Testament makes from the Old. From first page to last the book reveals itself as the work of a true scholar and very capable writer. And it is part of its own plan that the finest literature of all ages and lands should be recalled to illustrate or approve.

THE UNITED STATES OF AMERICA, 1765–1865. By Edward Channing, Ph.D. (Cambridge: *At the University Press.* Crown 8vo, pp. vi + 352, with Maps. 6s.) Under the editorship of Professor Prothero, the Cambridge Press is issuing a series of historical monographs. Each volume covers a reasonably large yet self-contained period of history; a specially equipped scholar is accepted as the author; and the University provides excellent maps and other mechanical conveniences. The volumes are principally written for students of history. But the day is past when it was thought that students would only read what was unreadable. This volume, at least, is as easy to read as a Lecky or a Froude, though we do not see it has a like distinction of style. At such a time as this, a history of America opens almost of its own accord at the Monroe doctrine. Mr. Channing has described that doctrine well, its genesis, and the state of feeling which inevitably gave it birth.

A CONCORDANCE TO THE SEPTUAGINT. By the late E. Hatch, D.D., and H. A. Redpath, M.A. Part V. (Oxford: *At the Clarendon Press.* 4to, pp. 937–1208. 21s.) Hatch and Redpath's Concordance to the Septuagint and the other Greek versions of the Old Testament is one of the greatest lexicographical enterprises of our time. Its accomplishment is now at hand. One part more and the work is complete. Never since the building of Solomon's temple was a great undertaking carried through with more success and less noise. Every word in this immense work is as a block of stone, and it has to be shaped and scraped and fitted and finished with as much labour and precision. Who knows, or will ever imagine, the mental ability such work as this demands? But the goal is in sight. One more part and it is accomplished, a scholar's monument, finer and more enduring than either brass or stone.

For all accurate study of the Old Testament, Hatch and Redpath's Concordance is indispensable. Nor is it possible to study the New without it. Let those who have not yet bought their copy remember that when the last part is published the price of the whole will be raised from five guineas to six.

THE GOSPEL COMMENTARY OF S. EPHRAEM THE SYRIAN. By the Rev. J. Hamlyn Hill, D.D. (*T. & T. Clark.* 8vo, pp. 177. 7s. 6d.) S. Ephraem the Syrian made himself famous by commenting on *Tatian's Diatessaron*; Dr. Hamlyn Hill has made himself famous by commenting on Ephraem. It is surprising that so fine a field has been left so greatly to one man. It is certain that we do not know half so much of the *Diatessaron* as we ought to know; yet many of us should have known much less than we do had it not been for Dr. Hamlyn Hill. Now he has added to the debt we contracted over *The Earliest Life of Christ* by the issue of this supplementary and most interesting volume; in which, with many other things, he gives us a translation of all the quotations from the Gospels that are found in Ephraem's Commentary. And this translation is as reliable as it is new, for Professor Armitage Robinson, as well as the author, has worked for it and on it, searching libraries, and revising proofs.

BIBLE-CLASS PRIMERS. THE FREE CHURCH OF SCOTLAND. By the Rev. C. G. M'Crie, D.D. (*T. & T. Clark.* 12mo, pp. 117. 6d.) Many books on the Free Church of Scotland have been given to us since the

Jubilee celebration came in sight; but this is the first and only one written for use as a class-book. Now, it was well that a history of the Free Church should be written for those who came out at the Disruption, and Dr. Peter Bayne did it magnificently. It was well that the story of the Free Church should be lightly told on the year of Jubilee for young persons, and Dr. Wells did that attractively. But the Jubilee year is past, and the men of the Disruption are passing. We want a student's handbook now, that the principles and history of the Free Church may be patiently taught from year to year. And that Dr. M'Crie has given us.

BIBLE-CLASS PRIMERS. CHRISTIAN CHARACTER: A STUDY IN NEW TESTAMENT MORALITY. By the Rev. T. B. Kilpatrick, B.D. (*T. & T. Clark.* 12mo, pp. 124. 6d.) Narrow your ground enough, and a very small book may cover it. Mr. Kilpatrick's subject is Character—the Character of the follower of Christ. Very great, it is nevertheless quite easily bounded if you keep clear of things that do not belong to it. So in this most interesting and most helpful little book Mr. Kilpatrick has given a thoroughly sufficient account of Christian character, and even pleaded with us to seek and find it. For he knows this subject—they are few who know it better—and he wastes no time in prospecting. Now, there is nothing more keenly felt at present than the necessity of systematic teaching in Christian Ethics. To be systematic, however, it must begin at the beginning both with the subject and with us. Begin with this book, then, and your youngest pupils—a better book you will not find for the purpose.

THE WAY OF SALVATION. By the Rev. Charles G. Finney. (*Dickinson.* Crown 8vo, pp. viii + 467. 5s.) Can there be *two* Charles Finneys? you say. No, there cannot be two. This is the Charles Finney you know. The sermons are not new, except that, like the gospel they cling to, they never can grow old; they are the same which saw the light some five and fifty years ago. But they are in a new dress; and if you do not possess Charles Finney's sermons already, possess and read them now.

THE MAN OF SORROWS. By the Rev. James Culross, D.D. (Stirling: *Drummond's Tract Depôt.* 16mo, pp. 185. 1s. and 1s. 6d.) The 'hallowing of criticism' may be a good thing, but we doubt if the time is ripe for it. In any case another thing comes first, and for that the time is always ready. Let us so teach the Old Testament, and so preach it, that we shall not contradict true scholarship. Dr. Culross does that. Do you stand in the old ways? Or do you accept a critically reconstructed Old Testament? In either case you can read this little book without offence and to very much profit. It goes to the very heart of the Old Testament, for it goes to the 53rd of Isaiah; and it finds there what true scholarship will always find there, 'the things concerning Himself'—that and nothing else.

THE LAMBS IN THE FOLD. By the Rev. John Thomson, D.D. (Montreal: *Drysdale.* Crown 8vo, pp. x + 264.) 'The great question now is, how to get up a revival. But there is a prior question, how to bring up the children in the nurture and admonition of the Lord.' Revivals, Dr. Thomson would not deny, may do much for those who have not been so brought up. But prevention is better than cure everywhere, though it is not so showy; and we do not deserve a revival if through our own negligence we have made it necessary. This book is on the right lines. It makes claims you dare not disallow; and now they demand instant obedience.

LOST HABITS OF THE RELIGIOUS LIFE. By the Rev. H. M. B. Reid, B.D. (*Gardner Hitt.* 24mo, pp. 117.) We have lost, says Mr. Reid, no fewer than nine habits of the religious life—almsgiving, secret prayer, fasting, family worship, Bible-reading, religious conversation, religious meditation, self-examination, and common prayer. And if we—that is, the body of professing Christians—ever had them, then Mr. Reid is right: we have lost them; and religious conversation most of all. But have professing Christians ever had these habits? Fasting and family worship, perhaps, more than now; but certainly not almsgiving, self-examination, or Bible-reading. These habits, in truth, have never been as they ought to be—never have been habits but of the very few. But why should they not be now as they never were before? We fear the set

mechanic exercise. Possibly we fear worse things than that. But Mr. Reid does not fear, and on the whole we think he is right.

JOHN CHINAMAN. By the Rev. G. Cockburn, M.A. (*Gardner Hitt.* Crown 8vo, pp. 223.) Here is the typical Chinaman in his daily life, and Mr. Cockburn believes that he has just caught him, as Sir Walter Scott did the Borderman, before he passes away. But how is he to pass away when there are so many of him? Not by our present missionary methods, thinks Mr. Cockburn. Our missionaries in China have done marvellous things when it is remembered that each of them has a parish as big as a dozen counties. But until we alter our missionary methods, by sending a thousand where we now send one, it is not the missionary that will cause John Chinaman of to-day to disappear. It is the inevitable inroad of Western civilisation, for which, we suppose, Japan has opened the way. Well, let him go. He will be succeeded by a better man.

FAMILY PRAYERS. By the Rev. George J. Caie, B.A. (*Gardner Hitt.* Crown 8vo, pp. 194.) Our fathers did not need a book of family prayer. But if their degenerate descendants do, let them have it; by all means let them have it, encourage them to buy it, even make them a present of it, rather than that the habit of family prayer should pass away. And this volume will serve the purpose admirably. It is simple, evangelical, unobjectionable. Besides the morning and evening prayers for five weeks, there are a few for special occasions.

THE MIND OF THE MASTER. By John Watson, D.D. (*Hodder & Stoughton.* Crown 8vo, pp. 337. 6s.) If there are men of whom it must be said it had been better if they had never been born, then there are books also, and this is one of them. For what good end can it serve at such a time as this to take us to the Jesus of the Sermon on the Mount, and tell us there is salvation in no other? Has the Sermon on the Mount as Saviour not been tried times and ways without number and found wanting? Surely, after all we have passed through of late in the shape of salvation by precept and example, we are bound to say at last, that if there is salvation nowhere but in the Sermon on the Mount, then we are of all men most miserable. Did St. Paul find salvation in the Sermon on the Mount? Did our Master place it there?

But, you say, no doubt Dr. Watson is following the approved modern method and criticising his sources, selecting and rejecting among the Gospels, till he finds nought left to him except the 'original teaching' and the 'perfect example.'

Not so. He is no critic, nor the son of a critic, *of the Gospels.* He accepts all the great sayings and all the great deeds. But he interprets them, not as you have been wont to interpret them, which is a small matter; not as St. Paul was wont to interpret them, which is a matter of somewhat more account; nor even as the Master Himself was wont to interpret them, living and dying to make the interpretation,—he interprets them so that the Sermon on the Mount will remain the Saviour of the world.

Indeed, Dr. Watson has no great opinion of St. Paul, of his theology, or of his style. 'Is not his style at times overwrought by feeling? Are not some of his illustrations forced? Is not his doctrine often rabbinical rather than Christian? Does not one feel his treatment of certain subjects —say marriage and asceticism—to be somewhat wanting in sweetness?' But that is no wonder. For how can the Lord Himself escape when judged by the gospel of Dr. Watson, that there is no other name given under heaven among men whereby we must be saved but the Sermon on the Mount?

Now, that the book rattles with point and epigram does not deliver it from its exploded incompetence. None will pass beyond us in admiration of the gifts which Dr. Watson owns. Has he not touched us into alternate tears and laughter by a mere turn of the magic wand he carries? But that is the very pity and surprise of it. The time seemed ripe for a new and irresistible proclamation of the truth as it is in Jesus. The man seemed sent to make it. For was he not trained on the strong meat of the 'Shorter Catechism'; and had he not caught the ear and captivated the hearts of all men? We looked for words set to a modern melody, it is true, yet with the ring in them of 'I determined not to know anything among you save Jesus Christ, and Him crucified.' And 'behold we know not anything' except do well and it shall be well with you—this is the sum of the gift God gave us when He spared not His own Son, but delivered Him up for us all.

LEADERS OF THOUGHT IN THE ENGLISH CHURCH. By the Ven. W. M. Sinclair, D.D. (*Hodder & Stoughton.* Crown 8vo, pp. xx + 378. 6s.) The leaders are twelve, namely, Cranmer, Latimer, Laud, Hooker, Butler, Waterland, Wesley, Simeon, Newman, Pusey, Arnold, Tait. Thus the list is catholic, in Archdeacon Sinclair's own understanding of that word. But there is discrimination in the treatment. Of Newman and Pusey the character and the scholarship receive abundant recognition; but very frank is the condemnation of their preference of tradition to truth, of mechanism to morality. Indeed, with all its fairness, or even because of it, this book is actually a preacher of anti-tractarianism. Moreover, it is most pleasantly written, and the publishers have produced it in the most successful modern style of book production.

THE POWER OF PENTECOST. By Thomas Waugh. (Rochdale: *Joyful News Book Depôt.* Fcap. 8vo, pp. 138. 1s. net.) There never has been, and there is not yet, any subject of which we ought to know so much, and of which we actually know so little, as the operation of the Holy Spirit. For, thanks be to God, it is not a matter of speculation, else had we had barren knowledge in abundance. It is a land you cannot learn about from the geographers; you know it first when you land upon its shores. So all that Mr. Waugh hopes here to do for you is to pilot you safe ashore. Follow his guidance. He has been there already, and he knows the way.

This seems to be the first volume of a new series, the 'Heavenly Life' series by name. It is a good name, and this is a good book to start it with.

ALPHA AND OMEGA. By the Rev. W. Middleton. (*Kelly.* Crown 8vo, pp. 138.) It is no doubt true, and it is of the mercy of God to England that it is true, that nine out of every ten preachers preach the gospel of the grace of God. The tenth makes more noise, chattering of the discovery he has made that 'they did not know everything down in Judee.' But the nine do the work. Mr. Middleton is one of the faithful nine. More wholesome sermons you will not find.

L'APOTRE PAUL. Par A. Sabatier. (Paris: *Librairie Fischbacher.* 8vo, pp. xxix + 424, with a Map.) It is with great pleasure we receive a new, revised, and enlarged edition of Sabatier's classical work on St. Paul. It is the third edition, and it seems to have been thoroughly gone over page by page and paragraph by paragraph. Then (to the first edition at least, we have not seen the second) there is added an Appendix on the Origin of Sin in the Theology of St. Paul, a long and important essay, which antiquates Pfleiderer and most things that have been written on the subject. And it is the more welcome that this is the subject men feel presses most for independent handling in the Pauline theology. Have not our light-minded evolutionary theologians thrown overboard the Fall, and with it all the doctrine of the first man Adam and Original Sin? And is not even Canon Newbolt, in the volume he has just published, distressed with the difficulties that surround it? Well, Sabatier is independent, and he is capable. He had better be read forthwith.

THE GOSPEL OF EXPERIENCE. By the Rev. W. E. C. Newbolt, M.A. (*Longmans.* Crown 8vo, pp. xix + 206. 5s.) More intelligent is the sub-title: 'The Witness of Human Life to the Truth of Revelation, being the Boyle Lectures for 1895.' It is not a treatise of scientific theology. Canon Newbolt explains that he had no time or training for that. It is a working minister's effort to grapple with the great moral problems of our life, apply the Gospel remedy (which is redemption) to them, and prove that applicable and effective. And his method is experience. The Gospel has cured already; try it, it will cure again. Sins that were as scarlet have been made white as snow in this way; try this way with yours, he says.

THE GOSPEL MESSAGE. By R. N. Cust, LL.D. (*Luzac.* 8vo, pp. xx + 494. Paper, 6s. 6d.) This, says Dr. Cust, 'is my final work on the one Great Subject' of Foreign Missions. It is a big book, it ranges over a very wide field, and it is never dull or dry. Dr. Cust is out of touch with much — with most — of our present missionary methods. Yet he must be heard, and who will say that he is oftenest in the wrong? One thing is unmistakeable, and it is a very great thing; he has the love of the work in his heart.

The Doctrinal Significance of the Revised Version.

By the Rev. George Milligan, B.D., Caputh, Dunkeld.

SECOND PAPER.

Life—life not in ourselves but in Christ, that is the promise of the Gospel; and short of this 'life, which is *life* indeed' (1 Tim. vi. 19), we cannot rest satisfied. Death to sin, forgiveness however absolute and complete, are at best but starting-points. What a man longs after is restored communion with God—that knowledge of God which our Lord Himself teaches is of the very essence of life eternal (John xvii. 3). Atonement, if it is to be truly deserving of the name, must issue in atonement. And it is perhaps just because this old English word has lost its original meaning, as well as for consistency of rendering, that the Revisers have removed it from the only place in which it occurs in our English Bibles, and that Rom. v. 11 now reads, 'But we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.'[1] Reconciliation indeed, the reconciliation of God to man, and man to God, is, as we learn elsewhere, the great message entrusted to Christ's ambassadors (2 Cor. v. 18–20), and the man who accepts it is more than pardoned: he is 'a new creation' (2 Cor. v. 17, margin). How beautifully, too, this our new state is brought before us in the revised rendering of Eph. ii. 13: 'But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ.' Already in ch. i. 7, St. Paul has spoken of the blood of Christ as the *causa medians* of our redemption (διὰ τοῦ αἵματος αὐτοῦ). Now, he brings that blood before us (and it must be kept in view that in Scripture blood is always conceived of as living, and that therefore by the blood of Christ we must understand not His death, but His life, won through death, in heaven), as the abiding condition or power in which we draw near. The Christian lives not only through or by Christ, but *in* Christ. 'The free gift of God is eternal life in ('through,' A.V.) Christ Jesus our Lord' (Rom. vi. 23). Truly, as Luther remarked, 'There's a great divinity in prepositions,' and in none is this more noticeable than in the case of this simple preposition ἐν or in. Take one or two further examples which we owe to the R.V. The believer 'is persuaded in ('by,' A.V.) the Lord' (Rom. xiv. 14); he has his 'glorying in ('through,' A.V.) Christ Jesus' (Rom. xv. 17); in everything he is 'enriched in ('by,' A.V.) Him' (1 Cor. i. 5). The duty of Christian forgiveness, again, is made to rest upon the fact that 'God also in Christ ('for Christ's sake,' A.V.) forgave you' (Eph. iv. 32); while once more St. Paul's proud claim is, 'I can do all things in Him ('through Christ,' A.V.) that strengtheneth me' (Phil. iv. 13).

Other passages where ἐν has now got its proper force, and which have a more or less doctrinal significance, are Rom. v. 21, where the contrast between 'sin in death' and 'grace through righteousness unto eternal life' is very instructive; Col. i. 16, 17, where the original creation of all things 'in' Christ, as their initial cause, is shown to precede their coming into existence 'through' Him, the mediatorial Lord, and their final return 'unto' Him as their end and goal; and 1 Tim. iii. 16, where 'in glory' marks Christ's state before and at the Ascension, as well as after.

Another preposition which, properly translated, throws much additional light on several important passages is the preposition ἐκ. It is far more than 'from,' it is 'out of'; and this the Revisers have recognised, though unfortunately they have confined the emendation to the margin. Thus our Lord's claim is not, 'And I, if I be lifted up from the earth, will draw all men unto Me' (John xii. 32), words which would naturally confine His saving and attractive power to His death; but, 'And I, if I be lifted up out of the earth,' in which the thought of His resurrection is also included. It is the living Lord, who has reached His own glory through suffering and death, who is to exercise a universal sway, in strict conformity with the teaching of the Epistle to the Hebrews: 'But we behold Him who hath been made a little lower than the angels, *even* Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God He should taste death

[1] The consistent rendering 'rejoice' in this verse and in vers. 2 and 3 should be noticed as marking three progressive steps in the Christian's joy. The A.V. actually uses three different words, 'rejoice,' 'glory,' 'joy.'

for every *man*' (Heb. ii. 9),—while it is important to notice that in this same Epistle the real tenor of our Lord's prayer in the Garden is represented as being, not that He should be delivered 'from' death, but 'out of' death—brought safely, that is, through death into a new life: 'Who in the days of His flesh, having offered up prayers and supplications with strong crying and tears unto Him that was able to save Him out of death, and having been heard for His godly fear, though He was a Son, yet learned obedience by the things which He suffered' (v. 7, 8, margin).

To return, however, to the great truth of the life of the believer in Christ, we may still cite one or two fresh illustrations which it receives in the R.V. A very familiar one occurs in our Lord's own analogy of the vine and the branches, for, as we now read, it is 'apart from,' and not merely 'without' Him, the central Vine, that the branches 'can do nothing' (John xv. 5). Or again in St. Paul's favourite figure of the Body and the members, how much is gained by the substitution of 'made full' for 'complete,' in Col. ii. 10: 'In Him,' that is, in Christ (so the apostle has just been declaring), 'dwelleth all the fulness of the Godhead bodily'; 'and,' he continues, 'in Him ye are made full.' It is actually in Christ's own fulness, the divine fulness just spoken of, that His people are entitled to share,—while once more it is coming unto Him, 'a living stone,' that they also, 'as living stones,' are built up a spiritual house (1 Pet. ii. 4, 5)—the substitution of 'lively' for 'living' in the second case in the A.V. quite obscuring the parallelism.

The mention of 'building up' of a progressive growth in holiness may lead us to ask next, What has the R.V. to teach us regarding the great doctrine of sanctification? One thing certainly which is continually lost sight of, it makes clear, namely, that sanctification is not so much a consequence of salvation as an integral part of it. 'Ye were washed . . . ye were sanctified . . . ye were justified' (1 Cor. vi. 11)—all, it will be noted, definite past acts,—while it is 'in sanctification' rather than 'unto holiness' that 'God called ('hath called,' A.V.) us' (1 Thess. iv. 7; cf. 2 Thess. ii. 13); and 'in' ('by,' A.V.) the will of God, which Christ has perfectly fulfilled, that Christians are included, and therefore sanctified (Heb. x. 10, margin).

But this is very far from saying that sanctification can on our part be realised all at once. The Christian believer, though in one sense from the moment of his acceptance of Christ's mercy ideally complete in Him, still knows from practical experience that it is only slowly and gradually that he comes to apprehend the full privileges and duties of his new condition. And hence it was that the early converts of the Christian Church could be described, not as 'saved,' but as 'being saved' (Acts ii. 47); or that, writing to the Corinthians, St. Paul could speak of the word of the Cross as the power of God 'unto us which are being saved' (1 Cor. i. 18).[1] The use of the perfect tense in the revised translation of Eph. ii. 5, 'by grace have ye been saved,' and the 'being renewed' of Col. iii. 10, point in the same direction,—while how clearly is the ever-advancing goal towards which the Christian is to press brought out in St. Paul's prayer for his converts, 'that ye may be filled unto ('with,' A.V.) all the fulness of God' (Eph. iii. 19); and in the words of the following chapter, 'till we all attain unto the unity ('come in the unity,' A.V.) of the faith, and of the knowledge of the Son of God, unto a full-grown ('perfect,' A.V.) man, unto the measure of the stature of the fulness of Christ' (iv. 13).

The word τέλειος in this last verse is in itself full of significance. Literally it means that which has reached its goal, the end (τέλος) of its existence. No single word in English altogether expresses this. 'Full-grown' is perhaps as literal a translation as possible, and is certainly better than the A.V. 'perfect,' which is apt to convey an erroneous impression. It is unfortunate, therefore, that the Revisers have not adopted it in 1 Cor. xiv. 20, Phil. iii. 15, Col. i. 28, iv. 12, and Jas. iii. 2 as well as here, and in 1 Cor. ii. 6 (margin) and Heb. v. 14.

But however we describe this new life to which believers attain in Christ, the great point to be kept steadily in view is that it is a 'new' life, and not merely a reviving or deepening of the old. Its standard is derived from the heavenly and divine Jesus; from Him in the fulness of His glorified humanity it derives its character and scope. And hence it is that believers receive the right to become 'children,' and not merely 'sons'

[1] Cf., further, 2 Cor. ii. 15. In Luke xiii. 23 and 1 Cor. xv. 2 no change is made. We may notice here the interesting gloss in Rom. xiii. 11: 'Now is salvation nearer to us than when we *first* believed.'

of God (John i. 12);[1] and that we can catch the full meaning of such a passage as 2 Cor. iii. 18, 'We all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.'

Is it not, too, this victory of 'the Spirit' in believers which underlies the amended translation of Gal. v. 17? As we read the verse in the A.V., 'For the flesh lusteth against the Spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would,' St. Paul would seem to be adding only another to the many passages in which he reminds us that, notwithstanding our best wishes and intentions, sin is ever present with us. But read the last words as in the R.V., 'that ye may not do the things that ye would,' and are we not rather introduced to the comforting thought of a constraining power within us which prevents us from doing what we might otherwise incline to? The victory now rests with the Spirit, and not with the flesh.[2]

Very striking, too, as bringing out the natural evolution of the Christian graces, is the amended version of 2 Pet. i. 5–7: 'In your faith supply virtue; and in your virtue knowledge; and in your knowledge temperance,' and so on, where the 'in' in place of 'to' implies not merely a catalogue of the graces, but their necessary dependence upon one another,[3]—while the last clause, 'and in *your* love of the brethren love,' which at first sounds so strangely after the familiar, though it must be admitted tautological, 'and to brotherly kindness charity,' Bishop Westcott claims as teaching no less a truth than that 'love, the feeling of man for man as man, finds, and can only find, its true foundation in the feeling for Christian for Christian, realised in and through the Incarnation of the Word.'[4]

[1] τέκνον points to community of nature as distinguished from υἱός, which might denote merely dignity of heirship. Cf. Phil. ii. 15; 1 John iii. 1, 2.

[2] For this interpretation I am indebted to a paper by Dr. Roberts in THE EXPOSITORY TIMES, iii. p. 129. For a different view, see Professor Massie in the same volume, p. 219, *seq.*

[3] Bengel, as usual, is very suggestive: 'Præsens quisque gradus subsequentem parit et facilem reddit; subsequens priorem temperat ac perficit. Ordo est autem naturæ potius, quam temporis' (*in loco*).

[4] See THE EXPOSITORY TIMES, iii. p. 396.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN iv. 24.

'God is a Spirit: and they that worship Him must worship in spirit and truth' (R.V.).

EXPOSITION.

'*God is a Spirit.*'—Notice the change from 'the Father' to 'God.' The word Father needs no explanation. It interprets the common human instinct. And if in relation to men God is found and felt as a Father through His Son, in His own absolute being He is 'a Spirit' or 'Spirit.' The absolute detachment of God from all limitations of space and time is implied. Our own personality, our consciousness of existing, of thinking, of willing, are the surest guide to the understanding of God's essential nature. Both names are necessary to our true conception of God. As Spirit alone we might reverence Him, not love Him; hardly believe He was an object to love. As Father alone we might think of him with feelings unworthy of His glory. The Spirit guards the Fatherhood, and the Fatherhood makes the Spirit personal and real. The worship of God, therefore, depends on the God worshipped; He is Spirit, and He is the Father seeking men with unspeakable love to be His children.—REITH.

God is Spirit, absolutely free from all limitations of space and time. The nature and not the personality of God is described, just as in the phrases, *God is light* (1 John i. 5), or *God is love* (1 John iv. 8).—WESTCOTT.

St. John has recorded elsewhere that 'God is Light' and 'God is Love.' These three divine utterances are the sublimest ever formed to express the metaphysical, intellectual, and moral essence

of the Deity. They are unfathomably deep and quite inexhaustible in their suggestions, and yet they are not too profound for even a little child or a Samaritaness to grasp for practical purposes.—Reynolds.

'*In spirit and in truth.*'—The Old Testament taught the spirituality of God in all its sublimity (1 Kings viii. 27), and the Samaritans certainly held it as well as the Jews (see Gesenius, *de Samarit. theol.* p. 12, and Lücke). But what is absolutely new in this saying is the consequence which Jesus draws from this axiom in relation to worship. He sees springing up from this ancient notion, converted into reality by the Holy Spirit, a new people, who, in virtue of the filial spirit with which they shall be animated, will celebrate an unceasing and universal worship.—Godet.

If God be Spirit, then they who worship Him, the Spirit, must by the nature of the case, *must* by the force of a divine arrangement, worship Him, if they worship Him at all, in spirit and in truth. The truth which our Lord uttered was not unknown in the Old Testament. From Genesis to Malachi, in the Psalms, in the historical books, in Judges, Samuel, and Kings, the Spirit and the spirituality of God are presupposed; but the Lord has generalised these teachings, cited them from darkness and neglect, combined them in one eternal oracle of divine truth. The Galilæan peasant has thus uttered the profoundest truth of ethic and religion—one which no sage in East or West had ever surpassed, and towards which the highest minds in all the ages of Christendom have been slowly making approach. Forms, postures, ceremonial, sacraments, liturgies, holy days and places are not condemned, but they all are inefficacious if this prime condition be not present, and they can all be dispensed with if it be. Only the *spirit* of man can really touch or commune with the Spirit of spirits, and the history of the new dispensation is the history of a progress from forms to realities, from the sensuous to the spiritual, from the outward to the inward, from the earthly to the heavenly.—Reynolds.

Methods of Treatment.

I.

WORSHIP IN SPIRIT.

God is the Father of our spirits, and to worship Him in spirit implies a sense of this as the central sentiment of our life—a sense that we are more intimately related to Him than to all else, to any one besides. 'Whom have I in heaven but Thee?' He is the Father of our spirits; hence, in the prayer which Christ taught His disciples, we approach Him as 'our Father in heaven.' Hence the indwelling of His Spirit in us prompts the sentiment and cry of filial recognition—'Abba, Father.'

1. This consciousness of the most intimate relation is a confiding consciousness. 'If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?' We look to Him for the essence of a blessed life, for the gift of His *Holy Spirit*—not only to realise constantly that 'in Him we live, and move, and have our being,' but to have Him *living in us*, and His Spirit dwelling in us.

2. To worship God in spirit implies abiding reliance on Him. Looking away from Him, we cease to worship; resting elsewhere, we cease to worship. The true worshippers 'rejoice in Christ Jesus, and have no confidence in the flesh.'

3. The worship of the Father in spirit implies a life of expectancy. 'Truly my soul waiteth upon God; from Him cometh my salvation.'

4. It implies an ardent desire to know more of His character, of His works and ways. 'One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple.'

5. It implies a desire to enter into fuller fellowship and communion with Him. When the many are saying 'Who will show us any good?' the prayer of the spiritual worshipper is, 'Lord, lift Thou up the light of Thy countenance upon us.'—W. M'Combie.

II.

WORSHIP IN TRUTH.

They that worship the Father must worship Him in truth. They cannot do so unless they cherish a humble, submissive, obedient, self-sacrificing spirit, and live a life of separation from the world.

1. A humble spirit, a sense of insufficiency, enters into the essence of true worship. Adora-

tion is the upward aspect of a soul that feels its distance from 'the high and lofty One that inhabiteth eternity.' Humility is not an unproductive state of mind, it is deeply practical and at the root of all true Christian life, placing us in the position of receivers from God of wisdom, strength, and fulness.

2. True worship implies a submissive spirit. If we recognise our ignorance, incompetence, and waywardness, and the wisdom, goodness, and love of God, we can acquiesce in His will. None of the trials of life are too delicate to be laid before God, there are none with which He cannot sympathise. If we murmur under His hand, we have ceased to adore and to trust.

3. True worship implies obedience. To Him we owe all our endowments and blessings. We are not true worshippers if we prefer anything to His will.

4. True worship implies a self-sacrificing spirit. Self-renunciation is the first requirement of the kingdom of heaven. Only by our will being subordinated to that of our Father can we acquire its true use, as the child learns self-control by subordinating its will to its parent. 'Not my will, but Thine,'—this is conversion. We must merge our will, tastes, wisdom in His, with no reluctant but ready obedience.

5. True worship implies separation from the world,—not withdrawing from it, but living above it, independent of it. 'Whosoever committeth sin is the slave of sin.' They only are free who are affianced to the spiritual, and citizens of the kingdom of heaven. Divine discipline is the process through which this freedom is effected. Every cross or affliction detaches another tie, until the free soul is seen.—W. M'Combie.

Illustrations.

Here we find the place for worship. It is the colloquy of our free spirit with the infinite free Spirit. It is the colloquy of the needy spirit with the compassionate, bountiful, almighty Spirit; it is the colloquy of the struggling, imperfect, anxious spirit with the almighty, sympathetic, helpful Spirit; it is the colloquy of the child with the Father, the child that knows his sin, and knows also his longings and yearnings for higher things. It is the colloquy of the loving heart with the Infinite Heart of love—its lamentation and beseeching, crying and groaning.—J. Leckie.

Pythagoras taught the maxim to his disciples, and scrupulously observed it himself: 'Never wear the types of the gods upon your rings.' That is to say, do not publish your highest and most sacred truths to the ignorant and uninitiated. Jesus Christ acts here, however, on a totally different principle; in the fulness of His heart He makes to this poor sinful woman some of the sublimest revelations. —J. C. Jones.

It is not the sublime and grand, but the mean, ugly, and barbarous which binds itself to idolatrous usages; not the vast aisles of a venerable abbey, but the narrow cell; not the awe-inspiring figures wrought by Raphael or Michael Angelo, but the hideous block picture. Luther said, 'Do not listen to those who open their mouths, and call out "Spirit, Spirit, Spirit!" and then break down all the bridges by which the Spirit can enter.' No; make the best of all the gifts of God. They are all bridges, but only bridges.—A. P. Stanley.

The religion which accorded membership to the sinful woman of Samaria, which for a moment allowed her to feel that *she* was an orthodox worshipper of Jehovah, was doomed, as Christ showed, by the judgment of natural reason.—J. G. Gibson.

The holiest place! Is this Church holy? Yes, if a holy congregation be in it; if not, it is brick and mortar. Which is the holiest place in it? The altar? Nay; the spirit of the holiest man present. Which is the holiest place on earth? Not where architecture, music, solemn aisles, or fretted roof yield their spell; but perhaps a wretched pallet on which one of Christ's humblest ones is dying, or a square foot of ground on which a heroic Christian stands.—F. W. Robertson.

It was just to a poor unschooled water-bearer that this truth of our text was spoken. We need to remember that. The most difficult thing that could be told her, and yet Christ judged her equal to the lesson. It is curious to notice how soon she showed signs of believing in Him; and we may be sure that her whole life was changed, not because He lectured her on the mischiefs and the grossness of her life,—and how gross it was is evident enough,—but because He let into her seeing eye a vision of the majesty and glory of God. The mind is made for just this. There is a spirit in man, and the inspiration of the Almighty giveth them understanding. It is well enough to prick men's consciences, but a wounded conscience shows marvellous recuperative powers.—C. H. Parkhurst.

Sermons for Reference.

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St. Luke's St. Mark.

By F. P. Badham, M.A., Exeter College, Oxford.

The following article deals with the relationship of the Second Gospel to the Third. My object is to show that those sections of the Second which reappear in the Third generally involve those absent; hence that it was not, as sometimes maintained, a shorter, earlier edition of the Second Gospel, an 'ur-Marcus' that St. Luke employed, but—the last twelve verses apart—our Second Canonical Gospel whole and complete.

As to those sections which reappear, we can see that at many points St. Luke softens down asperities and explains obscurities. The unusual vocabulary employed in the Second Gospel is modified, and glosses attach, such as 'could not come at Him for the crowd,' 'For all live unto Him.' One may notice, too, that the second advent is referred to more vaguely, the siege of Jerusalem more definitely (Luke ix. 27, xxi. 7, 19, 20, 31), and that the Husbandman departs 'for a long season.' But the posteriority of the sections repeated in St. Luke is now generally conceded, and the argument from these minor differences becomes superfluous if it can be shown that the sections repeated involve those absent.

St. Luke's Gospel, it must be remembered, is composite. This is stated in his preface, and, indeed, is evident from the breaches of continuity in his work and the numerous repetitions and incongruities. But, composite though the Third Gospel is, it is evidently far from being a mere compilation; and one may fairly assume that when St. Luke found his documents overlapping he would sometimes make a sacrifice. Here, then, we have adequate justification for many of the gaps in St. Luke's St. Mark, namely, that St. Luke's other document or documents provided him with parallel accounts. For example, we find in his Gospel different accounts of the call of Peter, the Baptist's relationship to Elias, the distinction of the greatest commandment, the forecast of Peter's denial, the trial before the Sanhedrin, the military outrages, and the attitude of the populace during the Crucifixion (Luke v. 1–11, i. 17, x. 25–28, xxii. 31–38, 66*b*–70, xxiii. 11, 35*a*).

Now for direct proof of excision. In the seven cases above mentioned, the context from the Second Gospel which St. Luke reproduces involves the matter omitted.

1. Simon's appearance as Christ's disciple and host in Luke iv. 38 is abrupt and unexplained. He ought to have been called previously, as in Mark i. 16–20.

2. The statement in Luke ix. 36 with regard to the Transfiguration, 'the disciples told no one in those days,' leaves us wondering why not, and why the duration of their silence should be mentioned. All is explained by reference to Mark ix. 9–13, where Christ enjoins silence till after His Passion, —this intimation that the Elias who has just vanished will not reappear forming direct preface to the important declaration about the Baptist.

3. 'The *scribes* answered, Master, Thou hast well said: for they durst not *any more* ask Him any question' (Luke xx. 39, 40), requires that a scribe should have questioned Christ previously, as in Mark xii. 28–34.

4. In Luke xxii. 61 Peter calls to mind Christ's warning, according to the form given in Mark xiv. 30.

5. In Luke xxii. 63–65 Christ is mocked before His condemnation has supplied the opportunity, and in ver. 71 the question is asked, after a trial at which no witnesses have been produced (contrast Mark xiv. 55–59), 'What *further* need have we of witness?'

6. The prophecy in Luke xviii. 31–34 requires that Christ should be mocked *by Romans*, and spit upon and scourged, as in Mark xv. 15–20.

7. The 'also' of Luke xviii. 35—and the rulers also scoffed'—is unjustified. We ought to have some previous scoffers, as in Mark xv. 29.

Things being thus, deliberate omission may be reasonably suspected whenever we find a gap in St. Luke's St. Mark supplied by his other document or documents. The visit to Nazareth, the parable of the mustard seed, 'With what measure ye mete,' the request of James and John for the seats of honour, the blasting of the fig-tree, the unction at Bethany, the prophecy of the apostles' dispersal (Mark vi. 1–6*a*, iv. 30–32, 24, x. 35–45; xi. 12–14, 20–25, xiv. 3–9, 26–31),—all this is missing in the Third Gospel, and we find the deficiency supplied by Luke iv. 16–30, xiii. 18, 19, vi. 38, xxii. 24–30, xiii. 6–9, vii. 36–50, xxii. 31–34. But it is not only in the case of documents overlapping that St. Luke might be expected to make sacrifices. Sacrifices would also be called for by the exigencies of dovetailing; and, as before observed, the Third Gospel is obviously no mere slavish compilation. This much premised, to resume our list of demonstrable omissions.

8. The close sequence observable in Mark iii. 7–19, iv. 1–36,[1] is disturbed in Luke vi. 12–19, viii. 4, 22, and it may be added that in Luke vi. 12–19 the sequence resulting is unnatural. Besides, in omitting the boat pulpit, St. Luke is omitting a detail which occurs in the Second Gospel twice (Mark iii. 9, iv. 1).

All this is explicable enough. A proper context had to be constructed for the foreign wedge (Luke vi. 20–viii. 3*a*). St. Luke was already provided with a boat pulpit (Luke v. 1–10), and could not have Christ in a boat for the arrival of His relatives. Further, there was a convenient locality for some of the dispersed matter to gravitate to, namely, Luke xi. 14, etc.[2]

[1] Multitudes assemble. Therefore Christ appoints twelve assistants. Christ embarks for the parables, and in the evening, wearied, issues the command to sail.

[2] For a similar example of gravitation, compare Mark xv. 41 with Luke viii. 3.

9. A similar reason, the intrusion of a foreign wedge (Luke ix. 51–xviii. 14), will account for the sacrifice of Mark ix. 42–x. 12. It ought to be added that St. Luke was already provided with the divorce decision, also with the millstone and the salt metaphors (Luke xiv. 34, 35, xvi. 18, xvii. 2). And it was 'a hard saying,' that about cutting off hand and foot.

Now for the direct proof. This section sacrificed contains a little notice of Christ's journey beyond Jordan (Mark x. 1). From thence to Jerusalem He subsequently passes through Jericho. But the omission of this journey beyond Jordan in the Third Gospel leaves Christ passing through Jericho on His way from Galilee to Jerusalem, although it lies quite out of the route.

10. Respect for St. Peter will account for the sacrifice of his remonstrance and the consequent rebuke (Mark viii. 32, 33). But the absence of the remonstrance and rebuke in Luke ix. leaves the severe tone of the subsequent utterances quite unexplained.

11. The account of the Baptist's imprisonment in Mark vi. being related quite out of chronological order, it was very natural that St. Luke should attempt a rectification (Luke iii. 18–20). But the result of rectifying is that Herod's opinion about Christ (Luke ix. 7–9) is left extraordinarily isolated, and apparently a bit of the débris remains with a wrong application (*διηπόρει, ἡδέως*. Cf. Mark vi. 20). Notice, too, the phenomenal discrepancy of 'John I beheaded; but who is this?' with 'This is John whom I beheaded'; St. Luke's departure obviously arising from the fact that, under the altered circumstances, a direct assertion of John's death was preferable to a reference.

12. St. Luke's procedure seems to have been regulated too by a tendency to abbreviate. He had to be careful, in joining two or more Gospels together, that his work did not exceed certain limits. A comparison of the accounts of miracles in the Second Gospel and the Third tends to prove that St. Luke considered dispensable much of the minute picturesque detail in the Second. But the points on which I prefer to lay stress are more definite: (*a*) The demand for Barabbas is not preceded by a notice that the release of a prisoner was customary. (*b*) Judas comes to kiss without any notice that the kiss had been prearranged as a token of identification. (*c*) The stone which the women find rolled away has not previously

been set in position. (*d*) Christ's exclamation, 'With swords and staves,' is unprepared for by a notice that the guards were sent so armed. True that in some MSS. these over-hasty erasures (except the last) are supplied, but, considering the authority of the MSS. which do not supply, the variety of reading serves rather to emphasize the original deficiency.

Let us now review our present position. These twelve proofs of omission, considered together, bring St. Luke's St. Mark very near our canonical St. Mark. Only one considerable omission remains (Mark vi. 45–viii. 26),—the walk on and stilling of the waves, the unwashed hands, the Syro-Phœnician child, the deaf stammerer of Decapolis, the four thousand, the demand for a sign, the caution against leaven, and the blind man of Bethsaida. This is the longest of all St. Luke's omissions, and the sponsors of ur-Marcus have been specially tempted to obelise the whole section. Now, here an obvious confusion of ideas is perceptible. The integrity of St. Mark is one question, and the integrity of St. Mark in relation to St. Luke quite another. It must be admitted that the narratives of the four thousand and the five thousand probably proceed from different sources. It must be admitted, too, that there are breaches of continuity in Mark vi. 35, 45, 53, 56, viii. 22: the disciples starting for Bethsaida and landing at Gennesaret, seeking rest and quiet (consider their arrival at Bethsaida subsequently, and its abruptness), and then touring through 'cities and villages.' But it by no means follows because things are thus, that therefore St. Luke's St. Mark was deficient. It by no means follows—quite the reverse! For the breach of continuity is not where St. Luke's omission begins, between the five thousand and the walking on the sea,—there the connexion is very close,—but between the walking on the sea and the arrival at Gennesaret. Moreover, what seems at first sight a singularly unpropitious coincidence to allude to, the mention of Bethsaida (for in Mark vi. 45 the disciples sail *to* Bethsaida, while according to Luke ix. 10 they are at Bethsaida already) proves on second examination a most signal proof of St. Luke's reliance on Mark vi. 45. The discrepancy, most phenomenal in its way—for independent information just at this point is quite the last hypothesis to resort to—is all explained by reference to the Greek,—εἰς τὸ πέραν πρὸς Βηθσαϊδά(ν), which *might* mean 'to the side opposite *from* Bethsaida.'[1]

Thus St. Luke's omission of Mark vi. 45–viii. 26 does not coincide with the line of cleavage which the phenomena in that section perhaps require. But we may go further. This section is stamped throughout with all the peculiar characteristics of the Second Gospel—characteristics which St. Luke often reproduces. Notice especially the phraseology and detail of the miracles of Bethsaida and Decapolis, the medium employed in both cases, the wonder-word, the graduation of the blind man's recovery. Characteristic, too, the report of Christ's gestures and emotions, ἐστέναξε, ἀναστενάξας, and the Syriac 'Corban,' 'Ephphatha.'

Thus St. Luke's acquaintance with Mark vi–45, viii. 26 appears inevitable; and when we come to consider the incidents separately, reason for his procedure presents itself readily. St. Luke was otherwise provided with accounts of the unwashed hands, the caution against leaven, and the demand for a sign (see Luke xi. 29, 37–41, xii. 1). He had already recited proof of Christ's power to still a storm and to multiply loaves. The violent conflict of early traditions with regard to the blind-deaf-dumb cures (cf. Matt. ix. 27–34, xii. 22–24), rendered 'accuracy' impossible. And the Syro-Phœnician narrative was particularly harsh sounding for Gentile readers.

In fine, then, considering that so much of the Second Gospel is involved by what St. Luke repeats, and considering that adequate reason for omission is never far to seek, and, in addition, considering that no distinction of diction or tendency has ever been detected between the sections repeated and those omitted,—all things considered, it may be fairly concluded that no proof of the existence of an ur-Marcus is afforded by the Third Gospel. The St. Mark which St. Luke employed was the canonical St. Mark whole and entire.

[1] Βηθσαϊδάν may just as well be a genitive as an accusative. Cf. οὐαί σοι Βηθσαϊδάν (Matt. xi. 21); similarly, ℵ, E (Luke x. 13); and πόλεως Βηθσαιδάν, A (Luke ix. 10).

A similar lesson is taught by the discrepancy between Luke xxii. 58 and Mark xiv. 69: As the maid had addressed not Peter but 'them that stood by,' St. Luke assumed that Peter's response was to one of these bystanders, not to the maid.

Requests and Replies.

Luke xvii. 5–10. What is the connexion in the context? The apostles make an exceptionally spiritual request: 'our faith,' or rather, ἡμῖν πίστιν. Why is there apparently no plain answer to this prayer, but ethical teaching on 'our duty,' ὃ ὀφείλομεν?—J. F. H.

In Luke xvii. 5, 6 the evangelist gives no intimation of any connexion between this section and that which immediately precedes it. Indeed, by speaking of 'His disciples' in ver. 1, and of 'the apostles' in ver. 5, He perhaps wishes us to understand that he is speaking of different incidents. It should be noticed that a saying similar to that in ver. 6 is recorded by Matthew in connexion with the disciples' failure to cure the demoniac boy (xvii. 19, 20), and by Mark in connexion with the withering of the barren fig-tree (xi. 23). Some commentators try to force a reference to what precedes, by interpreting the prayer of the apostles, 'Add faith to what Thou hast already given us,' of the faith which would help a man to forgive his brother 'seven times in a day.' But that is strangely far-fetched. The faith that will enable them to put full trust in the Master's promises is meant.

Again, it is a mistake to insist upon any connexion between Luke xvii. 5, 6 and xvii. 7–10. To put the whole together as one section, and suppose that vers. 7–10, or any part of them, are an answer to the apostles' petition for faith, is to create needless perplexities. There is no evidence that vers. 7–10 are addressed to the Twelve, none of whom probably had slaves who worked in the fields for them. The section is more reasonably regarded as a warning of Christ addressed to persons of the upper or middle classes, but the local setting of which has been lost. The third evangelist is very careful not to state more than he knows; and we may assume that where he gives no note of time or place he has none to give. In such cases it is rash to supply them, and insist that incidents and utterances placed in mere juxtaposition by him are meant by him to be chronologically connected. Detached utterances and incidents, if they are to be preserved at all, must be placed somewhere; and Luke sometimes strings three or four such fragments together, as here: 1–4; 5, 6; 7–10.

A. Plummer.

University College, Durham.

Early this year I sent you a criticism of Dr. Driver's contention (see *Introduction*, p. 362, note) that Ps. cx. was not composed by David, and gave it as my opinion that the circumstances connected with the anointing of Solomon to be king either the first or second time as related, 1 King i. and 1 Chron. xxviii., xxix., was a most suitable occasion for its composition; but up to the present time no reference to this has been made in *The Expository Times*. It is quite possible that what to me is almost a conviction may appear to others as scarcely worth consideration. I therefore do not complain that you have not seen well to make any reference to it, and I am writing at once because I cannot hope that you will give my article a place further on. My only request now is that you will kindly give place to this matter under 'Requests and Replies,' and in a sentence or two, for my own sake, give any objection that seems fatal to my view. I am a simple missionary, and make no pretensions to real scholarship, but, like many more, am to the best of my ability sitting at the feet of the true teachers of the times, and only ask the liberty of putting a question and offering an opinion now and then.—C. L. S.

If C. L. S. means that the psalm might have been written by David concerning Solomon, it must be pointed out that that does not meet Professor Driver's forcible objection drawn from the use of the phrase 'My Lord.' It may, we think, be taken for granted that the psalm is Messianic, but the question is whether it is so directly and prophetically, or indirectly and typically. Driver holds the latter, Delitzsch the former. Our Lord's reference to the psalm, and the argument He draws from it, may be upheld on the basis of either mode of exegesis, though the obvious interpretation of His words would point to its Davidic authorship and direct prophetic character.

No one has yet pointed out any period of Israelitish history more suitable for this psalm than the time of David, and high authorities hold that language and style point to an early date. Professor Cheyne does not allow this, and Dr. Driver only says it 'may be presumed to be pre-Exilic.' The modern tendency to draw down the date of the Psalms to a late period arises from general considerations, not (usually) from the absolute incompatibility of the phraseology with an early date. Critics who admit Davidic psalms in any considerable number—*e.g.* Ewald—include

the 110th in the list. Baethgen is an example of a very fair-minded modern critic who can hardly admit the existence even of two or three such psalms, and Canon Driver, in his cautious way, is content with a *non liquet*.

On the whole, it may be said that if our correspondent is persuaded of the Davidic authorship of Ps. cx., there is nothing in the language to prevent this, and much to favour it. It is unquestionable, however, that there is a strong disposition among modern authorities to doubt, if not to deny, the existence of any Davidic psalms; and it seems very undesirable to assume that if the Davidic authorship of Ps. cx. were disproved, there would be a serious discrepancy between Old and New Testaments.

W. T. Davison.

Handsworth, Birmingham.

I read with interest lately a report of a speech made by General Tulloch, in which there seemed to be some new matter bearing on the passage of the Red Sea. What does it amount to, and does Professor Hull, who was in the chair, endorse it?—J. D. H.

Regarding your correspondent's question *re* General Tulloch's views, of course I accept his statement regarding the effect of the wind in sweeping out part of the water in Lake Menzaleh, and that the strong east wind of the Exodus may have acted in a similar manner. But I cannot dissociate this result from miraculous interposition —which is proved by the occurrence having taken place to meet a special emergency—at a special time and a special part of the arm of the Red Sea, which at that time (as I believe) ran up from the Gulf of Suez into the Great Bitter Lake.

Edward Hull.

London, W.

P.S.—I did not understand from General Tulloch that *he* denied the miraculous agency.—E. H.

Can you recommend any modern books which should be read in view of a course of sermons on Missions? And will you recommend something for a course on the Holy Spirit?—F. R. St. J. W.

Two volumes on Missions have recently appeared in connexion with the L.M.S. Centenary —*Christ for the World*, by the Rev. J. Guinness Rogers, B.A. (Memorial Hall, Farringdon Street), and *The Dominion of Christ*, by William Pierce (Allenson). Of recent books on Missions, there are Dr. Robson's *The Holy Spirit the Paraclete* (Oliphants) and Dr. Gordon's *The Ministry of the Spirit* (Baptist Tract and Book Society). These are all good in themselves, and good for this purpose.

Editor.

Would it be too much to ask you to tell your American readers how to pronounce the name of Professor Sayce—whether Say-ce or Sace?—M'G.

Professor Sayce's name is pronounced as one syllable, exactly as *place*. Professor Cheyne's, on the other hand, is pronounced in two syllables, Chāy-ney, exactly as it was customary to pronounce china in the beginning of the century.

Editor.

Archaeological Commentary on Genesis.

By the Rev. A. H. Sayce, LL.D., Professor of Assyriology, Oxford.

VI. 9–IX. 17.—In 1872 George Smith discovered the Chaldean story of the Deluge, which bears a close resemblance to the narrative of the event in the Book of Genesis. It forms an episode in the great Chaldean Epic of the adventures of Gilgames, the Herakles of early Babylonia. The epic consists of twelve books, and is arranged on an astronomical principle, the subject of each book corresponding with the name of a zodiacal sign and the month called after it in the Sumerian calendar. The story of the Deluge is introduced accordingly into the eleventh book, which answers to the sign Aquarius and the month of 'the curse of rain.' It is put into the mouth of the Chaldean Noah, Xisuthros. Gilgames, smitten with a sore disease, and anxious to restore to life his dead friend Ea-bani, succeeded, after many adventures, in making his way to Xisuthros beyond the waters

of death, and learning from him how he and his wife had escaped death. Xisuthros explains that his translation without dying was due to his piety, and by way of proof tells the story of the great Flood.

There was more than one version of the story current in Babylonia, and there are traces that the story contained in the Epic of Gilgames is a compound of two of these versions. Thus in one passage the Deluge is ascribed to Samas, the sun-god; in another to Bel of Nipur, the god of the earth (not Bel-Merodach of Babylon). Moreover, a fragment has been preserved of a version of the story, which differs so completely from what we read in the epic as to make it clear that it must have belonged to an independent poem. Berossos also, who wrote a history of Babylonia in Greek, gives a third version, which varies in several particulars from that of the epic.

The epic was composed by a certain Sin-liqi-unnini, and belongs to the literary revival which marked the age of Khammurabi (see Notes on Gen. xiv.), when Chaldea was united into one monarchy, with Babylon as its capital. It thus goes back to the period of Abraham.

The following is a translation of the Babylonian text:—

1. Xisuthros spake unto him, even unto Gilgames:
2. 'Let me reveal unto thee, O Gilgames, the tale of my preservation,
3. and the oracle of the gods let me declare unto thee.
4. The city of Surippak, which, as thou knowest, is built [on the bank] of the Euphrates,
5. this city was (already) old when the gods within it
6. set their hearts to cause a flood, even the great gods
7. [as many as] exist: Anu the father of them,
8. the warrior Bel their counsellor,
9. Nin-ip their throne-bearer, En-nugi (Hades) their chief.
10. Ea, the lord of wisdom, conferred with them, and
11. reported their words to a reed-bed: 'Reed-bed, O reed-bed! Frame, O frame!
12. Hear, O reed-bed, and understand, O frame!
13. O man of Surippak, son of Ubara-Tutu,
14. frame a house, build a ship: leave what thou canst, seek life!
15. Resign (thy) goods and cause (thy) soul to live,
16. and bring all the seed of life into the midst of the ship.
17. As for the ship which thou shalt build,
18. . . . cubits shall be its measurement in length,
19. and . . . cubits the extent of its breadth and its height.
20. Into the deep [then] launch it.'
21. I understood and spake to Ea my lord:
22. 'As for the building of the ship, O my lord, which thou hast ordered thus,
23. I will observe (and) accomplish (it).
24. [But what] shall I answer the city, the people and the old men?'
25. [Ea opened his mouth and] says, he speaks to his servant, even to me:
26. '[If they question thee] thou shalt say unto them:
27. Bel has rejected me and is estranged from me,
28. therefore I will not dwell in (your) city, I will not lay my head [in] the land of Bel,
29. but I will descend into the deep; with [Ea] my lord will I dwell.
30. (Bel) will rain fertility upon you,
31. [flocks] of birds, shoals of fish.'

The eleven lines which followed are destroyed.

43. On the fifth day I laid the plan of (the ship);
44. in its hull (?) its sides were ten *gur* (120 cubits?) high;
45. ten *gur* was the size of its upper part.
46. I fashioned its side, and closed it in;
47. I constructed six storeys (?), I divided it into seven parts:
48. its interior I divided into nine parts.
49. I cut worked (?) timber within it.
50. I looked to the rudder and added what was lacking.
51. I poured six *sars* of pitch over the outside;
52. [I poured] three *sars* of bitumen over the inside;
53. three *sars* of oil did the men carry who brought it . . .
54. I gave a *sar* of oil for the workmen to use;
55. two *sars* of oil the sailors stored away.
56. For the [temples of the gods] I slaughtered oxen;
57. I killed [sheep] daily.
58. Beer, wine, oil, and grapes
59. [I distributed among] the people like the waters of a river, and
60. [I kept] a festival like the festival of the new year.
61. . . . I dipped my hand in oil;
62. [I said to] Samas: The storeys (?) of the ship are complete;
63. . . . is strong, and
64. the oars (?) I introduced above and below.
65. . . . they went two-thirds of it.
66. With all I had I filled it; with all the silver I possessed I filled it;
67. with all the gold I possessed I filled it;
68. with all that I possessed of the seed of life of all kinds I filled it.
69. I brought into the ship all my family and my servants,
70. the cattle of the field, the beasts of the field, the workmen, all of them did I bring into it.
71. Samas (the sun-god) appointed the time, and
72. uttered the oracle: In the night will I cause the heavens to rain destruction;
73. enter into the ship and close thy door.
74. That time drew nigh (whereof) he uttered the oracle:
75. In this night I will cause the heavens to rain destruction.
76. I watched with dread the dawning of the day;
77. I feared to behold the day.

78. I entered within the ship and closed my door.
79. When I had closed the ship, to Buzur-sadi-rabi the sailor
80. I entrusted the palace with all its goods.
81. Mu-seri-ina-namari (the waters of the morning at dawn)
82. arose from the horizon of heaven, a black cloud,
83. the storm-god Rimmon thundered in its midst, and
84. Nebo and Merodach the king marched in front;
85. the throne-bearers marched over mountains and plain;
86. the mighty god of Death lets loose the whirlwind;
87. Nin-ip marches, causing the storm (?) to descend;
88. the spirits of the underworld lifted up (their) torches,
89. with the lightning-flash of them they set on fire the world;
90. the fury of the storm-god reached to heaven;
91. all that was light was turned to [darkness].
92. [On] the earth like . . . [men] perished (?).
93. All day long the storm [raged];
94. swiftly it blew and [over] the face of the mountain(s) the waters [mounted],
95. like the (storm of) battle they overwhelmed mankind.
96. Brother beheld not his brother, men knew not one another. In the heaven
97. the gods feared the Deluge, and
98. hastened to ascend to the heaven of Anu.
99. The gods cowered like a dog lying in a kennel.
100. Istar cried like a woman in travail,
101. the great goddess prophesied with loud voice:
102. 'The former generation is turned to clay.
103. The evil which I prophesied in the presence of the gods,
104. when I prophesied evil in the presence of the gods,
105. I prophesied the storm for the destruction of my people.
106. Where are the men I have borne?
107. Like the spawn of fish they fill the sea.'
108. The gods wept with her because of the spirits of the underworld;
109. the gods sat dejected in weeping;
110. their lips were covered. . . .
111. Six days and nights
112. rages the wind; the flood and the storm devastate.
113. The seventh day, when it arrived, the flood ceased, the storm
114. which had fought like an army
115. rested, the sea subsided, and the tempest of the Deluge was ended.
116. I beheld the deep and uttered a cry,
117. for the whole of mankind was turned to clay;
118. like trunks of trees did the bodies float (?).
119. I opened the window and the light fell upon my face;
120. I stooped, and sat down weeping,
121. over my face ran my tears.
122. I beheld a shore beyond the sea;
123. towards the 12th (degree) rose a land.
124. On the mountain of Nizir the ship grounded;
125. the mountain of the country of Nizir held the ship and allowed it not to float.
126. One day and a second day did the mountain of Nizir hold it.
127. A third day and a fourth day did the mountain of Nizir hold it.
128. A fifth day and a sixth day did the mountain of Nizir hold it.
129. When the seventh day came, I sent forth a dove and let it go.
130. The dove went and returned; a resting-place it found not, and it turned back.
131. I sent forth a swallow and let it go; the swallow went and returned;
132. a resting-place it found not, and it turned back.
133. I sent forth a raven and let it go.
134. The raven went and saw the going down of the waters, and
135. it approached, it waded, it croaked, and did not turn back.
136. Then I sent forth (every thing) to the four points of the compass; I offered sacrifice,
137. I built an altar on the summit of the mountain.
138. I set libation-vases seven by seven;
139. beneath them I piled up reeds, cedar-wood, and herbs.
140. The gods smelt the savour, the gods smelt the sweet savour;
141. the gods gathered like flies over the sacrificer.
142. Already at the moment of her coming the great goddess
143. lifted up the mighty bow which Anu had made according to his wish.
144. 'These gods, by my necklace (she cries), never will I forget!
145. These days, I will think of them and never will forget them.
146. May the gods come to my altar;
147. (but) let not Bel come to my altar,
148. since he did not take counsel but caused a flood, and counted my men for judgment.'
149. Already at the moment of his coming, Bel
150. saw the ship and stood still: he was filled with wrath at the gods, the spirits of heaven,
151. (saying): 'Let no living soul come forth, let no man survive in the judgment!'
152. Nin-ip opened his mouth and says, he speaks to the warrior Bel:
153. 'Who except Ea can give advice?
154. for Ea knows all kinds of wisdom.'
155. Ea opened his mouth and says, he speaks to the warrior, Bel:
156. 'Thou art the seer of the gods, O warrior!
157. Why, O why didst thou not take counsel, but didst cause a deluge?
158. Let the sinner bear his own sin, let the evil-doer bear his own evil-doing.
159. Be provident that (all) be not cut off, be merciful that (all) be [not destroyed].
160. Instead of causing a deluge, let lions come and minish mankind;
161. instead of causing a deluge, let hyenas come and minish mankind;
162. instead of causing a deluge, let there be a famine and let it [consume] mankind!
163. I did not reveal (to men) the oracle of the great gods,

164. but sent a dream to Adra-khasis (Xisuthros), and he heard the oracle of the gods.'
165. Then Bel again took counsel and ascended into the ship.
166. He took my hand and caused me, even me, to ascend,
167. he took up my wife (also and) caused her to bow at my side;
168. he turned to us and stood between us; he blessed us (saying):
169. 'Hitherto Xisuthros has been mortal, but
170. henceforth Xisuthros and his wife shall be like unto the gods, even unto us, and
171. Xisuthros shall dwell afar at the mouth of the rivers.'
172. Then he took us afar, at the mouth of the rivers he made us dwell.

The fragment of the variant version of the story, which has already been referred to, contains part of the revelation of the impending catastrophe which was made by Ea to Xisuthros, and is as follows:—

'I will judge (men) above and below.
[But] shut not thou [thy door]
[until] the time that I shall tell thee of.
[Then] enter the ship and close the door of the vessel:
[bring into] it thy corn, thy goods, [thy] property,
thy [wife], thy family, thy servants and the workmen,
the [cattle] of the field, the beasts of the field as many as I appoint . . .
I will tell thee (of the time) and the gate [of thy ship] shall preserve (them).'
Adra-khasis opened his mouth and says, he speaks to Ea [his] lord:
'[O my lord] none has ever made a ship [on this wise], constructing it on dry land . . . '

The first point to be noticed about this Chaldean account of the Deluge is, that it agrees with the biblical narrative in ascribing the escape of Xisuthros to his piety. Before its discovery the biblical account stood alone among traditions of the Flood in making escape from it the result of a righteous life. We may next notice the points wherein the two accounts resemble one another, and then pass on to their differences.

(α) As Noah is the tenth in descent from Adam, so Xisuthros is the tenth from Aloros, the first of the antediluvian kings of Babylonia.

(β) The Flood is brought upon mankind on account of their sins, Xisuthros and his family being saved on account of his piety (ll. 151–164).

(γ) All living things are involved in the calamity, except those which are preserved in the ship or ark.

(δ) As God reveals to Noah the approach of the Deluge, and instructs him to build an ark, so Ea by means of a dream reveals its coming to Xisuthros, and instructs him to build a ship.

(ε) The dimensions of the ark are described by God in the one case, by Ea in the other.

(ζ) Both the ark and the ship are divided into rooms and storeys, and are pitched within and without.

(η) Into both were taken 'the seed of life of all kinds,' as well as the families of Noah and Xisuthros.

(θ) According to the Bible, 'all the high hills . . . were covered'; according to the epic, '[over] the face of the mountain(s) the waters [mounted].'

(ι) According to both accounts, all living creatures were destroyed except such as were in the ark.

(κ) Both ark and ship had a window (Gen. vi. 16; Epic 119).

(λ) Both Noah and Xisuthros send forth birds to see if the waters are subsiding, among them being a dove and a raven; the dove returns to the ark, but the raven 'did not turn back.'

(μ) Noah and Xisuthros alike build altars and offer sacrifice on the top of the mountain on which the ark has rested as soon as they set foot again on dry land.

(ν) As 'the Lord smelled a sweet savour,' so 'the gods smelt the sweet savour' of the sacrifice.

(ξ) After the sacrifice God declares that He will not again send a flood, and sets a 'bow in the cloud' in token that He will not do so again; in the Chaldean account Bel makes the same promise, and Istar 'lifts up' the rainbow, which is called 'the bow of the Deluge' in an old Sumerian hymn (see note on Gen. iii. 24), the word *qastu*, Heb. *qesheth*, being used in the Semitic Babylonian translation of the hymn instead of the ordinary Assyrian *midpanu*.

(ο) Noah was blessed by God as Xisuthros was by Bel.

Besides the fundamental difference in the religious point of view which exists between the biblical and the Babylonian accounts of the Deluge, the one being monotheistic and the other polytheistic—a difference which we have already noted between the biblical and the Babylonian accounts of the Creation—there are certain differences of detail:—

(α) Instead of an ark Xisuthros is ordered to build a ship, though it is called a 'house' in l. 14, and a 'palace' in l. 80, and it is accordingly provided with a rudder and entrusted to the charge of a pilot.

(β) The breadth and height of the ship were

apparently the same, whereas the breadth and height of the ark were different.

(γ) Xisuthros is told what to answer if questioned as to his reason for building the ark. There is no reference to this in Genesis.

(δ) The number of the rooms into which the ark was divided is not mentioned in the biblical narrative, where the number of storeys is stated to be three, and the ark is ordered to be built of gopher wood.

(ε) Nothing is said in Genesis of the oil that was mixed with the pitch and given to the workmen. Nor is there any reference to sacrifices being offered and a festival kept on the day when the ark was completed.

(ζ) In the epic it is not stated that two of each species of animal entered the ark, or that clean beasts were taken 'by sevens.' On the other hand, the workmen who constructed the ship were allowed to enter it.

(η) According to Genesis, 'The Lord shut him in'; according to the epic, Xisuthros himself closed the door.

(θ) The Bible does not say that the rain began in the night.

(ι) The epic makes the Flood last seven days and nights only; according to Genesis, it lasted forty days and nights. But it must be remembered that in Hebrew idiom forty expresses an indeterminate number, like seven in Babylonian.

(κ) The ship of Xisuthros grounded on a 'mountain of Nizir,' in Eastern Kurdistan, and in the neighbourhood of Mount Rowandiz; the ark of Noah rested on one of 'the mountains of Ararat,' the Urardhu of the cuneiform inscriptions, in Northern Kurdistan, about one hundred miles farther north. The Ararat of the Old Testament and the Assyrian monuments lay to the south of Lake Van, and had nothing to do with the Ararat of modern times to which the name has been transferred. In the version of the story of the Deluge preserved by the Chaldean historian Berossos, the mountain is called Gordyean or Kurdish; this title would be equally applicable to the Ararat of the Old Testament and the Nizir of the epic.

(λ) All mention of the swallow is omitted in Genesis, the dove is said to have been sent forth twice, and the raven is the first and not the last bird to leave the ark.

(μ) No dates are given in the Babylonian story. We know, however, from the fragments of Berossos, that in the prose version of the account dates were given as in Genesis.

(ν) According to Genesis, it was Enoch and not Noah who was translated without dying.

At the Literary Table.

THE BOOKS OF THE MONTH.

II.

THE POETICAL WORKS OF WILLIAM WORDSWORTH. Edited by William Knight. (*Macmillan.* Globe 8vo. Vols. I.–IV., pp. lxiv + 337, x + 438, vi + 406, ix + 283. 5s. each.) These are the first four volumes of Macmillan's new edition of Wordsworth. The text is Professor Knight's. It is Professor Knight's text, not as we had it in the Library edition published by Mr. Paterson, but as that edition has been corrected and materially improved through the labours of many enthusiastic students of Wordsworth. It is probably as nearly perfect now as we ever reach in the making of texts, or ever need to reach.

The edition is the Eversley. Now, we have said before, and herewith say it again, that the Eversley is the most attractive series we have seen. In binding, paper, printing, illustrations, size, comfort, it is altogether excellent. No doubt it means a good many volumes before Wordsworth can be all gathered into the Eversley series; but the more the better, you cannot have too many of some good things.

HENRY CALLAWAY: A MEMOIR. By Marion S. Benham. (*Macmillan.* Crown 8vo, pp. xix + 368, with a Map.) There is not a little science in this volume, there is not a little theology; but more than these, and better, there is the well-

formed mind and character of Christ. Some will remember the circumstance that Henry Callaway was a Friend, and became an Episcopalian Bishop. It is better to remember that he was of so godly parentage and upbringing that he never left the Saviour's side, and under all form of outward government served Him only and served Him well. It is a possible life for us all, or at least for our children, for it demands no abnormal brain-power. 'The evil that men do lives after them'—then well for the men like Bishop Callaway who do so little; and well for us that we had more such men as he.

GOD'S GARDEN. By the Rev. W. J. Foxell, M.A., B.Mus. (*Macmillan.* Crown 8vo, pp. x + 177. 3s. 6d.) The Dean of Canterbury writes so hearty and withal so discerning an introduction to this volume of boys' sermons, that one is tempted to quote it and be done. One sentence we will quote: 'In the following pages the boys will find a forcible simplicity, a manly forthrightness, a knowledge of their needs, a fresh and vivacious manner of bringing spiritual and moral truths before them, which cannot but be of definite use to them.' That testimony is true. It is also true that one lesson, one great lesson, is enforced in every sermon, that the attention may not be distracted by a multitude of issues. Thus these are noteworthy sermons, though they are not of the kind that bristle with anecdote and illustration.

THE MODERN READER'S BIBLE. ECCLESIASTES AND THE SONG OF SOLOMON. Also, THE BOOK OF JOB. By R. G. Moulton, M.A., Ph.D. (*Macmillan.* 16mo, pp. xxxvii + 202, xiv + 182. 2s. 6d. each.) In this series Professor Moulton is accomplishing an extremely difficult task, for which no adequate thanks will ever be given him. But it had to be done, as the basis of further work beyond, and he is doing it once for all. When the books of the Bible are arranged in their true literary form, then we shall find the task of explaining them—all commenting indeed of every kind—immensely lightened and infinitely more luminous.

JONATHAN THE FRIEND OF DAVID. By the Rev. John Mackay, M.A. (Inverness: *Melven Brothers.* Crown 8vo, pp. vi + 243. 3s. 6d.) A whole crown octavo to Jonathan seems a large allowance. No doubt Jonathan stands for more than Jonathan, he stands as the example and inspiration of Friendship; and on Friendship a big work and a classical may be written, and has been written ere now. But Mr. Mackay's book is not on Friendship, it is just on Jonathan. He gives us the Bible story, scene by scene, he brings it into the light of the gospel of Jesus Christ, and then he urges it home to our hearts and consciences. Very earnest sermons,—soul-winning, our fathers would have called them.

SHAKSPERE AND HIS PREDECESSORS. By Frederick S. Boas, M.A. (*Murray.* Crown 8vo, pp. viii + 555. 5s.) The latest volume of the University Extension series is a volume of very great excellence. It is able to rise clean above the heads of the innumerable introductions to the study of Shakespeare, and for its special tutorial purpose fear no rival. Mr. Boas has done surprisingly well. Students will enjoy as they profit; readers will profit as they enjoy. For the study or the pleasure of Shakespeare no work has yet appeared so useful as Shakespeare himself. But next to that place Boas. It is most unpretentious; you will find it is most successful.

JOHN KNOX. By A. Taylor Innes. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. 158. 1s. 6d.) It is generally supposed that a lawyer writes as an advocate until he is made a judge. Mr. Taylor Innes writes as a judge already. He shows John Knox to have been no inerrant impossibility. Yet he shows him very plainly to have been beyond all the men of his time, not only in grandeur of aim and strength of will, but in purity of motive also. Inerrant at such a time? No; but beyond all his equals both in godliness and godlikeness.

It is a judge's book; but it is written with the passion of an advocate.

THE SCOTTISH CHURCHES. By the Rev. N. L. Walker, D.D. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. x + 70. 1s.) As the title-page further says, it is one matter connected with the Scottish Churches that Dr. Walker discusses—the important matter of Reunion. Things have happened since Dr. Walker wrote the little book, but he probably still desires reunion, and

desires it on this basis. It is a temperate statesmanlike appeal. Time will tell whether it is on the right lines, and how far its appeal will carry. This at least is certain now, that none can airily pass it by.

THOUGHTS ON THE SPIRITUAL LIFE. By Jacob Behmen. Translated by Charlotte Ada Rainy. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. 87. 1s. 3d.) Dr. Whyte has made Behmen one of the men we ought to know, and now Miss Rainy has given us the opportunity of knowing—the next best opportunity possible—by offering us a translation of some of his choicest utterances. It is well done, and it was worth doing so well. Some of these sayings are very fine, though that is the least of the book, the knowledge of the man being far better. Take this: 'The outer life remains in this world, but what the heart has apprehended, that goes with us.'

A MIST FROM YARROW. By A. J. B. Paterson. (*Oliphant Anderson & Ferrier.* Oblong 8vo, pp. 192. 1s.) This 'new writer' has old affections, and we share them with him. Especially we share his or her affection for the story whose latter end is peace. Besides, we love a good character in any story, and we have her here in Mysie.

A SCIENTIFIC DEMONSTRATION OF THE FUTURE LIFE. By Thomson Jay Hudson. (*Putnams.* Crown 8vo, pp. xvi + 326. 6s.) It is impossible to summarise Mr. Hudson's long argument in a sentence. But the essence of it is that every man is endowed not with one mind only, but with two; and as the body decays, one of these minds (call it the objective mind) decays with it: but the other (call it the subjective mind) grows stronger as the brain grows weaker, and reaches its greatest power at the very hour of physical dissolution. 'These facts, therefore, constitute presumptive evidence of a future life.' It is a work of much ability. And that it is new is no certain evidence that it is not also true. If the heavens declare the glory of God, why may not the earth demonstrate the immortality of man?

A PRIMER OF MODERN MISSIONS. Edited by Richard Lovett, M.A. (*R.T.S.* Fcap. 8vo, pp. 160. 1s.) An account of missionary enterprise means a geography of the whole world as well as a history of a large part of it. To gather that into a Primer seems difficult enough. But Mr. Lovett has been able to do it. He has even been better than his promise. For whereas the title-page says, 'Modern Missions,' the first considerable chapter of the book carries us no further than 1790. Nevertheless it is this century's work; and here one may see its extent and permanence as in a bird's-eye view, yet in a perfectly readable literary form.

THE PAPAL ATTEMPT TO RECONVERT ENGLAND. (*R.T.S.* Crown 8vo, pp. 142.) This trumpet gives no uncertain sound, and the question it will raise in every honest heart that hears it is, Ought we not to prepare for the battle? For the writer must know the things he speaks of; and they are serious enough.

STRENGTH IN QUIETNESS. By the late Rev. Edward Hoare, M.A. (*R.T.S.* 16mo, pp. 61. 1s.) Twelve short, quiet, earnest, evangelical 'Talks' on twelve great Scripture passages. The man is in them, and you feel his sweet reasonableness, together with his earnest care for you. He seems to give himself for you, that you may give yourself more fully to his Master.

A CLUSTER OF QUIET THOUGHTS. By Frederick Langbridge. (*R.T.S.* Crown 8vo, pp. 47.) Take one as sample—all the rest are like it:

Half-way and All-the-way.

First find thyself, 'tis halfway-house to God:
Then lose thyself, and all the road is trod.

TRACES OF GREEK PHILOSOPHY AND ROMAN LAW IN THE NEW TESTAMENT. By Edward Hicks, D.D., D.C.L. (*S.P.C.K.* 12mo, pp. 188. 2s. 6d.) Dr. Hicks declares that he has barely scratched his subject; for, though it is almost unknown, it is very great. Be that as it may, he has given us a book full of new treasure. No doubt the subject must be worked at more. This is the best we have yet had upon it, but this is not the end. Let those who have caught a glimpse of the fertility of this good land read what Dr. Hicks has to say about it, and be driven to further search and more abundant discovery.

MARY'S MEADOW AND JACKANAPES. By Juliana Horatia Ewing. (*S.P.C.K.* Crown 8vo, pp. 240, 252. 2s. 6d. each.) The volumes of this new edition of Mrs. Ewing's works are in very good taste. No doubt the publishers find they have made a hit. These are nearly the last of the series. Each volume contains several short stories, and Mrs. Ewing could tell short stories.

JESUS AND JONAH. By J. W. M'Garvey. (Cincinnati: *Standard Publishing Co.* Crown 8vo, pp. viii + 72.) President M'Garvey has been much interested in the recent controversy over the Sign of the prophet Jonah. He has been led to study the subject fully. And now he publishes his results in this considerable volume. His results are these—that the story of Jonah is both credible and true; and Jesus *was* three days and three nights in the heart of the earth. The book appears with an inscription to Professor Green of Princeton, and an introduction from his pen.

THE HIGHER TEACHING OF SHAKESPEARE. By Louis H. Victory. (*Elliot Stock.* Fcap. 8vo, pp. 190.) If Mr. Victory is right, then it is time that the literary dictum entitled 'Art for art's sake' were buried out of sight. For he holds that our greatest artist wrote nothing for art's sake, but all for God and conscience. And we have only to think what 'art for art's sake' has done to us, to be most truly thankful to him. We have only to think of the books it is giving us to-day, books like Thomas Hardy's let us say, to go no further forth—books that are read in ordinary homes and praised in the religious journals, and all in the name of 'art for art's sake.' Mr. Victory has done well. His book is very pleasant to read, and it is more profitable than he dreamed of.

CHRIST IN THE OLD TESTAMENT. By Henry Linton, M.A. (*Elliot Stock.* Crown 8vo, pp. x + 270.) It is a gathering of all the types and predictions and sacrifices that may be held by a liberal interpretation to 'foreshadow the Redeemer.' This is not the method of studying the Old Testament we prefer; but it has its uses doubtless, and Mr. Linton has done the thing well.

THE SAVIOUR OF THE WORLD. (*Elliot Stock.* Crown 8vo, pp. x + 285.) There are three ways of it. He is the Saviour of this one here and that one there—and that is good for them, but miserable for all the rest; or He is the Saviour of this particular Church and all that are in it—and that is comfortable for that Church, but terrible for all that are without it; or He is the Saviour of the world—and that is the way He spoke of it Himself. Well, now, if that is the way, why do we not see that the world is saved? No doubt because we have been so busy saving this one here and that one there, or keeping our Church unspotted from the world. Let us begin now. In His mercy He may hear us yet. Let us begin and save the world. That is the prayer of this anonymous book—its cry to you and me.

EPHRAIM. By Colonel E. F. Angelo. (*Elliot Stock.* Crown 8vo, pp. 55.) Under this title, Colonel Angelo, who is a believer in his own form of the 'identity theory,' tells us where he finds the various tribes of ancient Israel. 'If America is Manasseh, why cannot Australia be identified as Asher?' And, 'without dogmatism as to how Zebulun arrived in Italy, it is a fair question to ask, Who was the pious Æneas?' Whereupon he finds much consolation in the fact that he himself, being of Italian origin, is thus no alien from the commonwealth of Israel or stranger from the covenants of promise, as once he thought he was, when he foolishly believed that the whole house of Israel was identical with the Anglo-Saxon race alone.

THE BUSY MAN'S BIBLE. By George W. Cable. (*Sunday School Union.* Fcap. 8vo, pp. 95. 1s.) 'It was a pious monk who said, "Whoever seeketh an interpretation in this book shall get an answer from God; whosoever bringeth an interpretation to this book shall get an answer from the devil."' And though it was said by a pious monk, Mr. Cable holds it true. That is the keynote his little book strikes at the beginning; to that note it returns continually. Scientific truth? practical truth? Scripture truth? even gospel truth? No, none of these. Truth is to be manacled by no limiting adjective. And truth is to be found in the Bible, in the Bible as nowhere else; but, busy man, you must give yourself time to *study* the Bible. These two, then—you must give yourself freedom, and you must give yourself time; and there is nothing too good or great for such study of the Bible to make of you. So it is a heartily honest and highly original little volume.

Recent Foreign Theology.

The New 'Herzog.'

THE biography of 'Abraham' in Hauck's *Real-Encyclopädie* (part ii.) is contributed by Professor Köhler of Erlangen. To him Abraham is no myth, but a real person, and the sublime story of his life is history, and not fiction. This is the judgment of an independent thinker, who accepts, after careful examination, the main results of the Higher Criticism so far as the sources of the Pentateuchal narratives are concerned. The history in the Book of Genesis is a compilation from the three sources E, J, P, 'without any substantial additions by the editor.' E and J are dated earlier than the period between Jehoshaphat and Uzziah (850–750 B.C.), to which most modern critics assign them; E probably dates from the time of the Judges (1100 B.C.), and J from the time of David (1000 B.C.). The two narratives are in general agreement, differing only in unimportant details; as a rule, E is shorter and less complete than J, which, however, is defective in its account of the later years of Abraham. No opinion is expressed as to the date of P, which is described as an outline rather than a narrative—'a skeleton without flesh and blood.'

Nöldeke and E. Meyer are quoted as representatives of the critics who regard Abraham as a mythical character—the creation of the poetic imagination, like Siegfried and other legendary heroes. In their view, Abraham is the name of a god worshipped by 'the world's gray fathers,' but afterwards reduced to the level of a man of like passions with ourselves. 'But the name Abram or Abraham,' Köhler replies, 'is not only unfavourable to the acceptance of this hypothesis, but should rather directly exclude it, inasmuch as no god of this name is known in all Semitic history. Nor is there any trace of evidence that Abraham was ever regarded in Israel as a god or higher being. Finally, we should ask in vain, What induced Israel to ascribe to a god, with powers reduced to those of a man, the particular history which in E J is narrated of Abraham?'

At greater length the 'more attractive' theory of Wellhausen and Meinhold is discussed, and is shown to be equally unsatisfactory. In their view, the names of the patriarchs were originally ethnographic terms—nouns of multitude used to describe whole races of men. In later times these names of peoples came to be regarded as names of individuals, and imagination wove around them a narrative which is in reality an expression of the views and aspirations of the writer and his contemporaries, his object being to depict 'types of the true Israelite.' In Köhler's judgment, the proofs adduced in favour of this theory, as a whole, are very scanty and of dubious worth, but special difficulties are encountered when it is applied to the history of Abraham.

Wellhausen is obliged to admit that the name Abraham was never used by the Israelites, as the name Jacob was, to denote the whole nation; he supposes, therefore, that Abraham was the imaginative creation of a poet who wrote in the prophetic period, and that his biography was placed before the lives of Isaac and Jacob to indicate that he was 'the patriarch *par excellence*.' In reply, Köhler shows that in the Scripture narrative Abraham appears not only as a man of faith, of obedience, and of prayer, but that there are features in the portrait which would be inappropriate in an ideal picture of the 'Israelite indeed.' The conclusion that Abraham was a real person, and that the details of his career are facts of history, rests upon a tradition which may contain discrepancies, enlargements, and abbreviations, but which is all the more trustworthy, because in the character portrayed there are traits which cannot but be regarded as inconsistent with the theory that the narrative embodies the ideal of later times.

Köhler holds that the author of the Book of Genesis made intelligent and honest use of the materials at his disposal, but that it is impossible to reconstruct any one of the three sources E, J, P; he also inclines to the view that the writers of these narratives had access to very ancient records, some dating 'even from pre-Mosaic times.' 'But if the possibility is allowed of the preservation of a reliable tradition concerning Abraham to the time when the documentary sources of the Book of Genesis were written, no reason remains why, in spite of all the objections just urged, we should regard him as a legendary hero, a product of Israelitish imagination in later years. A sentence which Wellhausen originally wrote in a different

connexion should be remembered here: "If the Israelitish tradition be only possible, it would be folly to prefer any other possibility to it."'

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The Meaning of Theopneustos.

THE *Theologisches Literaturblatt* (May 22) contains a eulogistic but discriminating review of the eighth edition of Dr. Cremer's *Biblisch-theologisches Wörterbuch der Neutestamentlichen Gräcitat*, by Professor SCHULZE, who heartily congratulates his distinguished colleague on the issue of this 'Jubilee edition' of a work whose first publication helped to secure for its author the appointment he has worthily held for twenty-five years—the Professorship of Theology in the University of Greifswald. In the new edition thirteen articles are thoroughly revised, and twelve new words, with their compounds and derivatives, are included; there are also numerous minor emendations. But the reviewer shows that such statements convey no idea of the 'inner growth,' which is manifest to all careful students of the successive editions of a book which is 'indispensable in all exegetical and biblico-theological research.'

Dr. Cremer still holds to the view expressed in his article in Herzog's *Real-Encyclopädie*, as well as in former editions of his *Lexicon* (see p. 730, fourth English edition), that in 2 Tim. iii. 16 θεόπνευστος has an active meaning, and should be translated, 'breathing the Spirit of God.' Professor Schulze ably contends for the traditional interpretation which gives the word a passive meaning, and yields the translation of our English versions 'inspired of God.' Schulze agrees with Cremer in pronouncing Huther's statement incorrect, that θεόπνευστος is used in classical Greek with the signification, *afflatus divino spiritu*—'the word occurs neither in the Classics nor in later Greek'; but he pertinently asks in regard to one passage where Cremer thinks that θεόπνευστος is due to a transcriber, and stands for θεόπεμπτος—'Is it likely that the transcriber would have used θεόπνευστος as an explanatory gloss for θεόπεμπτος if the former word had, in familiar usage, an *active* meaning?'

Two things Schulze regards as settled: (1) All compounds of πνευστός have, in the first instance, a passive meaning, and only a few, like ἄπνευστος and εὔπνευστος, have *also* a derived active meaning; (2) the kindred word θεοδίδακτος, and the majority of the compounds of θεο-, have in ecclesiastical writers a passive signification.

Moreover, the traditional interpretation is 'based upon the teaching of the Old Testament in regard to the endowment and inspiration of the prophets by God and by His Spirit'; it is also confirmed by the use of the term in the controversy with the Montanists to express the idea that the origin of the Scripture is to be traced to the Divine Spirit, and never that Scripture breathes the Divine Spirit. Finally, the Syriac rendering, 'written by the Spirit of God,' is an important witness in favour of the passive meaning and of the old translation 'inspired of God.'

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Among the Periodicals.

JAH.

IN the current number of the *Zeitschrift f. alttest. Wissenschaft*, Professor JASTROW of Philadelphia, in discussing the origin of the form JAH of the divine name, contends that in a great many (at least sixty out of about one hundred and fifty) of the Hebrew proper names which end in יָהּ or יָהוּ, the final element represents merely *an emphatic affirmative*, and not the divine name at all. Similarly, he will have it that initial יְהוֹ frequently represents an uncontracted Hiphil form with initial vowel letter, while the variants with יוֹ represent the contracted form. He seeks to strengthen these positions by arguing that the form Jah for the Deity of the Hebrews is both late and of rare occurrence in the Old Testament. Many readers will be startled to learn that the time-honoured interpretation of Hallelujah, 'praise the Lord,' is probably wrong, and that the word perhaps means simply 'praise mightily.' Yet even the Talmud may be cited in support of the latter rendering.

Lapping as a Dog.

In the same review that old *crux interpretum*, Judg. vii. 5, 6, is discussed by STADE, who considers that the chief difficulties of the passage are due to the words בְּיָדָם אֶל־פִּיהֶם, 'putting their hand

to their mouth,' which Moore believes to be an erroneous gloss to ver. 6*a*, although they might be in place at the end of the verse. The three hundred lap with the tongue like dogs, the others kneel down *and raise the water to their lips*. The exact posture of the three hundred is, however, still left in considerable doubt.

Speaking with Tongues.

La Glossolalie forms the subject of an exegetical study by Ed. Barde in the *Revue de Théologie* for March. He holds that the phenomenon of Pentecost consisted in a supernatural endowment with the ability to speak *foreign languages*. Not that he has any sympathy with the once prevalent notion that this gift was bestowed with a view to the missionary activity of the apostles—the endowment was transitory, not permanent. He considers that the speaking with tongues at Pentecost must be distinguished from the *Glossolalia* at Corinth, which ought to be compared rather with phenomena witnessed amongst the Irvingites. From the connexion of Pentecost with the feast of Harvest, and that of the Passover with the first fruits, the writer deduces symbolical lessons, and also discovers in the narrative an implicit support of the principle contended for by Protestantism, that the gospel should be offered to men in a tongue they understand.

The Unity of the Bible.

The May number of the same review is a specially strong one, containing a lecture by Westphal on *La Théologie Biblique*, a paper by Ménégoz on *La croyance à la Bible et la foi biblique*, and an appreciative (although on some important points hostile) notice by Bruston of Driver's *Deuteronomy*. Westphal emphasises the importance of *biblical* theology from the point of view of the Christian, the Protestant, and the pastor. At present the legitimacy of its claims is questioned by some from the standpoint of criticism, and by others from that of the history of religions. The one class imperils the unity of Scripture, and seeks to establish contradictions rather than harmony between the different writers, distinguishing priestly and prophetical schools, Paulinism and Johannism, etc. The other class finds in the Bible simply a chapter in the history of religion, and, even if constrained to admit that Scripture expresses the religious aspirations of humanity with a purity and a loftiness unexampled elsewhere, still denies that this excellence is more than relative. Westphal urges, however, most powerfully that after all that has been changed by criticism there remains *an essential unity* in the Bible, which is far more remarkable upon the new theory of the composition of Scripture than upon the old mechanical theory of divine dictation. In answer to the other objection, he argues for the absolute uniqueness of the religion of the Bible. The relation of man to comparative anatomy may be used to illustrate that of Scripture to comparative religion. The Bible can say to every other system, 'Ye are from beneath, I am from above' (John viii. 23).

Current Theology.

The *Theol. Jahresbericht* is of enormous value on account of the wonderful completeness of its references to theological literature, while the reviewers (Siegfried for the Old Testament and Holtzmann for the New) contrive to say a great deal in a very brief notice. Even such works as *Lex Mosaica* find mention, and Dr. Driver's reply to Dr. Valpy French is duly chronicled.

Syrian Literature.

The *Theol. Zeitsch. aus d. Schweiz* contains an interesting article by V. Ryssel on the influence of Syrian literature upon the West. It is shown how recent discoveries have tended to establish the originality and independence of the Syrian writers of the early Christian centuries, and to overthrow the idea that they simply copied from Greek models. V. Ryssel will have it that some of the most widely diffused legends of the Western Church came from a Syrian source, while the Syrians indirectly exercised, as is well known, through the Arabs, a powerful influence upon the thought of the West. The priority of the Syrian form appears to be established as regards such familiar legends as those of the Seven Sleepers of Ephesus, the Finding of the Cross, and the Baptism of Constantine by Pope Sylvester.

Philosophy in France.

The *Revue Chrétienne* is always interesting. The numbers for April and May contain a detailed study of religious life in the United States of America. The former has an interesting description of a ride from Gaza to Beersheba and Hebron.

The writer, L. Gautier, certifies that at Beersheba the number of wells is three, and not two, as has been alleged by some, nor seven, as others (including G. A. Smith) maintain. In the May number Ménégoz gives a free translation of the important chapter on the Pharisees and the Sadducees contained in Holtzmann's *Lehrb. d. N. T. Theol.*, which will be welcomed by many who have not access to the larger work.

Attention may be directed also to a lecture by Professor Bois of Montauban on *La Philosophie idéaliste et la Théologie*, which originally appeared in the *Revue de Théologie*, and has now been published in a separate form. In a most interesting as well as thorough-going fashion M. Bois examines and defends the positions of the newer idealist school of philosophy in France as represented by writers like Renouvier, Pillon, and Dauriac, which claims to combine in a harmonious synthesis the *immaterialisme* of Berkeley, the *monadisme* of Leibniz, the *phénoménisme* of Hume, and the *criticisme* of Kant. According to our author, it is only upon the principles of this philosophy that the problem of the Divine Existence and Attributes can be successfully taken in hand. His words on this subject deserve careful consideration.

A Central Sanctuary.

The *Theol. Tijdschrift* is equalled by few and surpassed by none of the theological reviews. The three numbers that have appeared during the current year contain, besides articles of general interest, not a few items which specially claim the attention of English readers. In the March number Kosters examines the positions maintained in Van Hoonacker's *Le lieu du culte dans la législation rituelle des Hébreux.* The Louvain Professor holds that the principle of a single sanctuary underlies the earliest code instead of being introduced in connexion with Josiah's reforms. Constrained to admit that a multiplicity of altars existed (Ex. xx. 24), he will have it that these were simply for the slaughter of cattle for food, for *le culte domestique.* Deuteronomy forbade this practice, but did not centralise *le culte publique.* That had been done long before. In the above-cited text he adopts the reading תַּזְכִּיר ('wheresoever thou shalt call upon My name') instead of אַזְכִּיר ('where I record My name'), and rejects the words 'thy burnt-offerings and thy peace-offerings' as an interpolation. Kosters shows that this procedure is quite arbitrary, and that it is unwarrantable to give to the worship referred such a restricted sense. He also meets Van Hoonacker's contention that altars for private use are recognised even in the legislation of P, and that conversely a central sanctuary is presupposed even in the Book of the Covenant (Ex. iii. 14 ff., esp. v. 19). Kosters alleges that the latter position is reached only by strained exegesis and by misrepresentation of a statement of Wellhausen.

Driver's Deuteronomy.

In the May number of the *Tijdschrift* Driver's *Deuteronomy* finds an appreciative reviewer in Dr. Oort, who also refers briefly but most eulogistically to Moore's *Judges.* In some cases indeed he considers Driver guilty of the 'compromise' which Cheyne abhors, and occasionally takes exception to his exegesis. For instance, in Deut. xxxiii. 12, Driver finds in the words 'He dwelleth between his shoulders' an allusion to God's dwelling in the temple at Jerusalem. But, although this was doubtless the sense in which the redactor of the passage understood the words, it does not follow that it was the original sense. Whether the Blessing of Moses was composed in the North or South Kingdom, it is unlikely, according to Oort, that *Jerusalem* was intended, especially as the capital, in spite of all that later tradition asserted, must have been reckoned to *Judah* and not to *Benjamin.* Hence he will have it that it is the great sanctuary at *Bethel* that is referred to.

J. A. Selbie.

Maryculter.

Sermonettes on the Golden Texts.

By the Rev. R. C. Ford, M.A., Grimsby.

Jehovah is King.

'The Lord reigneth; let the earth rejoice.' — Ps. xcvii. 1.

It was with feelings of dissatisfaction that the Israelites looked upon the splendour of the neighbouring kingdoms. Though they recognised Jehovah as their king, they craved something on which their eyes could rest, like the pomp and glory of their neighbours. So Samuel anointed Saul, who had a fine presence and a distinguished bearing, which well fitted him for satisfying the desires of his people. But he had not the true religious spirit, and so was rejected by God. It was only in the reign of David and his greater son Solomon that the monarchy reached its full glory.

I. Earthly Dominion is the Gift of God.—Even in Egypt and Assyria the king was looked upon as the visible embodiment of divine majesty, because all power was in his hands. In Israel, however, God was in an especial manner considered as King, while he who sat upon the throne was but God's deputy, who could be appointed or deposed by the prophet as the direct messenger of God. It was a long time before the best men in the kingdom could reconcile themselves to the thought of an earthly representation of the heavenly king. When the men of Israel said unto Gideon, 'Rule thou over us, both thou and thy son, and thy son's son also,' Gideon replied, 'I will not rule over you, neither shall my son rule over you: the Lord shall rule over you.'

David and Solomon were the ideal kings of the Israelites. In a large measure these fulfilled the expectations of the people, and even raised their thoughts of what a king should be. They did not only represent the divine power, but also divine righteousness. It is from the Israelites that we have received our conception of kingship, as a trust exercised on behalf of God. We apply the title of 'majesty' to earthly monarchs, though, strictly speaking, it is an attribute which can only be ascribed to God. The grandeur of the going forth of earthly monarchs is but a feeble and material imitation of the going forth of God so eloquently described in this psalm.

II. God Rules over all Spiritual Powers.—It was at first the belief of the Hebrews that there were 'gods many and lords many.' They worshipped Jehovah, but did not on that account cease to believe in the existence and power of Baal, Moloch, Chemosh, and Dagon. They thought Jehovah the greatest of the gods, but the worshippers of these other gods thought the same of their gods. They would have been no more tempted to worship them, if they had been convinced that they had no real existence, than we should be tempted to worship Juggernaut. The Assyrians thought Asshur the most powerful god, who alone could give victory in battle; hence they worshipped him. Crœsus sent to the oracles of all the gods to inquire what he should be doing on a certain day; and he worshipped the god whose oracle declared most accurately the future. Israel worshipped Jehovah, not only because He possessed power and foreknowledge, but most of all for His character. He was exalted above the other gods by His righteousness. Asshur's people and worship have alike perished, with the rest of the heathen and their gods, but Jehovah and His people endure to this day. 'Jehovah is King.'

III. The Consideration of these Facts a Cause of Joy to the Believer.—It is the conviction that a wise and loving power is at the back of all we see around us, and working through all history to accomplish gracious purposes, which made Israel the greatest of all the ancient peoples—great, not in having the best soldiers and lawgivers, like the Romans, or the wisest philosophers, like the Greeks, but the noblest, truest, and best men. That faith which made the nation immortal will also make the individual immortal. An individual or a people with such a conviction can afford to wait, and bear cheerfully all manner of reverses of fortune. It was such a conviction which enabled Saul to say, 'Though our outward man perish, yet our inward man is renewed day by day . . . while we look not at the things which are seen, but at the things which are not seen.' God is on the side of our holiest aspirations and deepest yearnings, and against that which is base and miserable and sinful; and 'He must reign until He

hath put all enemies under His feet.' Every desire must be brought into subjection, and God be all in all.

The Secret of True Progress.

'And David waxed greater and greater; for the Lord, the God of hosts, was with him.'—2 SAM. v. 10.

DAVID accomplished a great work: it may be said that the creation of the kingdom of Israel and Judah was his. Saul had proved himself unequal to the task which God therefore called upon David to complete. He had to bring together under one strong and stable government many diverse forces; and he had to defend that kingdom from enemies without who were jealous of its prosperity. In spite of enemies both within the kingdom and without, David's power waxed greater and greater, while theirs continually waned.

I. THE NATURE OF TRUE PROGRESS.—(1) It is slow. Ewald would translate this phrase, 'And David gradually became greater.' It was not a sudden and unexplained outburst of prosperity, but a gradual growth. True progress is always slow. God's greatest results are the slowest of accomplishment. Haste is a sign of feebleness, but that which is to abide must be slowly achieved. The lower forms of life quickly reach maturity, and quickly decay. Man alone spends years of helpless childhood. The building up of a kingdom and the formation of a character are alike works that cannot be hurried. The setting up of the kingdom of God on the earth is a task more difficult of accomplishment than was the establishment of David's kingdom. We must not be impatient: God has eternity in which to work.

(2) It is steady. Results once attained are not lost. Each step of the progress rests upon the previous step. When one result has been firmly established, another has been safely built upon it. Each victory won by David was the basis of a further movement forward. The foundations of a Christian life need to be laid slowly, deeply, and securely in the humility of a true repentance, and then there will be no going back. Backsliding is frequently the result of carelessness in taking the first steps of the Christian life.

(3) It is continuous. There are no real pauses, though new results may not continually manifest themselves. There are periods of what we call rest, but these are occasions for the gathering together of new forces with which to make further advancement. The army may be making real progress though it be drilling, instead of either marching or fighting. The path of the just shineth more and more unto the perfect day.

II. THE CAUSE OF TRUE PROGRESS.—The connecting link between the two clauses of the text is not 'and,' but 'for.' The second clause is the explanation of the first. David waxed greater and greater, because the Lord was with him. And the Lord of hosts was with him, because it had been his care to be on the Lord's side. It is one thing to desire to be on God's side, and another to desire God to be on ours. David was helped by the God-given conviction that the cause of Israel was the cause of righteousness and God. He had many imperfections and limitations which it is easy to recognise, but he was guided by a conviction which kept him on the line of progress, and which speedily brought him back in penitence when he wandered from it. It was indeed this same conviction which moulded Israel and made it fit to become God's instrument for saving the world. It is said that the very name Isra-el means 'God does battle.' The heathen were sometimes God's unconscious instruments. Tamerlane was called the scourge of God. Israel recognised her mission, and strove to fulfil it. The task of reducing our rebellious wills to the will of God is not an easy one; but we have encouragement in the undertaking, knowing that the object we seek is in accordance with the will of God. We may therefore safely rely on His help.

The Joy of Trustfulness.

'O Lord of hosts, Blessed is the man that trusteth in Thee.'—PS. lxxxiv. 12.

ORIENTALS are more accustomed to the demonstrative display of their emotions than is the case with Western peoples. But even our own history reveals many instances of the expression of religious emotion by our forefathers which would seem extravagant to us, as, for example, the letters of Rutherford. We prefer to err on the side of deficiency rather than of excess. Perhaps, after all, the main reason is that our religious life lacks much of the old-fashioned joy which characterised so many of our fathers. The New Testament speaks much about the possession of joy, and assumes it as something belonging to Christians.

I. The Joy of Trustfulness.—The deepest and purest joys are the outcome of trustfulness and the abandonment of oneself to another. The law holds good of our relationship to God, as of our relationship to each other, namely, that we receive according to our faith. Trustful people have a way of communicating their own simplicity and generosity to those with whom they have dealings. Seeming to take it for granted that others are as sincere and true-hearted as themselves, they call up in the mind of a base man an image of nobility so charming that he is made desirous of attaining it. To trust the goodness of another is to make goodness seem to him at once more desirable and more possible of attainment. God has created us with this natural capacity for trustfulness, and the exercise of it is a source of joy. The dearest and most precious relationships are founded upon it. The joys of love and friendship are deeper and purer than those of material possessions. Nor is any pain so bitter as the pain of an injured trust. The Psalmist's bitterest grief was that his own familiar friend, in whom he trusted, had lifted up his heel against him. It was not so much the injury as the shock to trust.

II. The Believer's Joy in the Object of his Trust.—Trust is sometimes misplaced. There are those who are base enough to take advantage of trust reposed in them. Many tragedies are caused by the discovery of untrustworthiness in the man or woman in whose hands we have placed our lives. The most interesting stories in literature are those of heroes and heroines whose trustworthiness is for long under a cloud, but which is finally vindicated.

That which underlies our trust in each other is our love for goodness itself. We love another because he or she seems to be the personification of nobility or sweetness. If he falls short of that standard, there comes a change in our love. It loses something of reverence; it acquires instead something of pity. After all, our love is seen to be for the goodness rather than for the good person. 'We needs must love the highest when we see it.' Our real love is for God, who is goodness itself. We love persons in whom we trust that goodness is to be found in large measure. The believer who makes God his trust is happy indeed, nor is there any danger of shock and disappointment to such a trust. If other trusts bring much joy, this brings supreme joy.

III. The Supreme Character of the Believer's Joy—Blessedness.—The Bible name for such joy is 'blessedness.' 'Blessed is the man that trusteth in Thee.' 'Blessed are the pure in heart.' 'Blessed are the dead that die in the Lord.' There is something heavenly about the word. The kind and degree of joy which God experiences is known by this name. He is 'the ever-blessed God,' 'blessed for evermore.' There is a natural and exuberant joy which comes from the possession of sound health, or from comfortable circumstances, or the esteem of men. Worldly joy even of the purest kind has a tendency to agitate the mind, and so blunt the keenness of the perceptions, and prevent the powers from working at their best. Blessedness is calm and tranquil; it brings a sense of steadiness to the mind, and enables it to do its work without distraction or anxiety. It is a joy of so serene a nature as to be better described by the word our Saviour sometimes used, 'peace.' It is the peace of God, joy in the Holy Ghost—

> That sacred awe that dares not move,
> And all the silent heaven of love.

The Vow of Faith.

'In Thee, O Lord, do I put my trust.'—Ps. lxxi. 1.

The verb in this text has a double implication, though the translation only expresses one of these meanings. On the one hand, the text speaks of the Psalmist's present experience, as though he said, 'In Thee, O Lord, am I putting my trust.' But the words have also a backward look. The writer is contemplating that moment in past time when he assumed this attitude of trustfulness. Thus there is here set forth the position in which the Psalmist finds himself, and the step by which he reached that position.

I. The Life of Faith is a Constant Realisation of the Presence of God.—The mountain was as full of the chariots of fire when the prophet's servant did not perceive them as when he did. Christ was just as much present with the disciples when their eyes were holden as when they were open. God speaks with men as truly to-day as in the time of Abraham. Theodore Parker says that he was but about five or six years of age when his hand was arrested as he was about to strike a tortoise, and a voice within said, 'Don't;

that is wrong.' When he asked his mother the meaning of it, she told him that it was the voice of God in his soul. It is because our minds are preoccupied with other matters that we fail to perceive God. Like the man with the muck-rake, we fail to see the angel by our side. Blessed is the man who, as he goes about his daily business, can see God in trees and flowers and running brooks, present in every moment of time and every event of experience, working out His own loving purposes. The Psalmist recognised, as men of faith will always recognise, that temptations and opportunities, sufferings and joys, are matters of God's ordering. He therefore lives in constant relationship with God. His language is, 'The Lord is *my* rock, and *my* fortress, and *my* deliverer; *my* God, *my* strength, in whom *I* will trust; *my* buckler, and the horn of *my* salvation, and *my* high tower.'

II. The Life of Faith is entered upon by a Definite Vow.—If such be the life of faith, how few of us have entered upon it! This may be due to some obstacle, such as an unfulfilled duty, or a disregarded command, or a permitted practice opposed to God's will. But if it be none of these, then most likely it is because the attitude of faith has not been consciously and definitely assumed. We must take our all and lay it at the feet of Christ. This is the wicket-gate by which we enter upon the blessed life of faith. Brainerd Taylor, feeling that he needed something which he did not possess, lifted up his heart in prayer, and became conscious of giving up all to God, and then he cried, 'Here, Lord, take me, take my whole soul, and seal me Thine now, and Thine for ever.' George Whitfield said that it was during his ordination that he threw himself blindfolded, and without reserve, into God's hands. When or how we do it is a matter of small importance; but in some way or other we must take up the position of the Psalmist, and by an act of faith give ourselves into God's hands, saying, 'In Thee, O Lord, do I put my trust.'

III. Some Considerations on the Taking of such a Vow.—Until such vow has been taken, one's religious life must be unsatisfactory and incomplete, bringing but little comfort. The taking of it places at one's disposal new stores of grace and strength, and puts one in line with the purposes of God.

Let the vow be taken with all seriousness, and let it be a very definite one. Doddridge gives this advice: 'Set your hand and seal to it that on such a day of such a month and year and at such a place, on full consideration and serious reflection, you come to this happy resolution, that whatever others might do, you would serve the Lord.' Doddridge's own vow was a very elaborate and detailed one. It may not be necessary to draw up a document setting forth one's vow, but in some definite way it should be taken. Often it is the singing of a hymn of trust or consecration which marks the turning-point in life.

A vow of trust so absolute and complete, made without any reserve of time or place, must necessarily bring one into a new and effective relationship with God. Such a soul can never be deserted, but in all temptations and trials God is pledged to aid and deliver.

Contributions and Comments.

St. Paul's Voyage.

Acts xxvii. 14.

I have not found, in my reading, any intelligible attempt to explain, according to the known laws of storms, the account of St. Paul's voyage from Sidon to Italy. That the account is as accurate as it is graphic does not admit of a doubt. But to anyone who takes a map of the Mediterranean and endeavours to follow the course of the ship after leaving the Fair Havens on the southern coast of Crete (Candia), there will arise a difficulty requiring explanation. We are told that after loosing from Crete the ship was caught in a tempestuous wind called Euroclydon (*Alex. M.S.*, Euracylon). According to *The Speaker's Commentary*, the word 'tempestuous' may with more precision be rendered 'like a hurricane,' or 'whirlwind,'—in other words, a wind with a rotatory motion; at this point blowing from the E.N.E., which is the direction of an anti-cyclone. In this, I believe, lies the explanation of the ship's course throughout the remainder of the voyage as far as Melita (Malta). Let us now follow the narrative

for a moment. After passing under the little island of Clauda, and being driven along by the irresistible force of the E.N.E. gale, the sailors began to fear that they would be driven on the much-dreaded Syrtis (ver. 17, translated in the A.V. 'quicksands'), on the coast of Tunis in North Africa. On looking at the map it will be observed that this was a very natural cause of apprehension, as the Syrtis Major lay directly in their course; and though they were in reality changing their course, veering westwards shortly after leaving Clauda, they were unable to ascertain that this was so, owing to the stress of weather, and their inability to make observations on the heavenly bodies (ver. 29); for it must be remembered there was no mariner's compass in those days.

The next statement regarding the position of the ship refers to the fourteenth day after leaving Crete (ver. 27), when we find they were being 'driven up and down in Adria'; that is the Ionian Gulf, between Greece on the east and Italy and Sicily on the west—a part of the Mediterranean far away to the northward of the Syrtis. How are we to account for this error in the reckoning of the sailors, who had expected to be thrown on the African coast? Simply, as it seems to me, upon the grounds above referred to, namely, that they had been carried all the time along the course of an anti-cyclonic wind, which, instead of driving the ship towards the W.S.W., was in reality carrying them through the arc of a circle in a northerly direction. The phrase 'up and down in Adria' is suggestive. For some time after entering the Ionian Sea they had probably got into the centre of the anti-cyclone, which was moving westwards, and were tossed up and down in a boiling sea. The rest of the course is to be explained in a similar manner. The centre of the whirlwind having passed, they would then come under the influence of the eastern, or retiring, arc of the rotating wind blowing from the N. and N.E., which would impel the ship in the direction of Melita (Malta), upon which island they afterwards were cast. The course of the ship was, in fact, that of a loop, not the straight line represented on the maps. If this be the solution of the apparent difficulty in the narrative, it is strong testimony to the accuracy of the narrative itself.

SKETCH MAP, SHOWING COURSE OF ST. PAUL'S SHIP ON THE THEORY OF AN ANTI-CYCLONE.

EDWARD HULL.

Hebrew Concordances.

I HARDLY regret my ignorance of Davidson's *Concordance* and of the *Hebraist's Vade Mecum*, when it has called forth the useful note from Professor Driver that appeared in your last issue. The

information that he gives will go a long way towards enabling the many who cannot afford Mandelkern's new work to do without it.

Opinions differ with respect to emendations. For myself, if it were possible to notice them in a concordance (Dr. Mandelkern has only attempted it), I should find it extremely convenient. Whether Dr. Mandelkern's work is accurate remains to be seen. An ugly omission of two out of the few passages where צֶמַח comes (Zech. iii. 8, vi. 12) has made me feel doubtful. But, generally, it seems to have been very carefully compiled.

A. Lukyn Williams.

Guilden Morden.

Melchizedek.

I.

After the remarks of Canon Driver in the *Guardian*, quoted in The Expository Times of May, I feel that I must reassure your readers in regard to the reality and pertinence of the evidence borne by the Tel el-Amarna tablets to the historical character of Melchizedek. The majority of the younger Assyriologists are, unfortunately, philologists merely, and not archæologists or historians—a fact to the disastrous consequences of which Dr. Lehmann has recently drawn attention in a criticism of Professor Jensen (*Z.D.M.G.* 49, pp. 302 *sq.*). I had already raised a voice of warning on the subject in my address to the Assyriological Section of the Oriental Congress of London, and pointed out that there is no good 'in trying to found an Assyrian philology before the work of decipherment has been fully accomplished,' and that this will be a work of many years. What is wanted now is the decipherer, and the decipherer must be an archæologist before all things else.

But it may be asked, What has this to do with the question of Melchizedek? A great deal. It is not sufficient to translate our cuneiform texts; we must also be able to interpret them as historians. And when we thus interpret the letters of Ebed-Tob of Jerusalem, the conclusions to which they direct us are unmistakeable.

1. The Egyptian monarch is *never* called 'the Mighty King' by Ebed-Tob and his colleagues. He had several titles, but that was not one of them. In all his letters Ebed-Tob is careful to distinguish between the king of Egypt and 'the Mighty King' whose 'oracle' or 'arm' had established him on the throne. In the use of titles the officials of the ancient Oriental world were as particular as their successors in the modern Oriental world, or even nearer home.

2. Ebed-Tob says he was 'not a governor' (*khazanu*) like the rulers of other Canaanite towns who had been appointed to their office by the Pharaoh, but he was 'a friend' or 'ally' (*rukhi*, Heb. *rêâ*) of the Pharaoh who had been raised to his royal dignity by the 'oracle' or 'arm' of 'the Mighty King.' To suppose that 'the Mighty King' meant the Pharaoh would turn the whole passage into nonsense.

3. Whether we translate *zurukh* 'oracle' or 'arm' is therefore immaterial to the historical interpretation of Ebed-Tob's words. But I would observe that it was Dr. Zimmern himself who first proposed the rendering of *zurukh* by 'oracle,' though he afterwards suggested that it was not an Assyrian word at all (from *tsarâkhu*, 'to cry out'), but an attempt to represent in cuneiform characters the Canaanite (Heb.) זרוע. In support, however, of his first translation is the fact that in a parallel passage in another of Ebed-Tob's letters (*Mittheil.* No. 102) we have *issuppu* instead of *zurukh*; and *issuppu* seems to be a derivative from *asâpu*, 'to prophesy.' It is not correct to say that *zurukh* is glossed by the Assyrian *qatu*, 'hand.' This is nowhere the case in any of Ebed-Tob's letters. It is only of יד that *qatu* is given as the equivalent, and this is in a letter which was not written by the king of Jerusalem. Besides, *qatu* signifies 'hand,' and not 'arm.'

As for my translation of the passage relating to the temple of the god Nin-ip, Mr. Pinches has explained why it must be accepted in the *Proceedings of the Society of Biblical Archæology*, June 1894.

It will be seen, therefore, that there is good reason why Professor Hommel—one of the few Assyriologists who is also an eminent archæologist and historian—agrees with my conclusions as regards Ebed-Tob (or 'Abdi-tob, as he writes the name) and Melchizedek in his last-published work, *Geschichte des alten Morgenlandes* (1895), p. 81, line 23.

Egypt. A. H. Sayce.

II.

Professor Sayce writes to 'reassure' the readers of The Expository Times; I write to do the

same. There is nothing in what he has advanced in the note published above which tends in the smallest degree either to establish his own position or to shake mine.

1. As to the title *sarru rabbu*, or 'mighty king,' which Professor Sayce denies can be a title of the Egyptian king.—'The Egyptian monarch is *never* called the "Mighty King" by Ebed-Tob and his colleagues. He had several titles, but that was not one of them. . . . In the use of titles the officials of the ancient Oriental world were as particular as their successors in the modern Oriental world, or even nearer home.' It is true the standing title of Amenôphis in Ebed-Tob's letters is 'the king, my lord,' or sometimes 'the king' alone; but surely there is no reason why, when he specially refers to the position in which Amenôphis had placed him, he should not speak of him as 'the mighty king,' a title which we know is often applied to Assyrian monarchs, and which occurs also—though, as the text is defective, the reference is uncertain—in the Tel el-Amarna letters, No. 76, margin, l. 4. The Tel el-Amarna letters are written by many different hands, and there is great variety in the titles which the different writers apply to the Egyptian king. In the body of the letters the standing title is throughout (as in Ebed-Tob's letters) 'the king, my lord' (or sometimes 'the king' alone): in the formal introductions, Aziri, for instance (I quote from Halévy's translations in the *Journ. Asiatique*, 1890–92), says, 'the king, my lord, my god, my light' (Nos. 34–37); Rib-addi says, 'his lord, the king of the countries, the great king, the warrior king' (41, 42, 51), or 'the king, my lord, my sun' (60, 77), besides using several other combinations of titles; Zimriddi and others say, 'the king, my lord, my god, my sun' (90, 99, 100, 108–110, 111); others say, 'the king, my lord, the sun from heaven' (93–95, 117); others, like Ebed-Tob, and sometimes Rib-addi (53, 58, 62, 73, 76), say, 'the king, my lord' alone (125, 127, 131–135, 139–143, 151, 154, etc.).[1] 'Great king,' which, as we have seen, is used in some of Rib-addi's letters, but not in all, occurs also in Nos. 129, 146, 219, 238*a*, and possibly once or twice besides, though it is not common. Where there is as much variety as this in the titles which are applied to Amenôphis by his governors in or near Palestine, when moreover he is called by some, though by no means by all, 'the great king,' of what use is it to appeal to Oriental uniformity in such matters? and with what possible show of reason can it be maintained that Ebed-Tob could not have applied to him the synonymous expression, 'the mighty king'? Moreover, a reference to what the Egyptian king had done for Ebed-Tob harmonises well with the protestations of loyalty and appeals for help which are in the immediate context of the expression; whereas a reference to what his god had done for him is pointless and out of place.

[1] Once, however, Ebed-Tob adds 'my sun' (104. 1).

2. Ebed-Tob says (104. 9–12), 'Behold! I am no governor, (but) the officer of the king, my lord. Behold! I am the friend of the king, and one who brings tribute to the king am I.' Let it be granted, on the strength of these words, that Ebed-Tob occupied in some way a superior position to the other governors, or even that he was originally a native prince ruling in Jerusalem, how does this prove that the 'arm of the mighty king,' which 'established him in the house of his father,' is that of his own god, and not that of the Egyptian king? Could not Zedekiah, during the time that he was loyal to Nebuchadnezzar, have professed that he was his 'friend,' and that he paid him tribute, and yet have declared that he had been raised to his royal dignity—though a *royal* dignity, it is to be noted, is more than what Ebed-Tob actually claims—by the favour and power of the Babylonian king? There is surely nothing inconsistent in this double supposition.

3. As regards *zurukh*, it is singular that Professor Sayce should stand alone in maintaining the rendering 'oracle'; indeed, both in his *Monuments* and in *Patriarchal Palestine*, he admits the alternative, 'or arm.' It is Jastrow's statement that *zuru'u* (arm) is glossed by *ḳatu* (hand); but it would, I suppose, be more correct to say, as I do say myself (in a note not reprinted in THE EXPOSITORY TIMES), that the Assyrian word is glossed by the more familiar Canaanite one (i.e. *ḳatu* by *zuru'u*): if *zuru'u* signifies 'oracle,' and not 'arm,' what is the meaning of *ḳatu* (hand), which precedes it in 103. 27 and 104. 34? Professor Sayce reads in 102. 12, instead of *zurukh*, *issuppu*, which, he says, 'seems to be a derivative from *asâpu*, "to prophesy"'; but I am told on high Assyriological authority that no such word is known, and that if there were such a word it would mean *enchantment* or *incantation*, but not 'prophecy' (cf. Delitzsch, *Assyr. Handwörterbuch*, p. 247, 146*b*,

147*a*). A rendering which rests upon the authority of a single Assyriologist, who moreover allows himself that it is not certain, can hardly be accepted with the same confidence as one which has the general *consensus* of Assyriologists in its favour.

4. Professor Sayce says that Mr. Pinches has shown, in the *Proceedings of the Society of Biblical Archæology* for 1895, why his translation of the passage relating to the temple of god Ninip 'must be accepted.' I suppose the reference is to Mr. Pinches' paper in the *Proceedings* for June 5, 1894,[1] pp. 225–229, where, however, instead of Professor Sayce's rendering 'the city of the temple of the god Ninip, (whose) name (there is) Salim,' Mr. Pinches gives simply 'the city of the temple of Ninip (is) its name': a god 'Salim,' therefore, Professor Sayce's prototype of Isaiah's 'prince of peace,' is recognised as little by Mr. Pinches as by Halévy, or Zimmern, or Jastrow, or Evetts. Mr. Pinches gives, however, from the inscriptions, an interesting list of titles borne by Ninip, and also a hymn addressed to him: he thus appears to have been a god of planting, fertility, battle, libations, eloquence, etc., he is called 'the proclaimed, the renowned, the high,' 'the receiver of the decisions of the gods,' 'the guardian of the supreme commands,' 'the lord of deep wisdom,' etc., he is 'the king,' the son whom Bel himself caused to increase, 'the warrior whose net overthroweth the foe,' the son of Bel, he is to be a decider of fate, he is to be made equal with Anu and Bel, he is to be propitiated with wine, his fortress or dwelling-place is to be high in all the world, etc.; but in all this there is nothing connecting Ninip at all distinctively with Melchizedek's אל עליון; he is no supreme god, but the son of Bel, and subordinate to other heathen deities: the occurrence amongst a number of laudatory titles and phrases of such expressions as 'high,' or 'raised on the throne of an exalted sanctuary,' is surely very insufficient to establish a connexion between Ninip and the god worshipped by Melchizedek.

Let it, however, be granted for the sake of argument that Professor Sayce is right, and that Ebed-Tob does really speak of himself as established in his dignity by his god Ninip: Melchizedek is still separated from him by a wide and formidable chasm, over which the inscriptions, unhappily, provide no bridge. Hommel, in the passage referred to by Professor Sayce, merely says that at this time 'the Chabiri caused much trouble to the loyal vassals of the Pharaoh—for instance, to the priest-king, Abdi-tob of Jerusalem.' But where is the evidence from the inscriptions that Ebed-Tob was a 'priest-king'? Even if it be granted that though he does not style himself king this is implied when he says he is not a 'governor,' there is nothing in the least suggesting that he was 'priest': the statement that he owed his position to the 'oracle' or 'prophecy' of his god surely does not prove it. Solomon declares that he was 'established' on his throne by Jahve (1 Kings ii. 24), and Jehu owed his crown to a prophecy spoken in Jahve's name (2 Kings ix. 6, 12); yet neither Solomon nor Jehu was therefore 'priest' of Jahve. Secondly, the god of Jerusalem at this time was Ninip. How can it be shown, or even rendered probable, that Ninip corresponded to Melchizedek's 'God Most High,' some nine hundred years previously? For, thirdly, Melchizedek, according to Professor Sayce's own chronology, lived *nine hundred years* before Ebed-Tob: even, therefore, supposing the condition of things in Jerusalem under Ebed-Tob to be clearly made out, what possible guarantee have we that the same condition of things prevailed so many centuries before? From the condition of Jerusalem in B.C. 500, or 300, or 100, what valid inferences could be drawn as to its condition in B.C. 1400, or 1200, or 1000, respectively? What imaginable corroboration of a statement that Æthelred reigned in England at the end of the tenth century could be found in the fact, however well authenticated, that Queen Victoria was reigning in England at the end of the nineteenth century? Literally, the inscriptions establish no point of contact whatever between Ebed-Tob and Melchizedek. Even, therefore, though Professor Sayce's philological interpretations be accepted, my general position remains unaffected: the testimony borne by the Tel el-Amarna tablets to the historical character of Melchizedek is absolutely nugatory and valueless.

S. R. Driver.

Christ Church, Oxford.

[1] Professor Sayce, who has now returned to Oxford and his books, has made this correction.—Editor.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

UNDER the title of *Studies Subsidiary to the Works of Bishop Butler* (Clarendon Press, 4s. 6d.), Mr. Gladstone has just issued another volume in the line of his present interest. There are evidently some things in the book it will be a pleasure to speak about. But we cannot speak of them now.

One thing only may be mentioned. It is clear that the chief importance of the volume lies in the revelation it makes of Mr. Gladstone's own thinking—his thinking on the Future Life. And is it not becoming that it should be so? No doubt it is a surprise to find that it is not that doctrine of the life to come we should have said his thinking would inevitably lead him to. But there is a greater surprise than that. Mr. Gladstone must have looked forward to this day for many a year that is past, and steadily prepared himself for it. There is no other explanation of the abundance of the literature he has gathered, and the degree he has mastered its contents.

Of both these matters an evidence is found in his handling of Salmond's *Christian Doctrine of Immortality*. He who could read that book and sift it as Mr. Gladstone has done, must have been ready for it when it came, made ready by much previous study and consideration. But he does not follow it. 'Dr. Salmond, to whose work I have already presumed to refer with honour, dismisses the theory of Universalism with decision, and that of Conditionalism almost with severity; and does not shrink from showing that man determines his own immortality for weal or for woe, and determines it finally, not for weal only but for woe.' So here is the point. Dr. Salmond holds that man determines his destiny for woe as well as for weal; Mr. Gladstone is sure about the weal, but he is not so sure about the woe. What he does believe about the woe has been touched upon already, and may possibly be touched upon again.

'All students of the Bible and of the Apocrypha will be interested to learn that, among the fragments of Hebrew MSS. which my sister Mrs. Gibson and I have just acquired in Palestine, a leaf of the Book of Ecclesiasticus has been discovered to-day by Mr. S. Schechter, lecturer in Talmudic to the University of Cambridge. The Talmud contains many quotations from the Book of Ecclesiasticus which are not always accurate, and Jewish writers of the ninth century have also preserved some passages for us. But now, for the first time, we have a leaf, albeit a mutilated one, of the original. The leaf is paper, and measures $7\frac{1}{2}$ inches by $7\frac{3}{4}$ inches. The writing is in two columns, hanging from the line.

Mr. Schechter is now studying it, and he hopes soon to publish its text.'

Thus wrote Mrs. Lewis to the *Academy* of May 16. Mr. Schechter has now finished his examination of the leaf, and both the text and a translation of it appear in the *Expositor* for July. It is all that Mrs. Lewis promises, and a little more. For not only is it, in Mr. Schechter's judgment, an actual part of the original text of Ecclesiasticus, from a manuscript of the eleventh or twelfth century, but it settles once for all the controversy about the text of that book which rose to rapid interest six years ago, and has never been altogether at rest since then.

Six years ago—it cannot be forgotten—Professor Margoliouth published a pamphlet in which, 'with marked power and ingenuity,' he propounded the theory that the Book of Ecclesiasticus was written in *metre*. And that was all very well, though not perhaps very likely. But when Professor Margoliouth, working on the basis of that metre, proceeded to turn the Greek translation we possess back into the possible original Hebrew, the matter assumed a serious aspect. For Professor Margoliouth found that the Hebrew it resolved itself into, was not the Hebrew of the Bible, not the Hebrew even of the Book of Daniel, but the 'New Hebrew' of the Jewish Rabbis. If that is so, if Professor Margoliouth's restoration of the original of Ecclesiasticus is approximately right, then the Book of Daniel (and many a book besides) was written far earlier than modern criticism allows. For the Book of Ecclesiasticus was itself composed about two hundred years before Christ. And to give time for the Hebrew of Daniel to deteriorate to the Hebrew of Ecclesiasticus a very considerable period must be conceded—and the 'critical' date is utterly astray.

So Professor Margoliouth's restoration was examined. Professor Nöldeke examined it; Professor Driver examined it; and Dr. Neubauer examined it also. And they all came to the conclusion that the original Hebrew of Ecclesiasticus was never in metre, nor was it the Hebrew Professor Margoliouth had restored it to.

Well, here comes a fragment of the original Hebrew. The controversy had never quite been laid to rest. But this fragment is enough to lay it to rest for ever. There is no metre here. And what is more important, the Hebrew is biblical,—more biblical, and contains fewer 'new' words, than even the Book of Ecclesiastes.

Mr. Schechter says nothing of this in the *Expositor*. But almost simultaneously with the article in the *Expositor* appears a paper by Professor Driver in the *Guardian* of 1st July, in which this lucky leaf is admirably described, and its value—its critical and linguistic value—made clearly to be seen. And then, at the end of that paper, comes the greatest surprise of all.

'I had written thus far,' says Professor Driver, 'and supposed that my paper was at an end, when I met accidentally Dr. Neubauer, the sub-librarian of the Bodleian Library, who surprised me with the information that the Bodleian Library had been so fortunate as to acquire, almost simultaneously, nine leaves containing another longer portion of the same long-lost Hebrew text.' Whence or from whom the Bodleian 'acquired' this fragment, we are not told. But to make the wonder greater still, it is found to fit in exactly where Mrs. Lewis' fragment comes to an end. The leaf which Mrs. Lewis found begins in the middle of the fifteenth verse of the thirty-ninth chapter, and ends with the sixth verse of the fortieth. The newer discovery commences with the ninth verse of the fortieth chapter, and runs to the tenth verse of the forty-ninth. Granting that two verses have been cut or worn away from the bottom of Mrs. Lewis' leaf, the two fragments, one of which was found on Mount Sinai, and the other in Oxford, are consecutive portions of the very same text and the very same manuscript.

Professor Driver quotes a few verses from the Oxford fragment, and then he ends his paper thus: 'The spontaneity and vigour with which the poet writes, the light and graceful movement of his verse, the idiomatic freshness of his diction, will be apparent to every one conversant with the language. Clearly, within half a century of the age of the Maccabees, the Hebrew muse had still not forgotten her ancient cunning, and had not yet learnt the "language of the Rabbis." And if she could sing in strains as fine and sweet as these, what other melodies might she not have sung in the same age?'

There is nothing that is so dangerous to dabble in as derivation. There was a time, we almost all remember it, when every proper name in the Old Testament had its meaning confidently attached to it. But as the tongues most closely akin to the Hebrew, especially the Assyrian tongue, began to be understood, this confidence vanished away. There still are publications, especially those that appeal to the much-enduring Sunday-school teacher, in which the old impossibilities reappear with all the certainty of inspiration. But where scholarship is at work, the page is now freely besprinkled with points of interrogation, or the meaning is left unattempted.

The most startling result perhaps of the study of the Assyrian language is the discovery that many of the derivations, which seem to have the sanction of the biblical writer himself, will not stand. Familiar examples are Cain, and Moses, and Samuel. Dr. Driver has an interesting note on the last name in his *Hebrew Text of the Books of Samuel*, in which he suggests that what the writer gives he did not mean to give as *derivation*. We read in the First Book of Samuel (i. 20) that Hannah called her son's name Samuel, (saying) 'Because I have asked him of the Lord.' 'What the writer means,' says Dr. Driver, 'must be (as often in the Old Testament) an *assonance*, not an etymology; that is, the name Samuel (שמואל) *recalled* to his mind the word *shâûl*, "asked," though in no sense *derived* from it.'

But if that is the most startling, the most momentous result of recent studies in the Assyrian tongue is the detection of polytheistic elements in the Hebrew proper names. An example is just to hand, in a letter which Mr. Buchanan Gray of Mansfield College, Oxford, has written to the *Academy*. Mr. Gray has made the origin of Hebrew proper names his special study for some years. He has a book on the subject at present in the press. Whatever he says about a Hebrew derivation may be accepted as the highest reach of modern English scholarship.

Well, in a recent issue of the *Academy*, Mr. Gray suggests a new derivation of Ebal. In the old dictionaries Ebal meant 'stony'—a harmless derivation and prosaic. Mr. Gray's derivation is neither so prosaic nor yet perhaps so harmless. Like a watchful and well-equipped philologist, he does not offer more than he can account for; so he offers the meaning of only half the name as yet. What the 'E' is, he does not know. He thinks it is the same as elsewhere stands alone in the name of the city Ai; but then he does not know what Ai means. The other half, however, he believes is nothing less than the name of the Assyrian god Bel.

It is a bold suggestion. But Professor Cheyne, for one, is greatly drawn to it, and ventures to think it right. To say that the *person* Ebal has a name compounded with the Babylonian Bel is not new. Winckler said that already. But the suggestion that the Mount of Cursing has the same god's name within it, is both new and bolder; and yet Professor Cheyne believes it right. For 'Ebal and Gerizim must both, it would seem, have been sacred mountains; and just as Mount Hor seems to have been Tur-Baal ("rock of Baal"), and a famous Moabite mountain is even called "Mountain of Nebo," so it would be very natural to hear that a great central mountain bore the name "mountain" or "rock of Bel."'

Having accepted this derivation, which he does in a subsequent issue of the *Academy*, Professor Cheyne is not content. He then goes on to accept an emendation from another man, and an identification from a third.

There is a passage in the Book of Nahum (ii. 7) which, as the Hebrew stands, is not only difficult but untranslatable. The difficulty arises mainly, if not entirely, from the presence of a word (העלהה), which our Authorized Version renders, 'She shall be brought up,' but the Revised Version, 'She is carried away.' In either rendering there is absolutely no ascertainable sense. It struck Mr. Paul Ruben, a writer in the *Academy*, that two letters of the word had been transposed; turn them about and you get a word (העתלה), which the Assyrian *stellitu*, 'exalted,' applied to women, countenances and explains. This word would mean 'the Lady.' Whereupon the passage does become possible and almost acceptable: 'The palace is dissolved, and Huzzab the Lady is uncovered, and her handmaids mourn as with the voice of doves, tabering upon their breasts.' Nor is that passage alone made possible; but a meaning is found for a Hebrew proper name. Athaliah, that wicked wife of Jehoram, who introduced into Judah the worship of Baal, had a name, it now appears, which daily mocked her idolatrous practices, for it meant that 'Jehovah is exalted.'

That is the emendation. The identification comes from Egypt. Professor Flinders Petrie's discovery there is already the occasion of some dispute. At the recent meeting of the Society of Biblical Archaeology, Sir Peter le Page Renouf, the President, challenged Professor Petrie's translation of its most significant item, and denied that the Israelites are mentioned. It is *Jezreel*, said Sir Peter Renouf, that Professor Petrie has mistaken for Israel. Professor Flinders Petrie replied that the word is spelt with an *s*, while Jezreel would require a *z*. But to that Sir Peter made answer that as the Egyptians had no *z* they could not very well help themselves.

If Sir Peter Renouf is right, here is a rapid disappearance of the biblical difficulty which we have all been trying to resolve. But is Sir Peter right? Professor Cheyne does not think so. And Colonel Conder does not think so either.

In the newly issued *Quarterly Statement* of the Palestine Exploration Fund, Colonel Conder writes some Notes on the new discovery. He accepts Professor Petrie's translation, 'the people of Israel is spoiled.' He adds that 'the text shows clearly that the people so ravaged were in Palestine, not in Egypt.' And he holds the result to prove that we have been wont to place the Exodus much too late. It must have occurred long before the time of this King Merenptah.

And Professor Cheyne does not seem to think that Sir Peter Renouf is right. Apparently Professor Cheyne accepts Professor Flinders Petrie's reading not of the word 'Israel' only, but of all the words around it. *Askadni* is Ashkelon; *Kazmel* is Gezer; and *Yenu* is Janoah, the Janoah of 2 Kings xv. 29, which is now clearly seen to have been a 'frontier city of Israel towards Tyre, 'whose riches allured Tiglath-Pileser as they had long before allured Thothmes III.'

Professor Henry Preserved Smith has been reading over again Mr. Doughty's *Arabia Deserta*, and he contributes to a recent issue of the *New York Evangelist* some illustrations of Old Testament language which he has discovered there. Mr. Doughty's *Arabia Deserta* was published in 1888. It was at once acknowledged to be both authoritative and highly instructive. But scarcely a man could read it. Some authors are unreadable because they cannot form a paragraph, some because they cannot construct a sentence, and some because they cannot use an ordinary English word. Mr. Doughty is unreadable because he cannot do any one of the three. That in the 'dark unfathomed caves' of these impenetrable pages

there lies 'many a gem of purest ray serene'—that is to say of modern Arab custom that will illustrate the Old Testament—we all believe. But who is to bring them forth? Professor Smith has kindly done it for us.

It is said in the First Book of Kings that when Hiel the Bethelite built the city of Jericho 'he laid the foundation thereof with the loss of Abiram his firstborn, and set up the gates thereof with the loss of his youngest son Segub.' In these words, 'however we may interpret them,' Professor Smith sees 'some reference' to the widespread custom of sacrificing to a god as the foundation of a building is laid. Accordingly he finds some illustration of it in Doughty's *Arabia Deserta*. The husbandmen in Central Arabia, to use Mr. Doughty's own peculiar language, 'sprinkle new break-land with the blood of a peace-offering: the like when they build they sprinkle upon the stones.' And he mentions the case of an Arab who opened a new well and watered a new plantation without performing this ceremony. 'The crop was fine, but within the year the owner died'—as the modern proverb has it, 'The house was finished, and the hearse was at the door.'

Well, we have had our surprise also, though it is not so great as Dr. Driver's. We had written thus far when Dr. Clay Trumbull's new book came into our hand, direct from the publishers. The very first page we examined introduced the story of Hiel the Bethelite. Not only so, but that story is handled quite on the lines of Professor Smith's conjecture, and to so much fuller purpose as to turn that conjecture into a practical certainty.

It was the sight of Professor Cheyne's name that made us open at the story of Hiel the Bethelite. For when Dr. Trumbull had finished his new book, of which the title is *The Threshold Covenant*, he sent the proof-sheets of it to a number of eminent scholars that they might estimate the worth of its startling position, and criticise it in details. Then he published these criticisms at the end of the book, and one of them is by Professor Cheyne.

'I notice,' says Professor Cheyne, 'on p. 46 f. a reference to the foundation of Jericho by Hiel. It appears to me that the idea suggested by archæology is only defensible on the principles generally associated with historical criticism. If this idea is in any way historically connected with the act of Hiel related in 1 Kings xvi. 34 (wanting in the LXX), and pointed to, whether in reality or in the honest, though faulty, imagination of the writer, in Joshua vi. 26, we must suppose that the act of Hiel was misunderstood by the writers of these two passages. For the deaths of Abiram and Segub are referred to as divine *judgments* upon Hiel for his violation of the *hêrem* or ban laid upon the site of Jericho, whereas, according to the archæological theory, Hiel offered his children as foundation sacrifices, believing that he could thus bring a blessing on the city of Jericho. No plain reader will understand the connexion of the archæological idea and the two passages of the Old Testament—as it appears to me.'

Those are Professor Cheyne's words, and part of Professor Cheyne's letter to Dr. Trumbull about his book. The point of the quotation lies in this, that Dr. Trumbull has not shown much 'fellow-feeling with the critics,' as Dr. Cheyne elsewhere puts it, but he is an archæologist of the first rank,—'I have never,' says Dr. Cheyne, 'doubted your singular capacity for archæological work,'—and in this volume he has expressed an idea (expressed it and supported it by an extraordinary weight of evidence) which in Professor Cheyne's judgment is compatible only with a 'critical' estimate of these passages in the Book of Joshua and in the First Book of Kings.

In Syria and in Egypt, at the present time, when a guest who is worthy of special honour is

to be welcomed to a home, the blood of a slaughtered, or a *sacrificed*, animal is shed on the threshold of that home, as a means of adopting the new-comer into the family, or of making a covenant union with him. And every such primitive covenant in blood includes an appeal to the protecting Deity to ratify it as between the two parties and himself. While the guest is still outside, the host takes a lamb, or a goat, and tying its feet together, lays it upon the threshold of his door. Resting his left knee upon the bound victim, the host holds its head by his left hand, while with his right he cuts its throat. He retains his position until all the blood has flowed from the body upon the threshold. Then the victim is removed, and the guest steps over the blood, across the threshold; and in this act he becomes, as it were, a member of the family by the Threshold Covenant.

Thus the threshold is the family altar, on which the sacrificial blood of a covenant welcome is poured out. It is therefore counted sacred, and is not to be stepped upon, nor lightly passed over. Almost innumerable, of widest range, and intensest interest are the examples Dr. Trumbull quotes, but we cannot quote them here. Here we can only refer to two of the Scripture passages that come within his range. One is that passage about the building of Jericho, to which we have been so unexpectedly led. The other is a far more searching matter—the institution and meaning of the Passover.

The passage about the founding of Jericho is easily passed. Dr. Trumbull has never, as Dr. Cheyne has already told us, been ranked among the higher critics. The question of authorship or date of that passage, and whether its editor understood it or not, has never given him trouble. But he does see in it an illustration and example of that strange custom of sacrifice, as the foundation of a building is laid. For 'threshold' and 'foundation' are terms that are used interchangeably in primitive life. 'The sacredness of the threshold-stone of a building pivots on its position as a foundation-stone, a beginning stone, a boundary stone. Hence the foundation-stone of any house or other structure was sacred as the threshold of that building. According to Dr. H. V. Hilprecht, in the earlier buildings of Babylonia the inscriptions and invocations and deposits were at the threshold, and later under the four corners of the building. But when they were at the threshold, they were not under the corners, and *vice versâ*. Whence it would appear that the corner-stone was recognised as the beginning or the limit or the threshold of the building.'

The foundation-stone of a new building, then, is in a sense the threshold of that building, and to lay the foundations in blood is to proffer blood at the threshold. Traces of this custom, continues Dr. Trumbull, are to be found in the practices or the legends of people well-nigh the world over. Apparently the earlier sacrifices were human victims. And again we have abundant illustration. Whereupon we come to the case of Hiel the Bethelite and the laying of the foundation-stone of Jericho—and plainly Dr. Trumbull holds, as Professor Cheyne holds, that it was originally a deliberate sacrifice, however the narrator understood it.

But a greater matter is the Passover. And if Dr. Trumbull in his *Threshold Covenant* wholly overturns our common conception of the Passover, as he certainly means to do, let us not forget that he does so of no mere wantonness. He overturns our common thoughts because he cannot help it. He offers a new interpretation because he is driven to it. The whole idea of his book, and his almost innumerable examples, force him in that direction. Conservative to a fault, he is nevertheless authoritative on such a question as this, beyond most scholars of our day. And as regards the special matter in question, it is not Professor Cheyne only who says, 'You are very convincing about the Passover blood.' Professor Hommel also wholly coincides. And Professor Hilprecht writes: 'Of

the greatest importance for the study of the Old Testament religion is your doubtless correct explanation of the Passover. It is entirely in harmony with ancient customs, with philology, and with common sense.'

What Dr. Trumbull's explanation of the Passover is, may now be told in a sentence.

The Passover night was a night to be remembered. But long before that night the custom had existed, and the Israelites must have been familiar with it, of welcoming a guest, or of accepting a bride or bridegroom who was to become one of the family, by the outpouring of blood on the threshold of the door,—by staining the doorway itself with the blood of the covenant. On this night Jehovah announces to the Israelites that He is to enter into a covenant with them. And the covenant must be ratified with blood according to the well understood and inevitable formula. Each Israelite household must prepare a sacrifice, and the blood of the sacrifice must be poured out upon the threshold before Jehovah can pass over that threshold to enter the house as its honoured and welcome Guest. If there is no blood upon the threshold,—and there will be no blood this night upon the threshold of the Egyptian homes,—then He cannot enter that home as a Guest, only as an Enemy and Avenger. But if the blood is on the threshold, He will pass over it into the house; the Threshold Covenant is made; He will go into them and sup with them, and they with Him.

So, the Passover is not so called because the Lord passed over the houses of the Israelites as He went to slay the firstborn among the Egyptians. It is so called because Jehovah passed over the Israelite threshold when the Covenant Blood was there.

The Spirit of Power.

By the Rev. Thomas Adamson, B.D., Glasgow, formerly Examiner for Divinity Degrees in the University of Edinburgh.

PART II.

Having seen what is implied by being filled with the Spirit, let us see how that state came to pass. We must first notice the outer means employed; and, having disposed of that as the least important part, we shall then try to see the inner temperament which accompanied and marked the conditions into which we are inquiring.

Let me say at once that the outer means varied, though there seem to have been methods which were considered regular in ordinary circumstances, and could be relied on for effect. The means was like the miraculous signs which interpreted and evidenced the blessing when that had come; it was something merely to help men to receive that more easily and surely, and was, as we shall see, no more essential than the signs were. The regular means was preaching, followed by baptism and the laying on of hands. For the last part of the process, the deacon evangelist Philip seems to have been insufficient, and had to send for the Apostle Peter; whilst in another case Ananias of Damascus was sufficient when no apostle was procurable. The explanation of the difference is difficult; but I may slightly forestall what I have yet to say by suggesting that the person who used the sign was one in whom the subjects of the rite had confidence. As used by him, the sign really roused their expectation, and enabled them to lay hold for themselves on God's pledge. This explains what occurred in the case of the Samaritans. To them the blessing came along with conversion. It was the exalted or ideal state of men very thoroughly and quite suddenly converted. Philip did not carry for them the authority of an apostle. He had preached, and they had believed; but only as Simon Magus did too (viii. 13), with a historical faith which recognised the Messiahship of Jesus,

and the purpose of God by Him. On the other hand, Peter brought to the single-hearted and expectant among them a promise both authoritative and individual. When they realised that and its greatness, when they realised it vividly by faith in the sign they subjected themselves to, they sprang into the possession of spiritual life, and even found themselves filled with this phase of it. The same explanation holds good in the case of Ananias and Paul. Paul knew to expect Ananias, and that he was warranted in accepting his services (ix. 12), just as the Samaritans knew of the authority of Peter and John in the matter. And to Paul the unclosing of his eyes was as the act of baptism which usually preceded the laying on of hands; it implied a definite promise by its symbolism, as the laying on of hands the fulfilment of that promise. For him it preceded baptism, and by its specialness superseded any further laying on of hands. The ordinary fashion was followed by Peter at Pentecost, by the same apostle in Samaria, and by Paul in the case of the Baptist's twelve disciples at Ephesus. On the first of these occasions, Peter describes the process as pledging the result; and the result, as we saw, is looked on as so naturally and surely following, that the author mentions the various steps leading up to it, yet leaves it unmentioned. In all three cases the men who were convinced of the historical Christ submitted to the rites prescribed in faith of the result, and were enabled to appropriate it through these. But whilst this was the rule in ordinary circumstances, and could be depended on for bringing the result desired, the means was not always needed: the faith by which the blessing came was in itself sufficient. Sometimes the blessing came by the word of preaching only, sometimes with baptism added, but without the laying on of hands. For the blessing of God is gracious, and after a lordly fashion. Means is only a help to faith. At Cæsarea, for instance, this blessing came just as the message of the preacher's words became clear, immediately after he had begun to preach (xi. 15). Baptism followed after the gift came. But the end had been gained by the people's vivid faith without aid of symbol; for, added to the apostle's word and their own prepared expectancy, was the fact of the miraculous guidance vouchsafed beforehand to both parties.

In another class of cases we might describe the men as rising to the occasion, or as being influenced by their circumstances. The circumstances they found themselves placed in developed or roused them. Without doubt this was true in the case of the weak little apostolic band in the midst of prejudiced and hostile Judaism, towards which it yet felt a deep sense of duty. Thus it was with Peter and the Jerusalem church when they were revived. Thus it was seemingly, too, with Stephen when installed in office, and bound to strengthen the church; and thus, too, when he realised the feeling toward himself, and saw the opportunity of making what was his last speech. Barnabas caught the contagion of the revival he entered into at Syrian Antioch. The disciples at Pisidian Antioch received the Spirit in fulness of power when, like the Pentecostal disciples, they were left alone, and realised the privilege of depending directly on the glorified Saviour. Quite markedly the circumstances influenced these men, and enabled them to receive the Holy Ghost in power. Quite naturally and rightly. For, as I have said, the effect of the Spirit's presence was the irresistible impulse of proclaiming Christ adequately and suitably. In other words, the Holy Spirit had regard to the particular situation of the believer who was called to testify; and though the man might have general qualifications for Christian work, fitted him for the particular need. The occasion was the measure, and so became the means, of adequately meeting it. What such occasions implied, you can see by the fact that before Pentecost, and in the case of the revival within the Jerusalem Church, diligent prayer was offered. That prayer is expressly related in the latter of these two cases. I am not concerned with it here more than to say that it certainly shows a deep sense of need of help from God in the performance of present duty, and makes a corresponding claim of help from Him as of right. Without doubt the prayers preceding Pentecost cannot have differed greatly from that. In the case of Barnabas, and more manifestly even of the believers in Pisidian Antioch, prayer was absent because they believed in their complete right to expect and depend on their Lord when doing His work, either in personal weakness or amid dangers of the enemy. Barnabas had that faith habitually, and exercised it instinctively as a matter of course. It was not the first time in which he had proved it. He was a man full of

the Holy Ghost and of faith. The church of Antioch got this faith suddenly; it came on them without knowing the need, and therefore without praying; rather by the preaching of the teachers who were being withdrawn from them, and by the vivid approval of their own enlightened conscience.

We have seen that the outer means was comparatively unimportant, a help which could be dispensed with at least on occasion. What, then, was the inner temperament with which the presence of the gift was associated? Examine the cases and you will find—what you must remember—that all the people spoken of were either Christians waiting and longing to serve Christ by spreading His salvation, or they were those who had just been born vividly into the possession of that spirit. We have nothing to do in this book with any using of unsaved men to save others or do God's work. Simon Magus shows how alien it is from God's plan. The right understanding of the inner state with which this blessing was associated separates it altogether from such cases as a distinct thing. We have to do with men not lukewarm but earnest, very much converted (if I might use such a phrase), and with no other thought than their paramount obligation to that Lord to whom they owed their very selves. We have already seen in the prayer of the Jerusalem Church, as it waited for revival, both a sense of their need as His witnesses, and a sense of their right to depend on their risen Saviour for all that need demanded. But this sense of their right to depend on the exalted Lord, and of their safety in trusting Him for these particular circumstances in which He had placed them, implied faith in Him, the realising of His presence and power and worth; implied Him not far off, but near, and helpfully near,—not only outside them but in them, not only for them but with them. The former part—their right and safety in trusting their risen Lord—is constant and unvarying. In it He is the object of vivid views, of keen appreciation, and of strong, confident trust. In the latter part—their conception of His nearness—the form varies. In the prayer of the Jerusalem Church, in ch. iv., there is no clear expression of the place of the Holy Spirit as mediating the presence of Christ, and bringing to men aptly, according to need, His saving power. Yet, without doubt, the fact itself is implied. Room is left for it. The Holy Ghost is mentioned in their prayer (iv. 25), though the subject of the prayer is only the blessing He brings rather than Himself (iv. 29). I take it, therefore, that such self-conscious knowledge and direct mention of the Holy Spirit was not needful. It may be, and, I think, ought to be, where the preparation for this blessing is apparent in all its steps. But we cannot limit the preparation to one type and believe it unreal any more than conversion is, unless all the steps of the ideal process are equally clear in it. The first of the two parts is absolutely needed. Vivid faith for help in present need when serving in Christ's cause cannot be lacking. Direct remembrance or clear knowledge of how the help is to come may not be present. Yet, without doubt, that must have become more and more a habitual thought. The early Apostolic Church believed very firmly in the reality and constant presence of the Holy Ghost. It seems to have had the habit of referring the minute and ordinary incidents and phases of life to Him. Peter states that Ananias of Jerusalem, in hypocritically copying the action of the early Christian givers, lied to the Holy Ghost (v. 3), and not merely to man. Peter's declaration in explanation of the apostolic preaching was, We are witnesses of these things; and so also is the Holy Ghost, which God hath given to them that obey Him (v. 32). Stephen asserted to his audience, 'Ye do always resist the Holy Ghost' (vii. 51); and Ananias of Damascus seems not to have been at all unfamiliar with Him, though His name is not mentioned in the message that was to be delivered. In fact, Ananias seems to know what was implied, and states explicitly to the new and inexperienced seeker what to himself had not needed open expression (ix. 12, 17), 'The Lord, even Jesus, . . . hath sent me . . . that thou mightest receive the Holy Ghost.' Ananias did not need the information, but Saul did, in order to exercise faith by which to understand and accept that which was to be conveyed. The original disciples must have been occupied with this question, if we may judge from the familiarity which Peter shows in dealing with the Old Testament information on the subject. Most likely, too, Christ's saying, 'Receive' (or take, Λάβετε, John xx. 22) 'ye the Holy Ghost,' may have guided and helped them. And the sense Peter had of the important place which the Spirit now occupied for all, and of the need they had to grasp clearly His work as representing and applying Christ, is

clear by the place which that apostle assigns at once to laying on of hands.

But the essential feature of the state was that clear sense of their right to lay claim on their all-powerful and ever-present Lord, which created both boldness and enthusiasm. The boldness to meet the occasion (they spake the word with boldness) was the outer and apt manifestation of the enthusiasm. But the enthusiasm is the true heart-mark of the state; sometimes in a spate, as when men were πλησθεὶς, 'filled,' sometimes in a steady flood, as when a man was πλήρης, 'full.' This enthusiasm, regulated by a sense of the need of the occasion, is the essence of the state. For it means that these men saw Christ with the eyes of the Holy Spirit, and knew Him after the same appreciative fashion. They were taught of the Spirit. They had absorbed his views. He had enlightened and quickened them in a general way. But now by having their eyes directed to their Lord, and having the vivid remembrance of present need ringing in their ears, they were able to receive such definite views as suited them at the moment; quickened, guided enthusiasm was the result. This state thus linked itself on to the process of conversion, and formed its culminating point or legitimate result. The one dealt with the needy sinner's cry, and the other with the weak servant's claim. The faith which grasped the blessing as theirs received the power. The enthusiasm which the Spirit had for the crucified Lord became theirs. The Father had borne witness by the resurrection from the dead that this was His Son with power, and the Holy Spirit of truth now became the Spirit of the truth as it is in Jesus. He came forth, for He had now some one worthy of all His enthusiastic service, one by whom He could bless men to the fullest of His loving desire. He had thrown Himself into the Saviour's service; and He found in these waiting, willing, weak men just the means by which He could act. He fell on them as on Christ when in faith the Saviour had dedicated himself at baptism, and was coming up out of the water in the act of prayer. He ran from the head to the skirts of the great High Priest. So it was promised: Ye shall receive power when the Spirit is come. Thus, too, it was fulfilled to their knowledge: We are His witnesses, and so is the Holy Ghost. Therefore, as time went on, I have no doubt men became more familiar with the part the Spirit took in mediating the help of Christ, and that made faith more intelligent, and so easy and strong. Thus Stephen became πλήρης, and not πλησθεὶς; and in this state Barnabas acted habitually and without effort, as we have seen. But the condition of the men in whom the blessing was found was not that of men who have their eyes on the Spirit; for He hides Himself, and is invisible save for His results, as they found; but it was that of men who have their eyes on Christ; which is the attitude of the Spirit Himself, the attitude of all who are in sympathy with Him, and fit therefore to be moved in all their parts and faculties for His great end. The men looked up rather than in. They forgot every danger in the assurance their Lord's presence and love and power gave.

It is hardly necessary that I should go into detail of the cases, after what I have said. The overbrimming enthusiasm which came from the firm faith of their authorised claim on the Lord, explains all the signs and effects which are related. At Pentecost there could be little realisation of the place the Holy Ghost was to hold in this work till He came. Words as to Him are unreal altogether, apart from experience. He is known by looking backwards rather than forwards. In Stephen the marked characteristic was strength of faith. He was a man full of faith and power, because he was full of the Holy Ghost (vi. 5, 8). That lay at the root of the fact that, falsely accused and already as good as murdered, his face, when he rose up to speak, was seen by all the crowd to be like the face of an angel. In him the faith which fulness of the Spirit accompanied, raised to its highest pitch by the raging of the people and danger of the occasion, enabled him to realise Christ as never before, and the hidden object of his faith—the Lord of Glory at the right hand of the majesty on high—seemed to him now to become visible. This was, however, but the intensifying of his habitual mood, and not the altering of its object in any respect. This meant only being filled with the Spirit even beyond his usual, but as ever filled suitably to the occasion. For it was such an occasion and such an experience as he had never been in. It is even more special than that which Peter is represented as having occupied in chapter iv. One cannot help remembering that as Christ came up out of the water praying, He looked up too, and the heavens were opened to Him. But He saw the Holy Spirit on this side descending; that was His desire, and what His

faith claimed. Stephen saw into the other side, and there for him was his Lord in the place of glory. He saw not the Spirit; he saw Christ; but he saw by the power of the Spirit, by the Spirit whom Christ saw descending; he saw Christ as the Spirit does, for he was filled with the Spirit (vii. 55). At Cæsarea the glimpse which specially prepared and expectant hearts got of God's wide and altogether unexpected grace,—they were Gentiles, but 'He,' as Peter preached, 'is Lord of all' (x. 36),—not only convinced them, but roused the most vivid faith with all signs of the Spirit's power. So it was with the disciples of John. They heard what John knew nothing of—the crucifixion, the resurrection, and the ascension of Christ, and the meaning of these; and their faith, accepting salvation personally as from their Lord on high, received the sign of the presence of that Spirit who had blessed them though they knew not; and with that came the irresistible impulse to speak the Christ, who was their blessing, yet not like other men but miraculously, after the manner of the Spirit Himself (xix. 4). The sudden enlightenment of the Pisidian Christians as to their direct nearness to Christ was the means to them, as to the Gentiles of Cæsarea, of receiving this glad, enthusiastic power. Instruction made all the difference in the case of Apollos; from being merely 'fervent in spirit' (ζέων τῷ πνεύματι), with unenlightened enthusiasm, he became able to declare Christ from the Old Testament, so as to meet the need of his brother Jews whom he met in their synagogues, *i.e.* he was able to speak Christ suitably and adequately. The enthusiasm in Barnabas—quieter and steady going as suited his nature, and one πλήρης rather than πλησθείς—was due to his spiritual apprehension of those unsuspected possibilities of salvation in Jesus Christ which manifested themselves when he came to fulfil his mission to the young church of Syrian Antioch.

Let me add only one word. To desire the power of the Spirit, as Simon Magus did, is as sinful as desiring the Spirit of power is commendable and commanded. The power comes not as a thing, but as part of the Spirit. And as it cannot be separated from Him, so He cannot be sundered from Christ. He comes for Christ, and He comes by the appreciation of Christ. The man who has learned to trust Christ for everything personal must learn to trust Him too for all connected with service. To be devoted to Christ is to be filled with the Spirit, and to have the power of the Spirit. None of the Spirit's power is wasted when your whole being rings harmony with His as to Christ; it overflows. But the Spirit will not let the power out of His own hands; He must fill and rule you, that it may be used only for Christ. So it is vain to think the power is other than a gift of the moment to the faith of the occasion, though it may be held every moment. The faith which lovingly lays hold on the Lord as its perfect strength and its only hope in all Christian service receives the power of the Spirit to meet the need which drew it out.

The Expository Times Guild of Bible Study.

THE new session of 'The Expository Times Guild of Bible Study' is now commenced. We have chosen the Books of Haggai and Malachi for the Old Testament, and the remainder of the Acts of the Apostles (xiii.–xxviii.) for the New. This completes in each case not merely a portion of Scripture, but a period of Sacred History.

The sole condition of membership in 'The Expository Times Guild' is the promise to study one or both of the appointed portions of Scripture between the months of November and June. That promise is made by the sending of the name and address (clearly written, with degrees, etc.) to the Editor of THE EXPOSITORY TIMES, at Kinneff, Bervie, N.B. There is no fee, and the promise does not bind anyone who, through unforeseen circumstances, finds it impossible to carry it out.

The aim of 'The Expository Times Guild' is the study, as distinguished from the mere reading, of Scripture. Some commentary is therefore recommended as a guide, though the dictionary and concordance will serve. Recent commentaries on Haggai and Malachi are not so numerous as on Zechariah. But Orelli's *Minor Prophets* (10s. 6d.) could scarcely be excelled for more advanced study, while Dods' *Haggai, Zechariah,*

and *Malachi* (2s.) is more easily mastered and extremely useful. Archdeacon Perowne has a volume on the same prophets in the *Cambridge Bible for Schools and Colleges* (3s. 6d.), and *Malachi* may be had alone (1s.).

Messrs. T. & T. Clark, Edinburgh, have again kindly agreed to send a copy of Orelli direct to any *Member of The Expository Times Guild* on receipt of six shillings.

For the study of the Acts, nothing new has appeared since last year. We may, therefore, again mention Dr. Lumby's volume in the Cambridge Bible (4s. 6d.), and Professor Lindsay's in the Bible Handbook Series, which is conveniently issued in two parts (Acts i.–xii. and xiii. to end, 1s. 6d. each), and is surprisingly cheap. For those who are ready to work on a Greek text, nothing can surpass Mr. Page's little book (Macmillans, 3s. 6d.).[1]

As the study of these portions of Scripture advances, short expository papers may be sent to the Editor. The best of them will be published in The Expository Times, and the writers, seeing them there, may send to the publishers for the work they select out of a list which will be given.

During the past session fewer papers than usual have been published. This is owing, not to any lack of papers or of ability in them, but to their length. Again and again, papers have had to be rejected which would certainly have appeared had they been half their present length. We must recognise the fact, however, that some subjects cannot be adequately discussed within the limits we have to prescribe. We wish, therefore, this session to offer, in addition to the books sent for published papers, ten volumes for the best unpublished papers received during the session which exceed two columns of The Expository Times in length. And inasmuch as many of the members of the Guild are laymen or ladies, five of the volumes will be reserved for them. The result will be published in the issue for October.

[1] A new edition in English at 2s. 6d. is recently published.

The Resurrection as the Cardinal Feature of Apostolic Teaching.

By the Rev. Prebendary Whitefoord, B.D., Principal of Salisbury Theological College.

The record of St. Peter's sermon on the day of Pentecost presents the reader with the earliest sample of the proclamation of the gospel-message by apostolic lips. Here, then, he may expect to see the foundation-stones of Christian doctrine, and to observe an emphasis duly laid upon its most characteristic features. Fresh from the charge of the Master, St. Peter was bound to bring into prominence those truths of the faith which were of the most supreme and commanding import. The issues involved were no narrow ones, but they were capable of extraordinary concentration in statement. The work of the apostles was, from one point of view, manifold and complex; but from the point of view of their teaching office, it was extremely simple. They were to bear testimony to the risen Christ. This was the great enterprise, missionary and educational, which lay before them. Practically, it was for failure to carry this out that Iscariot had gone to his own place, and Matthias had already been chosen in his stead. Discipleship and intimate knowledge of the Master's career, from the commencement of His ministry until its triumphant close,[1] such, apparently, was the qualification for succession.

Braced it may well be by the thought that the new recruit not only completed the number of the Twelve, but was a means of restoring to the college its broken harmony and divided aims, the apostles addressed themselves afresh to their lofty undertaking. They must witness to Christ, to His life, work, and death; and last, but not least, to His rising again from the dead. It is this great truth of Easter which from first to last stands out in apostolic treatment with the clearest prominence among Christian doctrines.

A less careful consideration of the facts with which the New Testament makes him acquainted would, perhaps, lead the student to expect that the

[1] Acts i. 22.

doctrinal emphasis would be laid elsewhere. Yet a close examination of its literature will bring with it the inevitable conclusion that neither the Incarnation nor Crucifixion, as events in the story of human redemption, takes precedence of the Resurrection in apostolic hands.

It is strange, yet true, that when the apostles desire to impress upon hearers or readers what Christ has wrought for them, and what they in turn owe to Him, they appear to draw, not so much upon memories of the manger-bed, or even of the cross, but upon those of the open tomb.

The story of how Christ the Lord, after having emptied Himself of His glory, resumed from the grave a new and triumphant life, provoked, as different hearers listened to it, a sense of awed surprise. It challenged attention even from the indifferent and thoughtless. It aroused a measure of interest even where it failed to elicit sympathy. Thus it came about that the doctrine of the Resurrection proved 'the usual as well as the most effective weapon'[1] to break down Jewish or philosophic prejudice, as well as the most powerful instrumentality for winning over the hearts of the simple-minded.

It is not the present purpose of this article to go over the familiar ground of the historical evidences for the Resurrection. Yet it is worth while to take into account, by way of preface, the character of the chief testimony to the event. Slowly, reluctantly, even jealously, was each step taken by the apostles in the direction of this belief. Patiently and graciously was their lack of faith met. To this end they had been permitted full intercourse with Him, they had been invited to eat with Him, to touch and handle His body. Again and again, under changing conditions, had a first impression been tested. So carefully and exactly were the observations taken that the tests appear almost scientific. At any rate for the apostles, the event at last rested upon what their natural senses, clearly and calmly exercised, conveyed to their minds. Once so perceived and embraced, it became to them, and from them to their converts, the power of a new life.

The Book of the Acts, which indeed furnishes a wide field of inquiry upon the whole issue, supplies also an incidental suggestion of great interest. It would appear that the first preachers of the faith were known by more than one designation. The title of apostles could only be conceded to them by those who were in sympathy with their message, and accepted their credentials. To whomsoever it applied, it would appear as a dignified description. It was an official term, meaningless unless there was some commission at the back of it to which reference could be made. This commission, as the apostles themselves were not slow in declaring, was nothing less than divine. Hence, to speak of these great teachers as apostles would be virtually a surrender of the argument on the part of the agnostics or unbelievers of the time. But there was another and less compromising designation which was ready to hand. Thus they were regarded and then described as 'witnesses to the Resurrection,' from the persistent character of their preaching. To describe the apostles so, was simply to quote the capital point of their teaching, and it left its veracity and value still open questions. Hence it is interesting to observe that at Athens the ground of the charge against St. Paul of introducing strange deities rested upon the fact that the message he was wont to proclaim was 'Jesus, and the Resurrection.' Nothing, indeed, seems less improbable than that his hearers, here and elsewhere, mistook the reiterated expression 'Anastasis' as the name of some new goddess.[2]

It is, however, quite impossible to do justice to the Book of the Acts as a storehouse of resurrection references within the present limits. No noteworthy speech throughout the narrative is lacking in this element. It is not merely the persistency of the doctrine in the history which invites and arrests attention, but the variety in its treatment, and the manifold character of the instruction thereby conveyed. It thus forms the natural climax of St. Peter's stirring speech on the day of Pentecost.[3] The resurrection theme forms the plaint alike of priests and Sadducees which followed upon the miracle then wrought, and it is to the risen Lord that that wonder is directly ascribed;[4] nor is the triumphant song of St. Peter and St. John anything less in its intention than an Easter anthem. It was with this doctrine, indeed, that Jerusalem was confessedly filled.[5] Passing on to St. Stephen's great apology, it is clear that the mad fury of his persecutors was aroused, not so much by the idea of an unjust

[1] Liddon, *Easter Day Sermons in St. Paul's Cathedral.*

[2] Acts xvii. 18.

[3] Acts ii. 32, 36.

[4] Acts iii. 15, 16.

[5] Acts v. 28.

murder of a just one, as at the martyr's happy recognition of Christ as the risen Saviour now at God's right hand exalted. Once more, it is the same high theme which fills St. Peter's heart and unseals his lips after the Cornelius incident.[1] St. Paul at Antioch in Pisidia draws alike upon ancient prophecy and recent history as he presses upon a not unwilling audience the same great truth.[2] At Athens, where he had a doubtful welcome, he meets the philosophy of the hour with this same eternal message.[3] It was, again, the doctrine of the Resurrection which broke the passing harmony of the Pharisaic and Sadducean elements in the multitude which listened as the apostle stood in the presence of the Council.[4] A week later, Felix, with such courage as he could muster, had to hear this same startling topic,[5] while St. Paul in his apology reasoned of righteousness, temperance, and a judgment higher than that of any earthly tribunal. Not less significant is the special indication by Festus of this doctrine as the most crucial question at issue between St. Paul and his enemies, when the apostle's case was submitted to Agrippa.[6] Hence it is also that when he pleaded before the king, the narrative of his wonderful conversion leads up to the natural climax of the truth of Christ having risen again from the dead.[7] Thus the Book of the Acts draws to its close not without its suggestion that the two years spent at Rome in preaching and teaching served to lay deeply in the mind of that Church the foundations of this capital doctrine of the faith once for all delivered to the saints. The references have not been exhausted in this hurried review, but they are sufficient to indicate that if the narrative of the Acts alone is taken into careful consideration, no manner of doubt will exist as to the conclusion that its predominant and most significant truth is that of the Resurrection. For to proclaim it was to proclaim by consequence both the Incarnation and the Passion of Christ. To preach the Resurrection was boldly to announce a truth which Jews and Gentiles, with their different prejudices, were at one in longing to disprove ; to emphasise it was to provide the early Christian Church with its sweetest and strongest assurances of an undying hope.

Professor Milligan, in a larger yet parallel inquiry, has shown how far-reaching in its references this doctrine goes in New Testament literature. The present inquiry is a humble one ; but to make it less incomplete, the transition must now be made from the Acts to the correspondences herein to be observed in the rest of the New Testament. The testimony of the Epistles is in curious accord with that of the history of St. Luke. As might be expected, from the varying character and different purposes of the Epistles, these references are now frequent and strong—now, by comparison, rare and slight. There are, for instance, but two references to the topic in the Epistle to the Hebrews, and this for reasons sufficiently indicated by Bishop Westcott in his Commentary.[8] It is scarcely touched upon in the Second Epistle to the Thessalonians, for it had been already largely the burden of the first. The references to it are slight in the Epistles of St. John, which yet, through and through, rest doctrinally upon the Resurrection. They are largely absent, but only because they are not required, in the Pastoral Epistles. The topic is wholly absent in the note to Philemon and in the Epistle of St. James ; but the genius of both these communications forbids the student to expect it in them. But apart from these necessary exceptions, the Epistles and the Acts remain, in regard to resurrection-teaching, in entire and suggestive harmony. It remains, therefore, to take the former in rapid review, and without any attempt at an exhaustive investigation to observe in them the pre-eminent place of this doctrine, as well as the variety of its presentment, and practical application to life and conduct.

In the first letter to the Thessalonians, the thought of the Resurrection is seen to be linked with the general idea of patient waiting for the day of the Lord,[9] and such a belief is seen to affect the conduct of the Christian in the presence of trials, and to brace him as he marks the perpetual presence of Jesus, whether in life or in death.[10] The First Epistle to the Corinthians need not be quoted, because it is penetrated throughout with this sublime hope. One notable and familiar chapter,[11] which has been the stay to generations of saddened hearts, is indeed the Gospel of the Resurrection, inviting the devout to consider what Christianity would be without this commanding feature of its teaching. In at least four noteworthy passages in his second letter,[12] St. Paul draws attention to the

[1] Acts x. 40. [2] Acts xiv. 30, 33. [3] Acts xvii. 31.
[4] Acts xxiii. 7, 8. [5] Acts xxiv. 21. [6] Acts xxv. 19.
[7] Acts xxvi. 23.

[8] Heb. vi. 2, cp. xi. 35. [9] 1 Thess. i. 10.
[10] 1 Thess. iv. 14, 18, v. 10, 11. [11] 1 Cor. xv.
[12] 2 Cor. iv. 10, 14, v. 15, xiii. 4.

practical consequences of this belief, in the new and risen life of believers. The truth of the Resurrection stands as the preface to the Epistle to the Galatians.[1] To them the apostle declares that the life he now leads in the flesh is not merely one of moral crucifixion, but of spiritual resurrection, a lesson which their characteristic fickleness needed that he should twice[2] emphasise. In his great doctrinal treatise addressed to the Romans, the same theme once more stands in the forefront of the letter.[3] The apostle bids them consider that it is the life rather than the death of Christ which crowns by salvation the work of reconciliation.[4] The same thought is seen to be the natural bulwark against antinomianism,[5] it is the Resurrection which links all humanity, dead and living, together under Christ.[6] It is in the confession of this sublime thought that sonship becomes a realised fact, and the individual believer finds the assurance of his salvation.[7] In the happy, grateful letter to the Philippians, St. Paul professes himself determined to reckon every loss in his experience as less than nothing in comparison with the knowledge of the power of Christ's Resurrection,[8] a power mighty enough to change the body of our humiliation so that it may be fashioned in the heavenly commonwealth conformably to the body of His glory.[9] To the Colossians the Christian's death unto sin is pictured not only as burial with Christ in the baptismal action, but a risen life is seen to be assured to him who has faith in the mighty working of God, who raised Christ from the dead.[10] Hence it is that the future life of true believers is spent in seeking the 'upward things,' where Christ is at God's right hand sitting.[11] In the letter to the Ephesians the signal manifestation of divine power in raising Christ from the dead is regarded as a promise and a pledge of what He can effect for those who were once dead in trespasses, until at last they are made to sit together with the risen Christ in the 'heavenlies.'[12] There is, therefore, no sphere which He cannot and does not fill,[13] there are none so deaf or slumberous as to escape Christ's awakening summons.[14]

Nor is St. Peter less forward with Easter thoughts and hopes. As is the case with his brother apostle, he too puts in the forefront of his letter this commanding doctrine. It contained that vital element of expectation of an inheritance incorruptible, undefiled, and that fadeth not away, reserved in the heavens.[15] St. Peter indicates that the resurrection doctrine was already the burden of ancient prophecy.[16] It was to prove the groundwork of the faith of his converts, their support in the hour of contempt and persecution.[17] In mysterious phraseology he declares that the fruits and blessings of the Resurrection were gathered universally,—in the earth, in the under-world, in heaven, among men, among spirits, among angelic beings.[18]

If such, then, is the general witness of the New Testament Scriptures, it cannot be impertinent to inquire, by way of conclusion, whether adequate justice is done to the doctrine in current teaching. If it has been shown by the foregoing quotations that the apostles, as themselves witnesses to the Resurrection, bespoke for it a real supremacy among the articles of the Christian faith, that supremacy should obtain now. Yet are not most modern preachers content with a somewhat hasty reference to it as Easter Day, with its full services, comes round? But why should not the doctrine have its due? There is no danger in this prominence nor in its emphasis. Neither the message of the Incarnation nor of the Cross is likely to suffer loss if the mind is invited to pass in mediation from the awful processes of the humiliation of Jesus to the contemplation of their glad and glorious issue. The work of the Atonement presents, it may be, a readier and more forcible method of appealing to the emotions of men. But the Christian faith is not concerned with touching these alone. It claims not merely to elicit sympathy, but to challenge in its entire announcement the attention of the best powers of a God-given intelligence. It appeals to reason as well as to love, to the mind as well as to the heart. It forces men, in regarding it as a whole, to mark that paramount feature in it—so deeply lacking in other religions, the buoyant element of hope. Let men distort the picture as they will, the fair fabric of the Christian faith stands out in a just and wonderful symmetry, and it is crowned by hope, the hope contained in the Resurrection. Or, to put it in another way, the whole action of Christ's life appears as blended of humiliation and exaltation, of sorrow and

[1] Gal. i. 1. [2] Gal. ii. 20, v. 24, 25. [3] Rom. i. 4.
[4] Rom. vi. 3–11. [5] Rom. vi. 20, 23. [6] Rom. xiv. 9.
[7] Rom. x. 9. [8] Phil. iii. 8–10.
[9] Phil. iii. 20, 21. [10] Col. ii. 12. [11] Col. iii. 1.
[12] Col. ii. 6. [13] Col. iv. 9, 10. [14] Col. v. 14.

[15] 1 Pet. i. 3, 4, 5. [16] 1 Pet. i. 10, 11.
[17] 1 Pet. iv. 13. [18] 1 Pet. iii. 18–22.

of joy springing from it, as flower from root. It is as unreasonable as it is undevout to put asunder that which God hath joined together. But as the Christian message to the world is supremely one of glad tidings, as its final declaration concerns the powers of the age to come, so this doctrine of hope and of life, the doctrine of the Resurrection, ought still to retain the pre-eminent position claimed for it by the genius and enthusiasm of the apostles.

Recent Foreign Theology.

Among the Periodicals.

The 'Interpreters' of St. Peter.

In the current number of *Studien und Kritiken*, Professor Link of Königsberg has a very elaborate study of the well-known passage in Eusebius which contains Papias' reference to Mark as the 'interpreter' (ἑρμηνευτής) of Peter. Brushing aside as totally inadequate all explanations which reduce the latter word to the meaning of something like *secretary*, Link sets himself to refute another widely-accepted explanation, which finds one of its chief supporters in Zahn. The latter contends that in the estimation of Papias and the Presbyter John, the claim of Mark to be the 'interpreter' of Peter rested simply upon his having written a Gospel based on Peter's teaching, and having thus introduced Peter to a large circle of readers who had never heard the discourses of the apostle. While admitting that the word ἑρμηνευτής by itself could bear this meaning, Link contends that neither grammar nor logic will permit of such an interpretation of the sentence, Μάρκος μὲν ἑρμηνευτὴς Πέτρου γενόμενος, ὅσα ἐμνημόνευσεν ἀκριβῶς ἔγραψε. Zahn's interpretation necessitates the rendering, 'Mark wrote accurately all that he remembered, becoming thereby the interpreter of Peter,' but the words, according to Link, can mean only, 'Mark, who was (*i.e.* had been) the interpreter of Peter, wrote accurately all that he remembered.' That is to say, he wrote *after he had ceased to be the apostle's interpreter* (probably after Peter's death) all that he remembered of the apostle's discourses concerning the life and the words of Jesus. Link quotes from recently-discovered protocols and inscriptions, to show that γενόμενος is a favourite expression for describing an office or function which one no longer holds. Ἑρμηνευτὴς Πέτρου γενόμενος would thus = *ex-interpreter*. The word 'interpreter' Link would understand in its strictly literal sense; Peter, in his missionary journeys amongst the Jews of the Diaspora, availed himself of Mark's services to render Aramaic into Greek. That the apostle required such aid appears to be further borne out by a casual reference of Clement of Alexandria to one Glaucias, who is also called Peter's interpreter. That such a method of discourse would in no way hinder the efficacy of the apostle's teaching is proved by Link from a number of parallel cases, alike in ancient and modern times, the impression produced by Spurgeon on continental audiences, through the medium of an interpreter, being specially noticed. The above conclusion has far more than an antiquarian interest; for if Peter was so imperfectly acquainted with the Greek language, it follows, according to Link, that he cannot have composed, *in their present form*, the Epistles that have been handed down under his name. On the other hand, if these are correctly ascribed to him, it becomes an interesting question whether they can be proved to be translated from Aramaic. *A priori* it is very unlikely that Peter would have contented himself with simply giving his ideas to a Greek amanuensis to be expressed in the latter's own language. Rather would he have dictated in Aramaic, and left this to be turned into Greek. But if this were the course followed, it ought to be possible to discover some traces of the process.

The Text of the Acts.

In the same number Dr. Blass offers a further contribution in support of his theory about two recensions of the Acts, and the relation of these to existing MSS. The Paris Latin MS., No. 321, already published in great part by Berger, has been subjected to a thorough examination by

Blass. This MS. contains, not the pure Vulgate, but a mixture of what Blass denominates the α and the β Recensions, akin to what is found in the Gigas MS. of Stockholm. Another MS. of the Lat. N.T., preserved at Wernigerode, in Bohemia, as well as the Provençal translation (13th cent.) of the N.T., have been examined, with a view to the same end, and the results are given in detail. The united testimony of the three is supposed to strengthen Dr. Blass' former positions. Not only does he recover, in many cases, the text of β, but claims that by the help of these three MSS. it is possible even to correct the common text; *e.g.* in Acts v. 17 he would read Ἄννας δὲ for ἀναστὰς δὲ; in v. 36, κατελύθη for ἀνῃρέθη; while the text he restores in vii. 2 ff. gets rid of serious chronological and other difficulties which beset the generally accepted reading.

Seneca and Christianity.

Since the time when Tertullian wrote of Seneca as 'often our own,' the question has been much discussed of the Stoic philosopher's acquaintance with Christianity and of the relation of his system to the tenets of the new faith. Students of Lightfoot will recall that scholar's learned dissertation on 'St. Paul and Seneca' in his commentary on Philippians. The same subject is handled in the *Theol. Tijdschrift* for May by Dr. Prins of Leyden, who passes under review a number of opinions, and devotes special attention to Baumgarten's posthumous work, *L. Annæus Seneca u. das Christenthum in der tief gesunkenen antiken Weltzeit.* Some of Baumgarten's predecessors not only claimed for Seneca an acquaintance with Paul, but went the length of holding that it is to this philosopher, under the pseudonym of Theophilus, that Luke dedicates his Gospel, and even that he is the ὁ κατέχων of 2 Thess. ii. 6, 7, who 'restrains' Nero, the Man of Sin! Baumgarten's conclusions are very different. When Seneca and the early Christians are compared regarding either their tenets or their life, the philosopher is found sadly wanting. His teaching is powerless to check the evil current of the times, and even his death has none of that lasting influence characteristic of the death of Christian martyrs whose blood was the seed of the Church. Upon the whole, Prins agrees with Baumgarten's judgment, although he finds his work rather one-sided, and scarcely just either to Seneca or to the age in which he lived.

The Apocalypse of Zacharias and the Gospel of Luke.

It has long been known that the Stichometry of Nicephorus contains in its list of apocryphal works one Ζαχαρίου πατρὸς Ἰωάννου, and in other quarters we hear of a Ζαχαρίου ἀποκάλυψις. In the *Theol. Tijdschrift* for May, Dr. Völter argues that this Apocalypse underlies the first chapter of Luke's Gospel. Originally Jewish in character, and taking its rise amongst the disciples of John the Baptist, who composed it with a view to the glorification of their master, the narrative has, according to Völter, passed through the hands of two Christian redactors, one of them by birth a Hebrew, the other a Hellenist. The middle section (vers. 26–56) he holds to be due chiefly to an attempt to bring the story of the birth of Jesus into connexion with that of John, and he proposes what to a great many will seem very arbitrary and violent changes. For instance, vers. 34, 35, which imply the virgin-birth, are pronounced to be a late Christian interpolation; the Song of Mary is held to have belonged originally to Elizabeth, and should take the place of the words in vers. 42–45. Not only so, but the theory necessitates the exclusion of the Messianic references in vers. 78, 79, Zacharias having had no personality in view but that of John. Even the Song of Zacharias itself needs to be cut in two, the first half of it (vers. 68–75) being spoken on the occasion when his mouth was opened (ver. 64); the other (vers. 75–79, with the above-noted exceptions) being the answer to the question in ver. 66, 'What, then, shall this child be?' Dr. Völter ends his article by giving a translation of what he believes to have been the form and order of the document before it underwent a twofold redaction at Christian hands. This proposed restoration of the original will be very convenient in examining a theory which, whether we accept or reject it, marks a phase of New Testament criticism which cannot be ignored.

Miracle and Natural Law.

In the June number of the *Revue Chrétienne*, Professor Thury of Geneva attempts to reach a satisfactory definition of the word *Miracle*, and to establish the relation of miracle to natural law. The form of definition he adopts is, 'A miracle is a special (exceptional) act of power, revealing

itself in an outward visible occurrence, and wrought with a moral purpose, to confirm the authority of a person or a doctrine.' While to Materialism and Pantheism miracles are impossible, a spiritualistic philosophy which believes in free will should find in them no stumbling-block. Moreover, from the point of view of natural science, no valid objection can be urged, seeing that the miracle can modify the course of nature without doing any violence to its laws. Thury offers some interesting remarks on miracles that are *relative* to the knowledge of the beholders, and also discusses the alleged appearances of persons at the point of death to friends at a distance, and the communications that profess to come from the spirit-world. About these last he is very sceptical, and in any case holds that it is a dangerous experiment to seek to call spirits 'from the vasty deep.'

J. A. Selbie.

Maryculter.

Professor Schürer on St. Paul's Galatia.

In the *Theol. Literaturzeitung* for 20th June, Dr. Schürer of Göttingen offers some criticisms on Professor Ramsay's essay in vol. iv. of the Oxford *Studia Biblica et Ecclesiastica* on the 'Galatia of St. Paul and the Galatic Territory of the Acts.' According to the essay, Lycaonia and Pisidia were the real Galatia. Professor Ramsay seems to have given up the hope of convincing those who have formed a definite opinion on the subject, and addresses himself to those who come freshly and without prejudice to the inquiry. Professor Schürer also addresses his remarks to this new tribunal. 'In the first two centuries A.D. the extent of the province "Galatia," so-called, was very variable. Now these, now those, districts were united with Galatia proper under one proconsul. This entire complex, united in the hand of one proconsul, was described as "Galatia," perhaps *a parte potiori*. The idea *Galatia* (in this wider sense) never attained the same fixity as the idea *Asia*. This was precluded by the great fluctuation in the combination of the different portions of territory. When, therefore, the proconsuls wished to indicate more precisely the extent of their official province, they enumerated the several districts, describing these as different "provinces" (*Corp. Inscr. Lat.* t. iii., n. 312 and 318: provinciarum Galatiæ, Cappadociæ, Ponti, Pisidiæ, Paphlagoniæ, Lycaoniæ, Armeniæ Minoris). The like never occurs with the proconsuls of *Asia*. Thus even in official phraseology the idea *Galatia* was never a fixed one, in the sense that it included *as matter of course* Pisidia and Lycaonia. Still less was this the case in popular language. And least of all is there any proof that the inhabitants of Pisidia and Lycaonia were addressed as Galatians, as, according to that hypothesis, Paul is supposed to have addressed them in Galatians iii. 1. Ramsay now, indeed, labours to adduce such proofs. He alludes to the fact that the inhabitants of the provinces of Africa, Sicily, Spain, etc., were called *Afri*, *Siculi*, *Hispani*, etc. But, since in all these cases the circumstances were different from those in Galatia, these analogies have not the least force as evidence. Ramsay himself indicates how precarious his position is when he concedes that only few cases occur in which the natives of Asia apply the Roman expression Ἀσιανός to themselves. Thus even in this province, which had the same extent for a century, and was always officially called *Asia*, a uniform designation of the population had not established itself in non-official language. But Ramsay thinks he can yet bring two proof-passsages for "Galatians." The one is Tac. *Ann.* xv. 6: Pontica et Galatarum Cappadocumque auxilia; the other, a passage from a very late father, Gregory of Nyssa, who mentions that a "monastery of Galatians" was found in Lycaonia (*Dial.* iv. 38). From the latter passage, the unprejudiced reader, to whom Ramsay appeals, will perhaps draw the inference, that this monastery was so called because it was not founded or inhabited by people from Iconium, but by those from Galatia proper. In the passage of Tacitus the reference is to Roman auxiliary troops, who, at least in the first instance, were raised in Galatia proper, and were named accordingly. If, therefore, I find these passages too weak to prove what they are meant to do, the reason is not special stupidity. Other general considerations, with which Ramsay seeks to support his hypothesis, are not more convincing.'

J. S. Banks.

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The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

John v. 39.

'Ye search the scriptures, because ye think that in them ye have eternal life: and these are they which bear witness of me' (R.V.).

Exposition.

'*Ye search the Scriptures.*'—The original word may be either imperative (A.V.) or indicative. The indicative rendering is strongly recommended by the (1) immediate connexion, *ye search . . . and they . . .*; (2) the sense of *for in them ye think . . .* which rather explains a practice than recommends a precept; (3) the general form of the passage, *ye have . . . ye have not . . . ye will not*; (4) the character of the Jews who reposed in the letter of the Old Testament instead of interpreting it by the help of the living Word. On the other side, the position of the verb at the beginning of the sentence, and the omission of the pronoun, which occurs in the second clause, are in favour of the imperative rendering. But, on the whole, the former view is the most probable. The insertion of the pronoun would weaken the stress which is laid on the idea of *searching*, and this is the central thought. The intense, misplaced diligence of search is contrasted with the futile result.—Westcott.

'*Because ye think that in them ye have eternal life.*'—*Ye* is emphatic: *because ye are the people who think.* Not that they were wrong in thinking that eternal life was contained in the Scriptures; their error was in thinking that by their dissection of them, letter by letter, they had found it. They had scrutinised with the utmost minuteness the written word, and missed the living word which spoke of the Messiah.—Plummer.

The words indicate the popular belief among the Jews rather than the admission of Christ, that mere external possession of, or literal acquaintance with, Scripture constituted a passport to the Messianic salvation.—Whitelaw.

'*These are they which bear witness of Me.*'—How do they testify? Not by mere verbal allusions and predictions, but in their great scope; as they tell of the need of a Saviour from sin and death, and proclaim the fact of a Saviour coming to save—the end of all the law and the prophets. Jesus Christ is the Figure of the Old Testament. He breathes life into its parts, otherwise dead and dispirited. Arms are stretched out, hands are uplifted towards the rising Sun. Apart from Christ, the Old Testament is an unsolved riddle.—Reith.

While they think they possess eternal life in the Scriptures, they will not come to Him of whom the Scriptures testify. They therefore will not gain eternal life, although, indeed, it is to be found in the Scriptures, because they do not find therein Him who is the essential substance of the Scriptures, and who makes them the book of eternal life.—Hofmann.

Methods of Treatment.

I.

By the Rev. Islay Burns, D.D.

Our Lord points out the inconsistency of the Jews in receiving and venerating the Scriptures, and yet rejecting Him of whom they so clearly testify. They were self-condemned by their searching the Scriptures and their unwillingness nevertheless to come to Him for life.

I. Their failure to find Christ was not from deficiency of means of discovering Him. They were familiar with the promises which spoke of Him, the types which foreshadowed Him, the rites which prefigured Him, with psalms which sung of Him, with prophetic visions of His glory. If they could not directly see His person, that old revelation was but one grand picture of Him. And they did look upon this picture. They almost worshipped the Scriptures, but with all their searching they failed to find Christ, or found Him only to reject Him.

II. The failure did not wholly arise from want of intelligence and right understanding in the use of the means. The Jews searched with a definite aim—that of finding the secret of eternal life. They thus sought the right thing in the right place. No doubt they had very dim and erroneous views of the blessing which they sought; yet corrupted

and debased as their ideal was, it was eternal life that they were searching after.

III. The true reason of failure was not in want of means, nor in intelligence in using these means, but in the will. It was a moral perversity, not an intellectual defect; not want of light, but of love. Knowing Christ, and despite of conscience, they were not willing to come to Him. The reason was twofold—(1) The natural carnality of the heart makes it difficult for men to rise to any conception of things spiritual. 'The natural man receiveth not the things of God; neither can he know them, because they are spiritually discerned.' (2) The love of sin. Men instinctively feel that they cannot come to Jesus, and live in fellowship with Him and continue in sin. Therefore they are not willing to come. They are quite willing to get blessings from Christ, but not to dwell with Him. They know that if He comes into their hearts, He will make an entire revolution there. They love the hope of heaven, it may be, but they love their sins better, so they will not come that they may have eternal life.

II.

By the Rev. A. C. Price, B.A.

I. *The Scriptures testify of Christ.* The words, as originally spoken, refer to the Old Testament, but Old and New Testaments alike testify to Christ in four ways—

1. The Bible testifies to Christ in that the Holy Ghost who inspired it is emphatically the *Spirit of Christ.* By comparing John xvi. 7–15 and Acts ii. 32, 33, we see that the Spirit which fitted the apostles for their work was the Holy Ghost, given to Christ glorified, and by Him poured out on them, and so, in every sense, the Spirit of Christ. He was the same Spirit to the writers of the Old Testament. 'The prophecy came not in olden time by the will of man; but holy men of God spake as they were moved by the Holy Ghost' (2 Pet. i. 21). 'Of which salvation the prophets have inquired and searched diligently, . . . searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory which should follow' (1 Pet. x. 11).

2. It testifies of Christ in that all the *Types* pointed to Him. Admitted that God ordered the sacrifices and ceremonies of the Levitical law; if they were not typical, they represent Him in a repulsive light; but if we believe that that ritual and those sacrifices pointed to Christ, and taught the heinousness of sin and the necessity of atonement by the shedding of blood, all is beautiful and reasonable.

3. The Bible testifies of Christ in *prophecy* (Rev. xix. 10; Acts x. 43).

4. By *direct statement.* The Gospels are a simple record of the life, teaching, and death of Christ. The one theme of the apostles' preaching in the Acts, the one subject of the Epistles, is the love of God in Christ to perishing sinners.

II. *This testimony received and believed is life eternal.* Not merely assented to and credited, but received into the heart and believed, so that this living, loving Christ becomes ours, and the soul pillows itself upon Him as its 'all in all.' This is *life*—to be one with Christ so that His life becomes ours, and it is *life eternal*, for because He lives we shall live also.

Illustrations.

There is no question between the speaker and the hearers as to the value and authority of the Scriptures, viewed generally and in the abstract. But the grounds and reasons of that value and that authority are different, in the view of the hearers and in the view of the speaker. In the view of the hearers the Scriptures contained eternal life. In the view of the speaker they testified or bore witness to One to whom His hearers must come if they would have life.—D. J. Vaughan.

It is Christ who illuminates the Book. He is latent in the New Testament, as one of the old divines said, and is patent in the New. Christ is the key to Scripture. I do not reach Christ through Scripture. What is the Bible to an unconverted man? Absolutely nothing—music to a deaf ear, light to a blind eye. But I reach Scripture through Christ. Have Christ within, Christ your personal Saviour, Christ your life, Christ your Lord and your God, have the revelation of the Holy One within you, then you will understand how the Father's Book becomes a new Book, and the words shine with new meaning.—G. S. Barrett.

The Pharisees misunderstood the Scriptures because they read them with a hard literalness, instead of with a broad, deep, spiritual insight. We must have the letter of Scripture; we cannot perceive spirit at all without form, or know anything of soul except through body. And the very letter of Scripture is wonderful! When you study the Bible, especially in the original tongues, you often get a wealth of ideas and whole sermons in a single word. Yet it remains true that 'The letter killeth, the Spirit maketh alive.'—J. A. Campbell.

THE Greek word here translated 'search' is a very expressive word. It is applied to miners looking for precious metals in the bowels of the earth—with an anxiety proportionate to their sense of their value. The old Greek poet, Homer, applies it to a lioness robbed of her whelps, and *searching* the plain to *trace out* the footsteps of the man who has robbed her. He also applies it to dogs *tracing* their game, by searching them out by the scent of their foot. Bearing these ideas in mind, we see at once that to '*Search the Scriptures*' means more than merely *reading*, or even *learning*, the letter of the Scriptures. It means a patient, painstaking, earnest study of them, so as to understand their meaning, imbibe their spirit, and make our own their great and glorious truths.—A. C. PRICE.

AMONG the insects which subsist on the sweet sap of flowers, there are two very different classes. One is remarkable for its imposing plumage, which shows in the sunbeams like the dust of gems; and as you watch its jaunty gyrations over the fields, and its minuet dance from flower to flower, you cannot help admiring its graceful activity, for it is plainly getting over a good deal of ground. But, in the same field, there is another worker, whose brown vest and strong straightforward flight may not have arrested your eye. His fluttering neighbour darts down here and there, and sips elegantly wherever he can find a drop of ready nectar; but this dingy plodder makes a point of alighting everywhere, and wherever he alights he either finds honey or makes it. If the flower-cup be deep, he goes to the bottom; if its dragon mouth be shut, he thrusts its lips asunder: he explores till he discovers the nectar, and then joyfully sings his way down into its luscious recesses. His rival of the painted wing has no patience for such dull details. But what is the end? The one died last October along with the flowers; the other is warm in his hive amidst the fragrant stores which he gathered in summer. Do you search the Scriptures like the bees, or skim them like the butterflies?—J. HAMILTON.

YES, 'tis a mine of precious jewelry,
The book of God; a well of streams divine!
But who doth wish the riches of that mine
To make his own, his thirst to satisfy
From that pure well, must ear, eye, soul apply:
On precept precept scan, and line on line;
Search, ponder, sift, compare, divide, combine,
For truths that oft beneath the surface lie.

MANT.

I THINK we may safely say that there has never been anywhere in Christendom a great saint or hero of Christ's kingdom, who has done grand work for God and man, whose mind has not been instructed, his heart purified, and his soul uplifted into fellowship with God by long, careful, loving, and prayerful study of the written word.

J. A. CAMPBELL.

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Our Lord's Prayer in Gethsemane.

I.

By the Rev. W. F. M'Michael, Lee Vicarage, Ilfracombe.

May I be permitted to say something in favour of the traditional interpretation of this passage? The question is, Does 'the cup' mean the betrayal, desertion, denial, condemnation, mocking, scourging, and crucifixion, ending in death? all of which, for sake of brevity, I will sum up in the word 'Calvary.'

The argument proceeds thus:

1. It seems that 'this cup' cannot mean 'Calvary,' because, if it did, then the prayer of Jesus was not *heard* (*i.e.* granted). But Jesus Himself says, 'I know that Thou hearest Me always' (St. John xi. 42); and in Heb. v. 7 it is said, '[Jesus] in the days of His flesh, when He had offered up prayers . . . with strong crying and tears . . . was heard in that He feared.' Therefore 'this cup' does not mean 'Calvary.'

2. Besides, He says, 'My soul is exceeding sorrowful even unto death.' Therefore it seems that Jesus feared that He would die of sorrow in the Garden, and so fail to fulfil the end to which He was born (St. John xviii. 37). Therefore 'this cup' means a natural death at that moment.

3. Besides, He came to redeem mankind and save them from their sins and the consequent wrath of God. But, 'without shedding of blood is no remission of sins.' Now he who wills the end wills the means: therefore Jesus could not have desired to escape from 'Calvary.' Therefore 'this cup' cannot mean 'Calvary.' But, on the other hand, Jesus generally uses the words 'My cup,' 'the cup which My Father giveth Me,' when speaking of 'Calvary': therefore it is most reasonable to understand Him to mean the same here.

Conclusion. *Since the most obvious meaning, that the words 'this cup' can bear, is one, or more, or all of the several steps that led to the consummation of 'Calvary,' that meaning is to be preferred to all others.*

It is important to notice that the necessity of the Redeemer's death is taken to mean two things. *Ex post facto* we say the death of Christ was necessary, for we can see that nothing short of this could have shown mankind the awfulness and hatefulness of sin. And so the author of the *Epistle to the Hebrews*, in combating the argument, 'Jesus could not be the Christ because He died a condemned felon,' shows that the ritual of the Law ought to have prepared them to expect a suffering Saviour: but this argument is entirely *ex post facto*, and with a view to explaining and removing a difficulty and an objection. Others, in speaking of the 'necessity of the Saviour's death,' understand it to mean that God's holiness and justice required that before He could be reconciled to man, the Son of Man, sinless and perfect, must die as a vicarious atonement for sin.

And it is this latter sense which lies at the root of the third argument against making the words 'this cup' mean 'Calvary.'

But we must bear in mind that there is no passage in Holy Writ which asserts *this* necessity for the death of the Saviour, and many which contradict it, *e.g.* 'God willeth not the death of a sinner, but rather that he should turn from his sin and be saved.' 'Have I any pleasure in the death of him that dieth? saith the Lord.' How much less in the murder of the sinless One!

The Son of Man indeed did come to reconcile God and man; *i.e.* to effect the reconciliation of God to man and of man to God.

It is surely true to say that in every stage of His perfect life He reconciled God to man, for He had not after, but before, the crucifixion the heavenly witness, 'This is My beloved Son, in whom I am well pleased'; and He says Himself, 'I do always those things that please Him' (the Father). It would surely be untrue to say that, if mankind in general had received Him, and not put Him to death, God would have been any the less reconciled to man. And, in strictness, the contention that God's justice required the death of the Mediator means exactly that.

But our Lord's work was, not only to reconcile God to man, but man to God; to deliver man from the power of Satan, to whom he had willingly sold himself; to save His people from their sins: to make men love the will of God.

To this end was His ministry devoted: in His life and teaching bearing witness to the truth that the will of God is the best for man; pleading with man's better instincts against self-seeking; showing

forth the beauty and lovableness of devotion to God's will. And it was the malice of sin, the sinner's hatred of goodness, that rendered the death of the Mediator inevitable. And we can see now that nothing short of this could have made all men see the exceeding sinfulness of sin in all its forms and degrees. So St. Paul says, '*We were reconciled to God* by the death of His Son.' Still St. John tells us, 'As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.' And our Lord complains to the Jews, 'Ye will not come to Me that ye might have life.' So that belief in the living Christ was as efficacious to salvation as belief in the Crucified. The general rejection of our Lord by the Jews, the betrayal by Judas, the defection of the apostles, the denials by Peter, each and all added to the bitterness of the cup of suffering, and from a human point of view seem so cruelly unnecessary *à priori*, even when it was beyond hope that heathendom could be reconciled by love; and we see from the gospel story that our Lord strove earnestly to prevent each one of them: is it conceivable that He should not have prayed, even to the last, that each of these added bitternesses should pass from Him? And if these, why not the whole?

But it could not be: the great lesson of 'Calvary' is that all sin is guilty of the death of Christ: there we see every class of men, every type of character, contributing its quota, either by fell intention, or cowardly acquiescence, or culpable neglect, to the forces which killed the Christ.

To (1) therefore I answer, Jesus' prayer is twofold: 'Father, if Thou be willing,[1] let this cup pass from Me: nevertheless, not My will, but Thine, be done.'

As St. Thomas says (*Summa Theol.* 3ª qu. xxi. art. 4), 'Prayer is after a fashion the interpretation of human wishes. Therefore one's prayer is heard when his wishes are fulfilled . . . we wish absolutely for that, for which we wish after deliberate thought.' And so he shows that inasmuch as Christ's absolute human wish was wholly conformed to the will of God, His prayer was wholly heard and granted.

Our Lord's one aim was 'to do Thy will, O God'; and that, so far as the present question is concerned, was the salvation of mankind. I think we may with all reverence say that, had it been possible, it would have been best that mankind should have 'received Christ.' But, since mankind would not receive Him in His human life, His conformity to the will of God made Him rather will to suffer the utmost, than, by withdrawing from the witness to the truth, leave mankind to perdition.

Besides, there is nothing in the passage from the Hebrews (v. 7) to show that it has any reference to the prayer in Gethsemane. The only place where He is said in the gospel to have uttered a cry (κράξας φωνῇ μεγάλῃ) is immediately before He yielded up his soul into the Father's hands. And consequently St. Chrysostom, commenting on the words 'μετὰ κραυγῆς ἰσχυρᾶς,' remarks, 'The gospel nowhere says this, neither that He wept when praying, nor that He made a cry' (Cramer's *Cat. Patr. Græc.* vol. vii. p. 186).

In reply to (2) I would say that the suggested interpretation is wholly unnatural, and is only calculated to meet a difficulty which is the outcome of a particular theory concerning the Atonement; or of another theory concerning the efficacy of prayer. With due respect to the holders of the theories, I would say that we ought rather to modify our way of looking at things divine, so as to bring it into line with the gospel, than to distort the gospel so as to make it consistent with our theories.

To (3) I would make the same observation, and refer to the body of the article.

[1] The variations of this clause in the Gospels are suggestive.

II.

By John Ross, M.A., Headmaster, High School, Arbroath.

All the explanations of our Lord's prayer, 'Let this cup pass from Me,' which refer it to something else than His sufferings on the cross, seem to strain the plain meaning of the narrative. Where, on this supposition, would be the relevancy of the added words, 'not My will, but Thine, be done'? Surely these explanations are due entirely to a desire to reconcile the story as told in the Gospels with the statement in Hebrews that 'He was heard for His godly fear.'

Is it certain that this statement refers to this petition, which, as usually understood, was not heard? May the apostle not refer to some other petition not recorded in the Gospels? Paul gives one memorable utterance which the evangelists

have omitted: 'It is more blessed to give than to receive.'

The three apostles seem only to have heard Jesus' first cry before they were overpowered by sleep. That failure to keep awake for one hour has lost us much. When Jesus felt that His first petition was rejected, when He then surrendered His will to that of His Father, there must have been much more to pray for in His agony. May He not have cried to Him that was 'able to save Him from (ἐκ, out of) death,' that His soul might not be left in Sheol. True, He trusted in God, that He would deliver Him; but all Christian experience teaches that that conviction, instead of making prayer unnecessary, would render it more fervent.

The point emphasised in Hebrews is Christ's obedient submission, learnt at the cost of suffering by one who was full of εὐλάβεια, reverential fear of offending His Father. In consequence of this He was heard, but first came the great renunciation. I know some who have, in their hour of deepest sorrow, been comforted by the thought that the Master Himself once cried and was not heard, that in this, too, He was made like unto His brethren, and have submissively said: 'It is enough that the disciple should be as his Master, and the servant as his Lord.'

III.

By the Rev. R. E. Wallis, LL.D.,
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The true meaning of the early part of this passage hardly seems to have been satisfactorily attained in Dr. Schauffler's proposed solution. I suppose there can be no reasonable doubt that the writer had in view therein our Lord's agonised prayer in the garden of Gethsemane, or that in designating the Father to whom His appeal was made, 'Him that was able to save Him from death,' He was referring to a petition that the Father would save Him from death as having been conveyed in the words, 'Let this cup pass from Me.' And certainly, if so, this petition was not granted. There is nothing whatever in the record to suggest the probability of a death in Gethsemane being the death which He dreaded and deprecated. Rather the words given by Matthew xxvi. 42, 'If this cup may not pass away from Me, except I drink it, Thy will be done,' seem to imply the contrary. And it is surely trifling with language to say that, in the sense of the Petitioner, the resurrection from the dead was the saving from death for which He prayed. The death was as real as was the petition to be saved from it. But it may be observed that the writer does not really assert that our Lord's petition was granted, but that the Petitioner in respect of His prayers and supplications to be delivered from death was 'hearkened to' (εἰσακουσθείς), which is surely a different thing. And the assurance that the petition referred to was hearkened to may be gathered from Luke xxii. 43, 'There appeared unto Him an angel from heaven, strengthening Him.'

Still I think we may go beyond this, and note that our Lord's petition only asked to be saved from death on condition that it should be possible, *i.e.* consistent with His Father's will; and while earnestly pleading His own human will that He might, if possible, be delivered from death, the burden of the entire prayer, of which this petition was part, expressly sought that not His human will should be done, but His Father's. So that, even in the denial of the special petition referred to, His prayer was not only heard, but granted.

But I should be glad to have the critical consideration of the readers of The Expository Times on a proposed solution of another and, as I venture to think, a greater difficulty in the passage, which seems to have been little noticed. I refer to the brief clause in the latter portion of it which appears to condition the hearing of our Lord's petition, by giving as the reason for it, 'His godly fear' (R.V.), the text being ἀπὸ τῆς εὐλαβείας. I do not know how the familiar collocation and interpretation of these words may have struck others, but to me it always appeared exceedingly unsatisfactory and improbable. To say nothing of the lexical strain which, notwithstanding all that may be alleged to the contrary, must needs be put upon the preposition ἀπό to make it bear the meaning of 'for' (equivalent to 'because of'); the assertion that the petition of the Son of God was listened to 'for' His godly fear seems, to say the least of it, unnecessary, presumptuous, and somewhat irreverent, as if either the godly fear might have in any case been wanting in the Son, or the Son's petition could have in any case failed to be heard.[1] The clause, as generally read, has no apparent purpose or value

[1] 'I knew that Thou hearest Me always' (John xi. 42).

in the argument, and, as far as I can see, adds nothing to its meaning. The unusual mode of expression, however, may reasonably suggest a doubt if the familiar mode of interpretation be the true one.

I venture, therefore, to submit a reading of the passage which, according to Bishop Lightfoot, is found in the Syriac version, but to which he apparently does not himself attach much importance. This would insert a comma after the word εἰσακουσθείς, and so detaching the clause ἀπὸ τῆς εὐλαβείας from what precedes it, render it possible to connect it with what follows. The passage will then run,—taking the antecedent from the fifth verse—'the Christ,' 'Who in the days of His flesh,—having offered up prayers and supplications with strong crying and tears to Him that was able to save Him from death, and having been hearkened to,—by His submissiveness (*under the sufferings which were laid upon Him*), though He was a Son, learned obedience (*such that, except as man, He could never have been called on to render*, scil., *creaturely obedience*) from the things which He suffered.'

I substitute the word 'submissiveness' for the 'godly fear' of the Revised Version, as expressing, according to my view, with clearness and precision the meaning of the writer, and as being as etymologically legitimate a translation of εὐλάβεια as that of the Revised Version. The word (from εὖ and λαμβάνω) simply means 'a taking well' in general, without limiting the special way in which the 'taking well' is to be manifested. But it scarcely seems in itself so necessarily to imply a reverent fear under suffering as it does a submissive and acquiescent spirit in suffering. Still, even if the 'godly fear' of the Revised Version be preferred, the connexion of the clause with what follows will suffice to relieve it of the objections which seem to lie against the generally received reading.

The change proposed is really so slight as to require no violence to be done to the text, no artificial interpretation of words out of their ordinary use, and, so far as I can apprehend, no grammatical strain of any kind. The established punctuation is a matter of use rather than of authority, and the interpolation of a comma appears justified, if my objections to the usual mode of reading be valid, by the necessity of the case.

By the change of the verbal connexion the argument flows on uninterruptedly, being strengthened rather than weakened by the clause in question. The submissiveness of the Divine Son in bearing the sufferings of humanity is emphasised, not indeed as having been the reason why the Father hearkened to His prayers, but as having been the condition and means whereby those sufferings, unmerited as they were, became capable of teaching Him, notwithstanding His divine Sonship, an obedience of which He could not have had the same knowledge without them. It was a new experience for the sinless Son of God to taste of the penalties due to the sinner, which, as taking manhood upon Him, He had incurred. And His filial submission to this experience, simply because so it seemed good to the Father, was the subjective condition of His learning, though He was a Son, the obedience due from the creature. What His submissiveness was subjectively, namely, the means of His learning (ἀπὸ τῆς εὐλαβείας), the sufferings were objectively, namely, the source and occasion of His learning (ἀφ' ὧν ἔπαθεν); so that the writer could say with full meaning and perfect accuracy that He, notwithstanding His recoil from the sufferings 'by His submissiveness, though He was a Son, learned obedience from the things which He suffered.'

Professor Peake on the Reply to Wellhausen.

By the Rev. W. L. Baxter, D.D., Cameron Manse, St. Andrews.

It has been suggested to me as desirable that Professor Peake's article, 'Wellhausen and Dr. Baxter,' in the June number of The Expository Times, should get some rejoinder from me. I think its tone and taste (whether 'comical' or not) best carry their own exposure; but, so far as it is argumentative, a little pricking of its pretentiousness may be useful. In one respect I resemble him —'my material is so great': twenty or thirty pages of The Expository Times might be filled with an exhibition of his evasions and suppressions and inconsequences; so with the space which

I can reasonably occupy, I shall much condense.

I. As the avenger of misrepresentation, he very appropriately begins by himself notably misrepresenting the book, which he professes to criticise. He has read only the first seventy pages of my book, but he says 'no injustice is done' to me, in founding his criticism exclusively on these seventy pages, because 'he (Dr. Baxter) tells us again and again that Wellhausen's whole position is overturned in these chapters.' The misrepresentation here is simple, and complete; it consists in attributing to me what is uttered by Wellhausen. I open with a prominent quotation of the latter's words: 'My whole position is contained in my first chapter;' and, every time I requote the words I show that it is the contention of my opponent, of which I am reminding my readers.

But there is worse than this. Had Mr. Peake read my book, he would have found that I expressly repudiate the opinion which he ascribes to me. He would have found me saying: 'We have repeatedly quoted his estimate that his "whole position" is contained in his theory of the One Sanctuary. To our thinking, his theory of Sacrifice brings his attitude to the writers of Scripture, whether legislators or historians or prophets, into much more frequent and serviceable illustration than his theory of Sanctuary.' And, having illustrated this, I add: 'We shall leave him, however, to adjust his estimate of the relative values of different branches of his History as he chooses; our sole concern is with their truth.' Mr. Peake thus represents me as 'telling again and again' that which I not only do not 'tell' once, but that of which I 'tell' the opposite. He thinks I have not read other literature; it is a more elementary peril not to read the book itself, which you are reviewing.

II. Having thus misrepresented me, he immediately proceeds, in a most superlative degree, to misrepresent Wellhausen. He says Wellhausen virtually takes the whole mass of recent (so-called) critical conclusions for granted, as needing no proof, and that he has only to settle whether P comes before or after D. This is turning the Prolegomena into an utter farce, and is directly in the teeth of Wellhausen's own proclaimed intention in writing it. Referring to the three main divisions of the (so-called) Hexateuch, he says his book is to trace the true succession and the true dating of the whole three by a new and independent investigation of his own: 'It is necessary to trace the succession of the three elements in detail, and at once *to test and to fix each* by reference to an independent standard, namely, the inner development of the history of Israel, so far as that is known to us by trustworthy testimonies from independent sources.' And, as if that were not plain enough, he proceeds to emphasise that his investigation, instead of seeking to settle one point only (however important), is to take the widest possible sweep, so as to settle the true relation of all Pentateuchal elements: 'The literary and historical investigation on which we thus enter is both wide and difficult. It falls into three parts. In the first, which lays the foundations, the data relating to sacred archæology are brought together and arranged in such a way as to show that in the Pentateuch the elements follow upon one another and from one another precisely as the steps of the development demonstrably do in the history.' Was I not justified in writing: 'First he will take the history and demonstrate three clearly-marked stages of development in the views of Israel regarding centralisation of worship. Then, he will take the legal enactments and demonstrate that they consist of three separate codes, of diverse authorship and widely-sundered dates, and that these three codes contain regulations as to the place of worship, precisely coincident with the three stages of the nation's practice, as already historically fixed.' Later on, was I not justified in again saying, 'His profession is that, by an impartial examination of three codes of law, he will prove them to be diverse in contents, and to have been produced in different periods; and then, by an equally impartial examination of history, he will show three clearly distinguished periods, during which the three codes were recognised and reigning. Such a procedure is incomparably fair, and, besides (so far as principle is concerned), it involves no novelty whatever; it is simply the application of the elements of common sense to a literary and historical investigation.' These extracts show that Wellhausen's description of his aim is unmistakable, and that my paraphrase of it is fair in the extreme. I understand him thoroughly, and I applaud his distinctly announced method. To this general vindication I cannot forbear adding the following special test of Mr. Peake's accuracy. One of the (so-called) 'elements'

of the Hexateuch is Deuteronomy, regarding which Mr. Peake writes: 'The dating of the Deuteronomic Code in or shortly before the reign of Josiah . . . is assumed by Wellhausen as common ground, and he never intended to prove' it. These words occur almost verbatim in an *Academy* review, to which I shall presently refer. Compare with them their express annihilation from Wellhausen's own pen, as follows: 'Moreover, however strongly I am convinced that Deuteronomy is to be dated in accordance with 2 Kings xxii., I do not, like Graf, so use this position as to make it the fulcrum of my lever.' That is (as the context explains), the date of Deuteronomy is not to be 'assumed,' but is first to be '*historically ascertained*.' Yet even then it is not to be made a 'fulcrum': by a similar independent investigation, the date of the Priestly Code is to proceed to be 'historically ascertained' also. In view of these quotations, and in view of the arrogance of Mr. Peake's article, I venture to ask my readers if they ever met in with such a glaring misleader of the public. If I do not turn in absolute contempt from such a controversialist, it is not that he 'has earned a refutation.' I notice him *ex gratiâ*, and at the request of others.

The following circumstance enhances Mr. Peake's aptitude. Wellhausen actually proclaims that, if he had written a book, on the lines on which Mr. Peake says he has written, he would have been producing a book 'of no value'! And most people will agree with him. He sketches the state of criticism at the time (and Mr. Peake has confounded this sketch with the statement of the object of the book, which follows), and declares the position, in the critical world, to be such that he could almost 'upon admitted data' call for a verdict on the historical genesis of the three codes, the Priestly Code included: but he dismisses such a course as 'of no value,' and as a founding on 'mere generalities,' and, instead thereof, he enters on the new and characteristic inquiry, whose description I have given in his own words. Nay more, he will not even make one chapter of the *Prolegomena* a 'fulcrum,' on which to base the next and following chapters: thus the 'definite result,' regarding Sanctuary, which he claims to have established in his first chapter, is not to be carried forward, as proved when he deals with Sacrifice: the latter is to be 'solved *independently*, so as not to throw too much weight on a single support.' Nothing could exceed the certainty, and the independence of his professed demonstrations. This is what he means when he says that the critical results, of whose warrantableness he feels assured, are not, without more ado, to be treated as established, but are to be proved or 'justified,' and that the 'justification' is to be of 'an ever-recurring' kind. I emphasise this as my argument proceeds; but then Mr. Peake has not read my book; neither, with intelligence, has he read his Wellhausen.

On no one does Mr. Peake's 'crowning achievement' cast a greater slur than on the late Professor Robertson Smith. It turns him, to borrow a euphemism from Mr. Peake, into 'an absolute fool.' The lamented professor lauded the *Prolegomena* as the first sufficient and independent guide to the English reader in reference to Pentateuchal dismemberment; instead of a bundle of undiscussed assumptions (assuming say nine-tenths of critical results, and proving only the last tenth) he introduced it to every reader of the English Bible as a '*complete and self-contained* work': it was to hang on nothing, but begin *ab ovo*. Nay, he adds, 'even on the Continent, where the subject has been much more studied than among us, Professor Wellhausen's book was the first *complete and sustained* argument which took up the question in *all its historical bearings*.' Where is dependence then? It is excluded. Robertson Smith scouts the idea of dependence, 'even on the Continent.' I think he rendered a grievous disservice to his age and country when he recommended Wellhausen to them as a conclusive reasoner: but in the quotations which we have given he describes with absolute accuracy, and to Mr. Peake's utter discomfiture, the magnificent aim of the *Prolegomena*.

The point is no way material, but I incline to think that Mr. Peake was far from original in discovering the mare's nest at which we have seen him. The nest had been discovered by Mr. Alfred W. Benn in the *Academy* six weeks before. For a considerable time after the issue of my book there was an ominous silence among the superior school, broken only by an occasional cry of 'all scholars are agreed,' or 'who cares for Gladstone?' At length, on 11th April, Mr. Benn appeared in five columns of the *Academy*, and opened with the cry (that Wellhausen takes all the main critical results for granted) which Mr. Peake resuscitates,

and of which I trust I have disposed above. I think Robertson Smith foresaw that Mr. Benn and Mr. Peake would declare that 'Wellhausen writes for a public of scholars who are already convinced,' and so, with withering plainness, he slew them by anticipation: 'The title (*Prolegomena*) of the book has a somewhat unfamiliar sound to English ears, and may be apt to suggest a series of dry and learned dissertations meant only for Hebrew scholars. It is worth while, therefore, to point out in a few words that this would be quite a false impression.' He then goes on to insist that the *Prolegomena* is a complete and independent and popular treatise, tracing the growth of 'the whole Pentateuchal law,' on lines 'intelligible by any one who reads the English Bible carefully,' and adapted 'for the mass of Bible readers.' The Germans should refrain from 'unfamiliar sounds' in their titles: they should remember there are 'babes' at Oxford. Let the reader now settle who has made the 'bad blunder to begin with,' who it is that multiplies 'the amazing blunders,' and who it is that, 'whatever Wellhausen may mean,' perpetually attributes to him the opposite.

III. I might really plead the propriety of going no further. A writer who begins by so grossly misrepresenting both my own position and Wellhausen's has no claim on me for pursuit. But I shall now look at him a little in detail. Every reader of my *Sanctuary* knows that it handles three topics mainly: (*a*) Wellhausen's analysis of the History; (*b*) Wellhausen's analysis of the Codes; (*c*) the Evolution, which Wellhausen professes to prove, and to prove from both the analyses. What impression has my critic made on my handling of these three topics?

(*a*) Taking the Evolution first (because my critic does so), Mr. Peake's defence of his master consists in virtually throwing Wellhausen's whole reasoning to the dogs. (1) I charge the Evolution with being a pure fiasco, not an advance from lower to higher, but a retrogression from perfection to the germ. Mr. Peake acknowledges I am right! 'Viewed from the ideal standpoint, no doubt the restriction of the sanctuary to a single place implies a less spiritual conception.' (2) I charge the Evolution, in a glorious march down a whole millennium, as amounting to an absolute standing still, with not even a 'pious desire' to advance a step. Mr. Peake again acknowledges I am right! 'We need not wonder if, as Wellhausen thinks, *no earlier* indications of this kind of reform *are to be found.*' That is, Josiah's centralisation is a first step, instead of a glorious culmination of 'earlier' steps. (3) He tries to bring Wellhausen off on both the above counts, by pretending that he never promised to prove the evolution of oneness of sanctuary (that oneness having been 'a single step'), it was only the evolution of religion that he promised to prove. Such language is a perfect insult to Wellhausen. His words are: 'This oneness of the sanctuary in Israel was a slow growth of time.' 'It is possible to distinguish several stages of development.' [No doubt, he has flatly to contradict himself when he comes to the history, there being no 'slow growth' visible: but this is the perpetual fate in which his mere imaginations involve him; and to bring this home to the British public is the great burden of my book.] (4) Mr. Peake cannot lift his fallen master in the least through the 'environment' in Babylon. Was the temple on Zion 'an integral part of Israel's religious life' in Babylon any more than the high places were? Were Abraham's and Isaac's high places 'an integral part of Israel's religious life' when they re-entered Canaan after the four hundred years' sojourn in Egypt? Were those who 'remembered the first temple' incapable of remembering the high places too? High-sounding words cannot conceal that they are but a 'bringing forth wind.'

(*b*) Let us consider next my remarks on Wellhausen's '*demonstrable*' dating of the Codes. This is a most vital point. First, as to the dating of Ex. xx.–xxiii. (1) Wellhausen gives two pages of quotations from Genesis regarding patriarchal sacrifices, and then, without a syllable of further argument, he declares that these prove this First Code to be a post-Rehoboam document. I have argued that a more naked absurdity was never penned. And Mr. Peake has not a rag wherewith to cover its nakedness. (2) As if I had not mentioned it, Mr. Peake explains that Wellhausen regards the patriarchal narratives as illustrating the times of the narrator. I mention that hallucination three times over. And it only intensifies the absurdity. What we desiderate is one atom of proof: (*a*) that the narrator was photographing his own praxis; (*b*) that said praxis was a specially post-Rehoboam praxis. And of such 'proof' not even the 'atom' is forthcoming. (3) Besides exposing the nakedness of Wellhausen's

'demonstration' I marshal six arguments, or difficulties, that bar its acceptance. Mr. Peake leaves the whole six ungrappled with. (4) In another part of his article, Mr. Peake hints that 'criticism' had already come to a definite 'result' as to the date of the First Code, and that it contains other criteria of date besides 'laws as to altars.' But these pleas are utterly irrelevant. Wellhausen professes to give an independent demonstration; and the five 'criteria of data' are not like the steps of a stair, each is a 'solving independently.'

Secondly, let us consider the dating of Deuteronomy. (1) Wellhausen argues that such words as 'Ye shall not do after all that we do here this day, every man whatsoever is right in his own eyes' show conclusively that Deuteronomy must be dated under Josiah. This is simply wanton dogmatism without an atom of proof. The only indication of date in the words is 'this day,' and that 'day' is declared with overwhelming emphasis to be before Israel crossed the Jordan. (2) All that Mr. Peake can urge is that it was 'only' in the days of Josiah that 'the reforming party in Jerusalem' were 'attacking the high places.' But the words contain not the slightest reference to 'the reforming party in Jerusalem'; they proceed avowedly from an earnest 'reforming' Moses in the plains of Moab. It is only by murdering the history and by letting imagination play its most 'romancing tricks' that the slightest reference to Josiah can be brought in. (3) 'As matter of fact,' not Deuteronomy only, but other books of the Old Testament prove how justifiable was Moses' 'polemic' against the wilderness praxis of his people. Nay, had we been left (as we have not been left) to mere conjecture, I suggest numerous historical occasions, in which the words might have been as appropriately delivered, as in Josiah's day. And Mr. Peake has not a word in answer. (4) I treat with scorn the sentences in which Wellhausen pretends to prove that the book found by Hilkiah was Deuteronomy alone. Mr. Peake agrees with me. He says, 'I freely grant these sentences do not prove this.' Therein he 'freely grants' all I need. His only recourse is to fly off to 'other literature.' But this is his πρῶτον ψεῦδος (or 'bad blunder to begin with') over again. Wellhausen offers new and independent demonstrations. When I say 'all that the advanced critics have to offer,' surely a child might understand that I mean all they have to offer in the person of their chosen champion, issuing 'a complete and self-contained work,' and disposing of the Pentateuch 'in all its historical bearings.'

Thirdly, how does Wellhausen fare with the dating of his priestly code? (1) He argues that this code shows centralisation to be a well-established practice, and that, as that practice existed only in the post-exilic period, therefore the code must be post-exilic. I point out that this is equivalent to holding, 'A Jewish law could be delivered only at a period when the proprieties and requirements of said law were being duly observed by the Jewish people.' Mr. Peake says that Wellhausen uses no such words, and that he would have been 'an absolute fool' if he had used them. I never said he used them; I merely show (quoting his own pages in full) that his reasoning necessarily implies them. If Mr. Peake will read Lord Macaulay's attempted refutation of Mr. Gladstone, he will come on this: 'It is not unusual for a person who is eager to prove a particular proposition, to assume a major which includes that particular proposition, without ever reflecting that it includes a great deal more.' That is Wellhausen's precise position: he 'assumes a major,' clearly 'without ever reflecting' that it includes what Mr. Peake sadly confesses none but 'an absolute fool' should assume. False reasoners do not write down their own stultification: it is the office of the critic to come, and 'search' their premises. (2) Mr. Peake tries to wriggle away from Wellhausen's 'absolute folly,' by declaring that it is only a 'probable' date, which he (Wellhausen) assigns to the Code. This is unworthy and cowardly: Wellhausen actually proclaims that '*all the laws of logic*' support his datings of the Codes: the dates, which he promised, were to be, not 'probable,' but 'demonstrable.' (3) Even assuming it were only a 'probability,' here is the false 'major,' as Mr. Peake (trying to improve upon his master) would put it: 'When a law is promulgated, and there is no polemical reference to practices contrary to a position taken for granted as fundamental, it is probable that such practices did not exist at the time': he might as conclusively have said, 'It is probable that such practices had not recently caused the nation's ruin, and had not been their immemorial curse in bygone centuries.' (4) I urge that the code does not contain the slightest proof whether its requirements were being (or had 'for long' been) ob-

served, or broken. Mr. Peake has not a pinpoint of proof that they were universally obeyed. If it is 'indirect,' it is also invisible. Law does not state what practices are, but what practices should be. History and law have diverse aims. (5) I offer a *reductio ad absurdum*, from the First Code, of Wellhausen's dating of the Third. Mr. Peake leaves it unanswered. I could hardly say which of Wellhausen's 'demonstrable' datings is weakest, but, assuredly, the whole three are rank romances. They are a mere 'vapour, that appeareth for a little.'

(*c*) There remains only my handling of Wellhausen's analysis of the History. (1) This is the first and longest section of my treatise, filling thirty-six of its sixty-nine pages. It is an excellent indication of the value of Mr. Peake's article that he, practically, leaves untouched the whole of the many arguments which I multiply throughout these pages. I accuse Wellhausen of turning Jewish history topsy-turvy, as regards (*a*) the temple, (*b*) the central house in Shiloh, (*c*) the tabernacle. Mr. Peake makes no attempt to show that Wellhausen's views are warrantable under any of the three heads. And this is the critic who is so bursting with 'material,' and who 'puts down the book, feeling that there is nothing to be learned from it'! (2) He has two quite fragmentary references to the above-mentioned arguments. The first is a carping, almost bewildering in its weakness, about Jer. vii. 21, 'For I spake not to your fathers, in the day that I brought them out of the land of Egypt, concerning burnt-offerings and sacrifices.' Wellhausen holds very absurdly that these words prove Jeremiah's ignorance of the Mosaic Code. Further on, I show that they presuppose Jeremiah's knowledge of the Mosaic Code, but then Mr. Peake has not read my book. But how could the words prove Jeremiah's ignorance, except by treating them as an avowal that no code, like the Mosaic, was delivered at the Exodus? And yet I am held up to odium for saying that Wellhausen accepts Jeremiah's negative witness as to what transpired at the Exodus. We ought next to have a strict definition of the difference between six and half a dozen. Let me add that my main charge (of which the foregoing is only an aggravation) is that Wellhausen directly contradicts Jer. vii. 12 regarding Shiloh. This crucial charge Mr. Peake leaves unnoticed. It is the mere fringe or aggravation of the charge, with which he so unsuccessfully attempts to deal. (3) The other carping is as to 1 Sam. ii. 22. He says, I 'surely overstate the case' when I say that the genuineness of that verse would annihilate Wellhausen's 'whole position.' But there is not the least 'overstatement.' One undoubted historical mention of the Mosaic tabernacle in the days of Eli annihilates the romance that said tabernacle never existed. Further, I do not discuss the genuineness of the second half of 1 Sam. ii. 22 (though there seems no good ground for rejecting it, except that it annihilates a German craze), I merely contrast its ample attestation by both English and American revisers with its cool effacement by Wellhausen, and I ask the Bible student to recognise, from this, not the falseness, but 'the perilous self-confidence' of Wellhausen's 'science.' The foregoing are the only two fringes, which Mr. Peake notices, of all the arguments I draw from 'the historical and prophetic books from the period of the Judges onwards.' He has certainly done nothing to uphold Wellhausen's caricature of history.

IV. I trust I have thus abundantly shown how completely Mr. Peake misrepresents Wellhausen, and also with what evasion and inefficacy he has handled the main elements of my *Sanctuary*. My threefold historical demonstration (regarding which Bishop Ellicott 'wondered what answer your opponent could possibly make') is left practically unassailed. The wondrous datings of the Codes seem acknowledged to be, by themselves, failures; and their only defence is an irrelevant flight to 'other literature.' The paraded Evolution appears in Wellhausen's form of it to be discarded, and to be left trampled in the mire. The tendency to think that 'no answer (to my book) is possible,' which Mr. Peake dreads, may thus be fomented by his own effort at repression.

He has a few other scattered references to my book (or rather to a seventh part of it), at which I may glance. (1) He asks: 'Why should the northern Israelites be expected to visit the chief shrine of the southern kingdom?' He must settle that with Wellhausen. The latter (p. 21) makes the want of 'visits' from 'the northern Israelites' a test of the inferiority of Jerusalem. (2) Wellhausen says that Lev. xvii. confessedly belongs to a special collection, whereon Mr. Peake says, 'This "confessedly" ought to have set Dr. Baxter on the proper scent, and he might have discovered that, if Wellhausen does not give the

proof, it is assumed by him as well known'; whereto we reply, 'This "confessedly" ought to have set Mr. Peake on the proper scent, and he might have discovered that Wellhausen, with his usual infirmity, is assuming what he ought, and what he promised, to prove.' [Elsewhere, I show the contradictoriness of his dating of H G; but then Mr. Peake has not read my book.] (3) He says I refer to only one miscriticism of Chronicles by Wellhausen: I refer to four! Nay, I devote three and a half pages to the three suppressed references, and (for comparison) I give Wellhausen's miscriticisms in full. (4) He sticks to Wellhausen's hallucination that Deuteronomy refers to 'the priests of the suppressed sanctuaries,' and he fails to see (though Wellhausen appears to have seen) that this invention necessitates the 'mixing two different things up.' (5) He says I argue 'as if the book (of Kings) had been written from end to end by a single author.' Most people will think that the author necessarily incorporates the materials of successive narrators, and I expressly point to the likelihood of an Exilic (or even Ezrahite) editor; but then Mr. Peake has not read my book. (6) I say that Wellhausen can slip in proofs from Joshua, though without warrantableness and candour, when it suits him. Says Mr. Peake: 'It is a mere reference to the theophany at Gilgal, which is related in J E, an early source.' (*a*) If it were 'merely' this, it would still have the fatal flaw that it is a quotation from J E, as an independent corroboration of J E: this is describing a circle. (*b*) But there is much more. I refer to Wellhausen's treatment of Joshua's narrative of the altar of the two and a half tribes, and I show that he wantonly and absolutely reverses the history of which he is a professed exegete. (*c*) Wellhausen makes inconsistent uses of the two quotations from Joshua: he wrongly uses a Hexateuchal J E to illustrate the subsequent history, but (on his basis) he rightly enough tries to use a Hexateuchal P to illustrate the reigning legislation. It will, perhaps, be getting obvious now who understands Wellhausen best. Mr. Peake has similarly weak references to a non-'ethical' inference from Chronicles, to the orthodoxy of the good Naaman, and to an unrecorded 'importance' of Shiloh in the beginning of 'the period of the Judges.' And he has not a stricture on my book besides. If, therefore, his 'materials' were not 'exhausted,' mine (so far as brevity admits) are.

I shall conclude with two important references to the position of the whole controversy.

(1) Mr. Peake winds up by giving great and generous prominence to what he calls two Scottish 'puffs' of my book. For a reason which I shall state, let me give him one or two English 'puffs.' If he look to the advertising columns of this issue of The Expository Times, I intend that he shall read this: 'This is by far the most telling challenge to the "Higher Criticism" that has yet appeared in English' (*Methodist Times*). 'It is the most powerful book I have read for a long while, and I think it absolutely conclusive' (Dr. Stanley Leathes). 'I recognise, in all, the great ability with which you conduct a great controversy' (Bishop Ellicott). 'You have laid us all under obligations never to be repaid' (Dr. Parker). 'Page after page convicts Wellhausen of reckless assertions and assumptions, which are nailed up like vermin to a barn door' (*Record*). 'It has simply made 'mince-meat' of Wellhausen and his friends. No reply to it is possible' (Professor Sayce). Now, is Mr. Peake justified in allowing 'appreciativeness' like the above to fly broadcast over England, without girding himself to read the remaining six-sevenths of my book, and then coming forward to emancipate the public from the superlative absurdity of these 'puffs'? It is to the six-sevenths they specially refer; for, in professed exposure of Wellhausen, my Part I. is 'as water unto wine' compared to my Part II.; the position of the controversy, therefore, is that, until Mr. Peake (or some 'Higher') speaks, the idea of Ezekiel being a sacrificial legislator, or the idea of the early prophets abhorring the least divine regulation of sacrifice, or the idea of all sacrificers having 'no reference to sin' till they were in Babylon, or the idea that a Code, which multiplies social feasts, is characterised by absolute unsocialness, — these, and such like, pleasantries of 'science' are in danger of being flung away as nonsense, by a multitude who are at present led captive by the Imaginationists at their will. Surely such a prospect will appal Mr. Peake. Meantime, let me give all prominence ('long may it retain its enlivening power') to the following: 'The book fails completely. I put it down feeling there is nothing to be learned from it' (Professor Peake).

(2) My other concluding remark is this. What the British public wants is to let triviality and

personality go by the board, and to be spoken to seriously and conclusively of the great issues that are at stake. As far as I have yet (19th June) seen, Mr. Benn's and Mr. Peake's are the only attacks, of any note and size, that I might be expected to notice: their main argument the former seems to have lent to the latter. In their succession of special criticisms, the former is ten times pettier than the latter: in discussing the latter, therefore, I have been dealing with the most responsible attack on my book which I have yet observed. Now the public do not care to know whether Mr. Benn should be flung out of his 'window' with 'tongs,' nor whether Professor Sayce and Mr. Gladstone 'cheer' Dr. Baxter's 'whoops' and 'yells,' nor whether Mr. Peake sits smiling at 'the sound of Dr. Baxter's trumpet' behind (*absit omen*) 'the obstinate walls of Jericho': let such trivials pass as idle wind. What the public want to know is, Has the whole Christian world been trained to 'believe a lie'? a most stupendous and unimaginable lie! Were holy men 'borne along by the Holy Ghost' in the deliberate work of 'completely altering' most essential facts? Have we the formula, 'the Lord spake unto Moses,' scores of times as fiction, and hardly once as truth? The question, 'Is Wellhausen *consistent*'? is important, and I treat it fully (and with that Mr. Benn and Mr. Peake seem to think I am exclusively occupied). But the title to my *Thinker* articles puts a deeper question, which I canvass still more anxiously, the question, 'Is Wellhausen *right*?' I deal with that throughout my volume. Is it Proof, or Imagination, that he offers us? Is he the Samson, who has leaned, and brought down the temple? Or, is he the child, blowing its airy soap-bubbles against the 'Impregnable Rock'?

At the Literary Table.

THE BOOKS OF THE MONTH.

LIFE AND LETTERS OF FENTON JOHN ANTHONY HORT. By his son, Arthur Fenton Hort. (*Macmillan.* Crown 8vo, 2 vols., pp. x+475, 505. 17s. net.) 'There was, doubtless,' says Professor Armitage Robinson, 'an occasional exaggeration in our talk about him. But he had so seldom failed us, that we felt as if he really knew everything. Of the obscurest book, we said, "Dr. Hort is sure to have it"; of the most perplexing problem, "Dr. Hort knows the solution, if he would only tell"; of any subject, "Dr. Hort will tell you all the literature." And, indeed, nothing seemed to have escaped him that had been done in any branch of theological research.' And, it may be added in a word, not theological research only, Dr. Hort was more than a dilettanti botanist, and published some valuable monographs in that branch of science; while there are scattered sentences in letters to various friends which reveal at least an intelligent interest in architecture.

Did he know too much, then? It is not a common fault, but it might be argued of Dr. Hort. Why did he publish so very little? Other men rushed past him into print, and their words were accepted as the highest watermark of scholarship. Hort knew it was not the highest, had something higher himself indeed, and would not publish. Is it not possible that if he had known less, the world would have known more?

But he was a personal force of great power. We have heard one pupil. And it is manifest from this biography that it was not merely nor mainly his encyclopædic knowledge that was his power. There is one feature as marked and much more momentous—his honesty and outspokenness. On the Old Testament question, for example. That was not his own special subject, but he knew it, and was not afraid of it. He even would have others speak out, as a most interesting letter to Dr. Westcott lets us see, and stood beside them when they spoke.

'If thine eye be single'—there is so much virtue in that; and Hort's eye was single. Once there was a great literary project on foot between the Cambridge three—Lightfoot, Westcott, Hort. It was a Commentary on the New Testament. Lightfoot would do the Pauline Epistles, Westcott the Johannine Writings and some others, Hort the Gospels and the Acts. But suddenly Hort perceived the dimmest shadow of a doubt in one of

Lightfoot's letters—was he (Hort) the man to write the Gospels? So he had it out with Lightfoot. 'It is clearly essential that there should be no misunderstandings at starting.' He had it *out*, not offensively, but openly, as he that doeth good cometh to the light.

GEORGE FOX. By Thomas Hodgkin, D.C.L. (*Methuen.* Crown 8vo, pp. vi + 285. 3s. 6d.) Surely George Fox was entitled to a place among the 'leaders of religion,' and surely Dr. Hodgkin was the man to give it. Dr. Hodgkin explains and even complains that he had not made George Fox a special subject of study for many years. And no doubt it is a pity. But he had other accomplishments to take the place of that. Above all the rest, he had the truth-loving soul of a Quaker, and few could have written the book so well. It is not a novelty-hunter's book, it is true; ask what he has discovered, and you get no answer. It is a book 'that he may read who binds the sheaf'—and for him it could not well be better. And it gives us some genuine glimpses of the greatness of George Fox. It is scarcely time to appreciate his greatness wholly yet. We do not learn great principles or unlearn great intellectual vices in a couple of centuries. But George Fox will bide his time, and his time will come.

THE DOCTRINE OF THE INCARNATION. By Robert L. Ottley, B.D. (*Methuen.* 8vo, 2 vols., pp. xii + 324, x + 366. 15s.) There is scarce the possibility in these days of a man getting his voice heard unless he gives himself to a limited subject and gives himself wholly. It does not need to be a petty subject, and it does not need to be cut off from all relation to other subjects. But let it have fertility and set it in its place, then the possibility of getting one's voice heard becomes a certainty when a man of parts gives himself heartily to it.

The Incarnation and Mr. Ottley fulfil these conditions. The Incarnation is a great enough subject, and Mr. Ottley has identified himself with it. Behind that identification there lies a history that is both ecclesiastical and personal. It is enough that Mr. Ottley found this subject beyond all others ready to his hand, and that he was fit to undertake it.

Mr. Ottley has never cut off his subject from its fellows, but he has kept it clearly distinct, and then he has worked it from the beginning right on to the end. After a brief introduction, which accepts the fact of the Incarnation, he enters upon the 'Scriptural Presentation,' finding it first and again very briefly in the Old Testament. Very briefly in the Old Testament, for the ground he has to cover is large, and he is most careful to preserve proportion. His treatment of the Old Testament is an indication indeed of the modern and scientific character of his work. Older divines would have swelled the volume with type and prophecy and allegory. Mr. Ottley comes to better results by a safer method, and never lets slip one reader by the way.

After the Old Testament comes the New. And again the treatment is reasonable and to the point. Only a hundred and fifty pages are spent when our author has entered upon the history of his doctrine in the Church. Throughout this whole division, which is practically the whole book, Mr. Ottley shows a surprising mastery at once of tendency and of detail. And it is a great joy to find that he is master of a natural, forcible, nervous English style. One can read with ease. One feels drawn on without resistance. And in the end one feels that, agreement or disagreement, the author has at least made his meaning plain and most attractive.

The difficulties are of course at the end. We are nearly at one as to the Scriptural Presentation; we know where we differ as to the doctrinal history; but when the things that were yesterday fiercely fought over have to be revised to-day we find the ashes still hot to the touch. Let us name that section on the Limitations of Christ's Humanity, in especial. Someone has recently said that self-emptying on the part of Christ, in the direction of ignorance, for example, was to him unthinkable. Yet Mr. Ottley entitles this section, 'The Self-Limitation of the Son of God.' Then these are the points he insists upon: (1) 'the limitation of our Lord's knowledge, whatever was its degree, was a fact resulting from *love*'; and (2) 'our Lord, in His human nature, possessed an *infallible knowledge*, so far as it was required by the conditions and purpose of His incarnation.'

And now it is sufficient to add, though it is not necessary, that Mr. Ottley's acquaintance with the literature of his subject is full and accurate and sensible.

ROBERT BURNS. By Gabriel Setoun. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. 160. 1s. 6d.) The 'Famous Scots' series has introduced new Scots as well as recalled old ones. But Gabriel Setoun is not new, and it was no doubt because he was weather-beaten and well-tried that he received so desperately difficult a task as a new popular life of Burns. It is a story easily told, if you can tell it. We have settled all the circumstances that will settle, and formed an estimate of the character as well. But there is a subtle something left, one man catches it, another misses it, and the difference is momentous. Gabriel Setoun has profited by a great 'miss' that went before him; and we think that he has done altogether well.

THE HOPES OF THE GOSPEL. By Arthur T. Pierson, D.D. (*Passmore & Alabaster.* Crown 8vo, pp. 230. 2s. 6d.) This is a very fine subject for a series of sermons, and it must be owned that Dr. Pierson has handled it well. It evidently fits his mind and methods; the choice would signify so much. And he has made it into more than a volume of good sermons, a manual of the Way from the City of Destruction to the Celestial City itself.

ROBERT WHITAKER M'ALL. (*R.T.S.* Crown 8vo, pp. 252, with Illustrations.) This biography will appeal to a large circle of friends (the enemy and the avenger will miss the meaning of it), and it will appeal to them in the way they like best. For it accepts their friendship, counts upon it, and never doubts that they are interested in the little things as well as in the great; deals with them, indeed, as you deal with wife or child when they have gone from home, giving them all the petty news of home in a long, much-relished letter. Dr. M'All was an evangelist, a prince among evangelists, we know; but this biography is pastoral rather,—you belong to the flock, you are members of the body, and these things are written that through comfort of the writing you may love the pastor more. As for the indifferent outsider, the book at least charms away his indifference; it gives him a sense of greatness in the man, many-sided greatness too; it compels the admission that a 'mere evangelist' may actually possess scholarship and ability.

A SCHOLAR OF A PAST GENERATION. By his Daughter. (*Seeley.* Crown 8vo, pp. xii + 251.) The scholar is Dr. Samuel Lee, first Professor of Arabic and then Regius Professor of Hebrew in the University of Cambridge. He died ere most of us were born, and we may wonder why, in this fast-rushing tide, his memorials have tarried so long. But to that no answer is given but accident. No one seemed capable or cared enough to write his life at the time (though a fine sketch did appear in the C.M.S. *Intelligencer* of March 1853), and it was only when his daughter discovered an oil painting of her father in the Shrewsbury Museum, with the statement that he had been Professor of Hebrew *at Oxford*, that she resolved to try and tell the world, but especially the people of Shrewsbury, who and what he really was. And on the whole she found the story worth telling, and has made it worth our reading. For he was a good man as well as learned; having named the name of Christ, he did strive to depart from iniquity, and is an example unto us who follow after. In particular, he earnestly struggled to maintain the true Protestant doctrine and worship, and reasoned much with him who was Regius Professor of Hebrew in Oxford, for he believed that Dr. Pusey was struck 'with nothing short of a judicial blindness as to the truth.'

POINTS AT ISSUE BETWEEN THE CHURCH OF ENGLAND AND THE CHURCH OF ROME. By the Rev. W. M. Sinclair, D.D. (*Elliot Stock.* 8vo, pp. xii + 114.) This subject Archdeacon Sinclair chose for his fifth charge. The occasion prevented over-elaboration and bookishness. It is a short, plain, practical handling. And it is impossible not to see that there is a great gulf fixed.

THE CONDITION OF WORKING WOMEN. By Jessie Boucherett and Others. (*Elliot Stock.* Crown 8vo, pp. 84.) The value of a work of this kind lies in its dispassionate accuracy, and this little book possesses that. The various trades (and some of them are eerie enough) have been personally visited by the writers, and there is no needless rhetoric spent on the writing.

SHORT PRAYERS AND RESPONSES. By Edgar Todd. (*Elliot Stock.* Fcap. 8vo, pp. 44.) 'For use in Free Churches,' adds Mr. Todd. He gives an Order of Service, Passages of Scripture, Collects, and finally, a series of Devotional Services. It is all in the line of a widespread movement, and it will be made very welcome.

MISSARUM SACRIFICIA. By the Rev. N. Dimock, A.M. (*Elliot Stock.* 8vo, pp. 246.) It is the doctrine of the Mass. Mr. Dimock holds, and holds easily, that it is no part of the belief of the Church of England, nor ever has been. So he quotes the great and good of the Church of England against it—a formidable array, hard surely to get over by those who make much of the authority of the Church.

LIFE AND LIGHT FROM ABOVE. By Solon Lauer. (*Elliot Stock.* Crown 8vo, pp. viii + 250.) Is the title not a trifle arrogant? For the book contains the impressions of its writer on all sorts and conditions of men and things; and if some are life and some are light and some are from above, there are some that are none of all these three. An interesting book if you have time and interest enough to read it.

THE SUPERNATURAL. By Katholikos. (*Elliot Stock.* Crown 8vo, pp. x + 242.) This is at once a modest and an able volume. The subject has been handled before, it is admitted, handled many a time; yet this writer has something to say about it that is both new and seems to be true, and he says it very acceptably. Prebendary Reynolds, who is no apprentice to this subject, writes an Introduction to the book, and points out very plainly that it is not speculation this writer is in search of, but foothold. Indeed, it is the gospel that is the matter in dispute, the gospel of our Lord and Saviour Jesus Christ,—of which the one historical fact, that gathers all other facts within it, is the resurrection of Jesus from the dead.

BOOK OF BEGINNINGS. By Marion Pritchard. (*S.S. Association.* 4to, pp. 133.) Here are the stories of Genesis retold for the little ones. Partly they are retold in the selected words of our English version, partly in explanatory paragraphs by the author. And the leading idea is that nothing should be introduced which would be repudiated or even questioned by modern science. The book is attractively produced in all respects.

VAVASOR POWELL. By David Davies. (*Alexander & Shepeard.* Crown 8vo, pp. xii + 172. 2s.) *Vavasor Powell* is the title of Mr. David Davies' latest volume, and versatile as Mr. Davies is, do not think, in your ignorance, that he has entered the overflowing ranks of the novelist. Vavasor Powell looks like a hero, and he was one, but in real life, not in fiction, in the life of the religion of Wales far back in the seventeenth century. He was a Baptist evangelist, —*the* Baptist evangelist,—and either the story of his life is well worth telling, or Mr. Davies tells it well; it is certainly very interesting reading.

A BOX OF NAILS. By C. Edwards. (*Allenson.* Crown 8vo, pp. viii + 151. 1s. 6d.) If one can make a sermon, here are the nails to fasten it with. They are good nails, of sterling quality and well shaped. Of course, the nails are not the sermon, and we may not be able to drive them in. Certain enough, we cannot drive them in as the writer could; but here are the nails.

SEED CORN FOR THE SOWER. By the Rev. C. Perren, Ph.D. (*Allenson.* Crown 8vo, pp. 394. 5s.) If the other gave us the nails, this gives us the boards for the building of our sermon. And the boards are necessary also, though they do not strike us so uniformly sound and suitable. But to drop the figure, there is nothing so hard to do as to gather extracts. Cut them off their connexion, and they stand nowhere, and often are nothing. Hence it is that a man's own, however poor it be (and the things Mr. Edwards gave us were not poor), is often better, and we liked Mr. Edwards himself more than we like this.

THE PRESBYTERIAN CHURCHES. By the Rev. J. N. Ogilvie, M.A. (*A. & C. Black.* Crown 8vo, pp. viii + 198. 1s. 6d. net.) This is the enlarged edition of a work that has already been favourably noticed. To reach its seventh thousand and a revised edition already, is to prove the little book both opportune and acceptable.

THE DOWNFALL OF NAPOLEON. (*Blackie.* Crown 8vo, pp. 224. 1s. 4d.) Sir Walter Scott's *Life of Napoleon Buonaparte* deserved a place in the 'School and Home Library,' but it was wise not to give it all. This is a carefully chosen volume, and its interest is as keen as its moral is clear and impressive.

TEXTS AND STUDIES: THE OLD LATIN AND THE ITALA. By F. C. Burkitt, M.A. (Cambridge: *At the University Press.* 8vo, pp. viii + 96. 3s. net.) The Latin versions of the Bible have, as Mr. Burkitt says, both a popular and a scholarly interest. It is from the Latin versions that we get the name Calvary, which, in our popular speech, has displaced both the Aramaic Golgotha and the Greek Kranion. And we have worse things from the Latin versions than that — the difficulty about *eternity* and the heresy of *doing penance* in place of repenting. But the scholarly interest is greater, though it is not even yet heartily recognised; for since the *independent* value of so many of the Greek MSS. has been discounted, the Latin versions gain in corresponding importance.

Well, Mr. Burkitt tells us all we need to know about the old Latin version. And when he has done that, and done it with both scholarship and grace, he turns to tell us that what we considered another Old Latin version, namely, the *Itala* of St. Augustine, is no Old Latin at all, but just the Vulgate itself. That is the surprise of Mr. Burkitt's book. But Mr. Burkitt has wrought so patiently with it that his surprise is likely to become our certainty.

A REVIEW OF THE DOCTRINE OF THE EUCHARIST. By Daniel Waterland, D.D. (Oxford: *At the Clarendon Press.* Crown 8vo, pp. xii + 674. 6s. 6d.) It is a reprint, in Oxford's best style, of Van Mildert's edition of 1856. We have all travelled since 1856, and, on this subject, some have travelled fast and far. So here is Waterland, to a new generation with new thoughts on the Eucharist, new losses and gains. There are probably ten who will study it now for one who studied it then, when it 'was almost as the text-book of the Church of England on the subject of the Eucharist.'

Sermonettes on the Golden Texts.

By the Rev. G. M. Mackie, M.A., Beyrout.

The Law of Christian Love.

'Be kindly affectioned one to another with brotherly love; in honour preferring one another.'—Rom. xii. 10.

The power of the gospel to create loving-kindness is the supreme internal proof that it has behind it a divine origin, and in front of it a universal dominion. It is this fact that puts the gospel in touch at once with the divine glory and the deepest want of human life. Nothing can be conceived of as lying more directly in the line of God's purpose and of man's welfare than this power to produce, promote, and perpetuate loving-kindness.

For, on the one hand, drawing its origin from God, it proclaims that God is love, and therefore to walk in love means that in a measure you think God's thoughts, live God's life, and are a partaker of the divine nature. As it was with the tabernacle and its service, so in the bodily temple and its living sacrifice, everything is still after the divine pattern—

> My Father, who in secret sees and works,
> And waits and watches to waylay with love.

On the other hand, on the human side, amid the brightest ambitions that can fire the mind and the sweetest and noblest graces that can adorn character, amid all the things that are true and beautiful and of good report, there is nothing that can take the place of patient, painstaking, practical loving-kindness. It is most divine when most human. It is a living reminder, indeed, in a sense a constant repeating, of the Incarnation. Now, it is just this double relationship, the connexion with God as well as with man, that reveals the peculiar efficacy of Christian love. It is the motive that seeks the welfare of our fellow-men, but it is also the faculty that gives us glimpses of the divine love, and

enables us to express its dimensions in the language of measurement. There is breadth, there is height, there is length, but to multiply and find the contents is to exercise a faculty that is only growing yet. In the healthy and sincere exercise of Christian love there is always a double result, a double expansion. The blessing that is carried outwards makes room for a blessing that is left behind it. The good that is conveyed to man reveals to me the goodness of God. It is like God to prefer that He should be known and loved in this way. You find an example of this double connexion and efficacy of love in the Epistle to the Romans, where the apostle, after pouring out his heart in missionary importunity on behalf of Israel and the Gentile world, rises to the rapture of apostrophe, and cries—*O the depth of the riches both of the wisdom and knowledge of God!* Again, in the 9th chapter of 2 Cor., after dwelling delightfully on 'the ministering to the saints' and the duty and privilege of giving, the same apostle closes with a word that in literary style may be an abrupt transition, but in the law of love is the blending of the heavenly and the human—*Thanks be unto God for His unspeakable Gift.*

Further, it is interesting and instructive to find that he who made it one and the same thing to be the debtor of Christ and of the world, also realised that there are other high and beautiful names that may claim, and often do claim, to take the place of love as the leading feature and fundamental fact of the Christian life. Thus in the chapter of all-conquering love (1 Cor. xiii.), the description seems to follow the order of a Roman triumphal procession, with a train of captives behind the car, and in front a bright pageant of the brave generals and the forces that led on to victory. As one captain comes on after another with his faithful legion, the crowd, with its pent-up acclamation, might think that this is he, but it is not.

First comes eloquence, that invests common things with dignity, charms with the disclosure of their concealed loveliness, and by sympathetic insight and pleasing tones makes the subject interesting, personal, and important to those that hear it. It was this that Moses coveted, and since then the want of it has often justified indolence. The remedy is in the words, 'I will be with thee.' For the best results, it is the heart that makes the voice, and deep that calls to deep. Eloquence is not enough: for there are silent saints, and words are sometimes only words, and all gifts are not graces. Eloquence is a good officer, but a poor general.

Then comes the prophet, preacher, expositor. He knows the moral law and the mind of man. He can map out the boundaries of the kingdom. He knows the pathless wilderness, and the worse wilderness of intersecting ways. He knows it all, the places of plenty, the wells of refreshment, and the stages that must be travelled by starlight. But preaching is at best preparatory: it leads to Pisgah and passes. Dependence upon preachers and conferences may go beyond the point of helpfulness. There is sometimes progress by privation, as is alluded to in Rutherford's experience—

> Oft in my sea-beat prison, *my Lord and I* held tryst,
> For Anwoth was not heaven, even preaching was not Christ.

So also it is with the hero, faith: the spectacle of personal faith, if love is not behind it, may pass as a spectacle and remain personal. The dust and uproar of the dislodged mountain may not move a molecule in the hearts of men towards that subtle convulsion that makes the heart of stone a heart of flesh.

So with benevolence; so with martyrdom; all of them subordinate, supplementary, parts of a whole, means to an end. Then comes love, highest in the highest, the missionary gospel, the fundamental law of the kingdom of Christ.

It is no adorning of the doctrine, but the doctrine itself: not the bloom on the complexion, but the very life-blood within the new creature in Christ Jesus. To this we are called, and to this in turn we call. In a word, and there is no getting over it, or past it, or under it, it ought to be said of the saint as it was sung of Sylvia, 'Beauty dwells with kindness.'

The Pathway of Power.

'The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?'—Ps. xxvii. 1.

Light, Salvation, Strength.—Three great waves of the sea, telling that the tide can rise no higher.

Three great waves of the sea; far out behind the foam they rise from their ambush in the ocean bed; in long lines, like a regiment led to the

assault, they come on with quickening pace and proudly-flying plumes. From each in turn comes the crash of its simultaneous discharge, then a swift irresistible rush, and the pebbly breastwork of the beach is carried. Where the waves stand they stay. The tide is full. Even so it is with the heart that can say, 'The Lord is my light, and my salvation; the Lord is the strength of my life.'

It is a testimony of experience, a fact of life. We are here told how it feels inside the armour of God. We have it from one who is putting off his armour, after being in the battle and coming out of it flushed with victory, and ready for even a longer and more difficult warfare.

Light, salvation, strength: let us ask these words to lead us into the full meaning of the Psalmist's testimony, and show us how in the same lines we may seek the same spiritual power.

I. The Lord is *my Light*.—We can never think too much of light; we can never welcome it too joyfully. It need not alarm those who have a measure of it, to find that its increase often startles and sometimes stings. In the natural world God gives us a night between every two days, and in the life beyond we hear of a bow of emerald that breaks the dazzle of the great white throne. Light means truth, and as it advances in precision and purity the steps of discovered truth become the songs of degrees with which the tribes go up to the great temple of God.

In the spiritual life, both as regards salvation and service, much depends on clearness of vision, the knowledge of how and where to look, and what to look for. 'From darkness to light' is one of the most expressive summaries of the spiritual life. The Jews' wailing-place by the wall of Jerusalem is an affecting commentary on the use and abuse of light. All through the Bible story you hear of the insufficiency of light, or of inability to follow it; footsteps arrested where the way divides, hallooings from the mist that hides both path and precipice, and outcries in the darkness that confuses all colour, size, and shape.

Where is the place of wisdom? How can these things be?
What must I do? How can we know the way?
Give me this power. Come over and help us.

O for a vision and a voice to lead me!
To tell me plainly where my path should lie:
Look where I may, fresh hindrances impede me;
Vain and unanswered seems my earnest cry.

What relief at such a time to hear a clear, carrying voice that can say, 'Prepare ye the way of the Lord'! The Psalmist tells how he found that the Lord was at hand, and how he was brought into His presence. He was called and came. The voice of One who seeks the souls of men, as well as searches their hearts, had said to him, 'Seek ye my face.' When the moment of action came it was found wonderfully easy for the heart to answer—

Thy face, Lord, will I seek.

He could say—

The Lord is my Light.

II. The Lord is my Salvation.—The words 'Christ for us' have now a clear and exact meaning, setting forth the condition and character of Salvation. And before Christ was crucified for sinners, the main feature of salvation was the same; it was from the Lord, a gift from His hand.

Blessed is the man whose sin is covered.

Sin was then also a transgression, a taint, and a tyranny, and from all the Lord delivered. It was His doing, and man could not add to it nor take from it. It was His to deliver the soul from death, the eyes from tears, and the feet from falling.

This fact at once humbled and upheld him; it was the Lord's gift, and yet it was his own possession.

And so he could say—

Whom shall I fear?
The Lord is my salvation.

III.—The Lord is my Strength.—Light for the understanding and its judgment; salvation for the heart, its hardness and anxiety; and strength for action and usefulness.

How often we come to the Lord, like James and John, and say 'we are able'; but the Lord makes a thorough work of the first and second, the light and salvation, before He entrusts us with the third, the strength on which He puts His own almighty name.

We often bring misery upon ourselves, and darkness upon others, by trying to come into the Lord's service before coming to the Lord Himself.

Let us seek the power in the pathway of power:—light, salvation, strength.

The Anguish of Moral Defeat.

'Create in me a clean heart, O God, and renew a right spirit within me.'—Ps. li. 10.

The place of sacrifice is always a sanctuary, and the ground holy where sin is confessed. It is a tradition universal as religion itself, that where God spares, man cannot destroy.

As life rises in complicity, its enjoyment of higher pleasures is accompanied by a liability to more terrible pains. There is no pain like the pain of spiritual collapse, and the higher the saint-hood the more acute the suffering. David was the sweet singer of Israel, and his harp had many strings; now only one was left, and only one low note could be repeated, 'Take not Thy Holy Spirit from me.'

David had been anxious to build a beautiful temple, and set about collecting materials, the cedar, the jewels, and the precious metals; but now the fair vision of the rising walls and finished glory was suddenly snatched away, and his only offering to God was a heart of dust.

David went with his sin to his God and Judge, but the necessity which he discovered in his uttermost need, the prayer that arose from his pain, and the chastened hope that followed his humiliation, have since been a help and guidance to many who have found sin intolerable, and longed for a closer walk with God.

Among the many interesting sights in and around Jerusalem, there is perhaps none more affecting than the patch of blue-black mould that the visitor is directed to beyond the Damascus gate. What thoughts come into the Christian heart as the guide says, 'This is where they emptied the ashes of the sacrifice.' How long they have been lying there for the sun to bake and the rain to drench! but they were once warm. The Lord knows by His spirit the groanings that cannot be uttered. God's saints are often driven to envy the insects with their accuracy, and long to be in the possession of something that would make their actions automatic. Oh to be one self instead of two selves, to imitate the bee with its cells, the beaver with its barricades, or the rock-crystal that gets its shape and keeps it!

Create in me a Clean Heart.—When we think of the full meaning of that prayer, how very few of us can dare to utter it! For after it, it is no more my keeping what God has committed unto me; it is entirely His keeping of what I have committed unto Him. And I commit everything as I confess everything—rebellion, degradation, slavery. God created me, and created me alone with something to create; to create something out of nothing; to choose and to refuse. But this prayer, 'Create in me a clean heart,' means that I fall before Him and ask Him to take back this gift or keep it for me. This unique honour of freedom which I have laid in the dust and sold into slavery, this touch of the divine nature with which He has entrusted me, I want to empty myself of it, and by one act of eternal choice to do the will of God forever.

This is the asking that receives; this is the coming about which He says, 'I will in nowise cast out,'—it is the emptiness He undertakes to fill; it is the weakness in which His power is safe to do its perfect work. God can now do what He likes with His own, and His wish is to give me the kingdom; it is now a purpose that affects His own glory to bring me into His own presence. I have cast my burden upon Him, and He must sustain me, and keep me, and comfort me.

From such an act of surrender you may rise without voice heard or change experienced, but faith has done its work; you will find that something has entered into your life that is infinitely better than the selfish safety and mechanical constraint that you formerly coveted. You are kept strong for the indwelling of God's spirit and the triumph of God's grace, but you are left weak for the sympathy and service of your fellow-men.

Abide in Me, and I in you.

Sonship and Citizenship.

'Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.'—Ex. xx. 12.

The commandments are framed expressly for the transgressor, and stated in terms of anticipated disobedience in thought, word, or deed. They are not ideals of aspiration, but rather obstacles that have to be stept over or flung aside in the way of evil. Hence the language of reward and punishment, and what from the human point of view may be called the humiliation of associated interest.

The subject-matter of the commandments is (1)

religious, (2) domestic, (3) social. With regard to each department, the duty is so obvious, and the relationship so commendable in itself, that where the life is unselfish and the heart right with God, there should be no need of any further personal advantage or prudential consideration. It would be adding perfume to the violet. But the human heart is not here regarded as a violet, and so the law enters. The point is, that sin is taken account of, and selfishness has the discovery forced upon it that God's universe is set against it.

The fitness of the promise attached to filial obedience is best seen when taken in connexion with the others. Thus in the commandments that relate specially to God,—and He unites with the worship of Himself our reverence towards the dumb creation that He has put under us,—in these commandments with regard to our worship of Him alone, the hallowing of His name, and the observance of the Sabbath rest, we are plainly told that sin is transgression, and transgression will bring punishment that may take its terrible course through several generations. Again, with regard to the commandments that deal with social life, our honesty, veracity, purity, generosity, and all our behaviour towards friends and neighbours, there is here an obvious law of mutual advantage at work. Compliance here means convenience, and refusal will give rise to retaliation. As the Oriental proverb expresses it, 'He who does not invite me to his marriage will not have me at his funeral.' This may not seem a high level, but it is in the direction of exposed and exhausted evil. It is a road on which saint and sinner move together: Publican and Pharisee show the same ticket. Yet it is something to translate self into society: the personal into the patriotic. This social law is no flower-garden, but it makes the vegetable mould in which flowers may come to grow. It is the principle of a preparatory stage. The law is a taskmaster that leads forward to the school of Christ.

But now when we come to the family life we are conscious of a difference. The happiness of parents is in their children. Here the law of retaliation does not hold. Father and mother are happy in the forfeiture of comforts to themselves that turn to the advantage of their children. Their name has not the exaltation of God's name, and their love has not the optionality of social help. They cannot but love. The perseverance of parental love comes nearest to God's patience. Faith has received its highest assurance when it can say, 'When father and mother forsake me, then the Lord will take me up.'

And it is just here that transgression may see its chance, and the selfish heart may find an opportunity.

Forgetting that it is those who love me most that can be made to suffer most, I may say, 'I can do what I like: they still love me, forgive me, and believe in me.'

Then the law comes in, and He who gave the commandment attends to the condemnation.

Jacob lied to his father, and in after years he knew for many a day the connexion between sorrow and sighing on account of the lie that his children told to him. His sin had doubtless been forgiven, but the punishment went on.

The commandments being understood as meant for the transgressor, we can see how the promise of this commandment is specially adapted to the commonest temptation.

Youth is apt to chafe against restraint and the counsel of experience. The untried judgment looks upon life as easy: the strong young heart pants for life, and seeks scope for its energies.

Thus Absalom sought his father's place, and the prodigal son his share of the inheritance. In each case life was sought through an anticipation of the father's death.

Here the commandment declares, not as a beautiful exhortation, but as a fact furnished with sting and lash, that such is not the way of life, of high exploits, or extended influence.

The home, with its life of pure affection, unselfish service, ready obedience, and parental honour, is ever to be safeguarded as the truest birthplace of those who go out with power into the world of action to fear God, reverence the king, and love the brethren. And the truth of the natural life is the emblem of the spiritual, which is first sonship and then citizenship.

Life.

'The Lord knoweth the way of the righteous: but the way of the ungodly shall perish.'—Ps. i. 6.

The harp of Zion is wonderfully rich in its range of expression; it has some shrill and thinly-tremulous strings, and many deeply solemn tones.

Its first note is a calmly judicial pronouncement upon the distinction and destiny of the good and evil, and its last note is a happy and heavenward aspiration—'Let everything that hath breath praise the Lord.'

Heart-felt is the word that seems to apply throughout. The Psalms deal with feelings, and the feelings deal with things that can be felt. No poet ever addressed an ode to the equator.

The Psalms were sung in public worship, but they borrow nothing from the temple and its ceremonial. There is reasoning in both the praises and the prayers; but the Psalms are not epistles. There is history in front of them and prophecy behind them, but every psalm is for the present hour and its need—'This poor man cried, and the Lord heard him.'

In this first Psalm, and in the second, which gives a national expression to what in the first is personal, there is a clear moral outlook upon life, and an unreserved declaration of the blessedness of all them that put their trust in God.

1. The theme of the Psalms.—Like the great classics, the Book of Psalms gives its theme in the first line—the sorrows of moral discord. There are the good, and there are the evil in the world. Each class makes provision for its own wants; maintains its own life, and strives for immortality. Evil propagates and popularises itself by the counsel of the ungodly, the companionship of the way of sinners, the sociability that flourishes or festers around the seat of the scornful. The good also cannot live alone; it has its adviser, its pathway, its friendship. These are found in the law of the Lord.

2. The vision of rest.—In spite of the many complaints and remonstrances that will be heard later on, the true emblem of the religious life is that of refreshment and rest. We have the picture of a great, green walnut-tree in a Syrian valley. The wide-spreading branches afford a cool shade, the breeze stirs the fragrance of its large leaves; the brook rushing past sings of life and fertility, of refreshment and renewal; while outside, the sun beats down, the air quivers, the grass droops, the very birds and insects cease their chirping and hum, and the whole land lies under the heat and burden of the day.

The life of faith is like this; when the servant of God needs it for himself, he can retreat into such a place of rest; when he is strong, he can be the walnut-tree; he can refresh those who are fainting, and help the weary to sing the praises of their pilgrimage.

3. For the evil, also, there is an emblem: the chaff of the threshing-floor. It means a double failure, to have nothing more to seek for self, and not to be wanted by others; in the last result, to be found both wasted and worthless.

4. The pictures are given separately, but in the life of which they are emblems there is a pathway between them.

The disappointment of the threshing-floor was once the hope of the green field. The light ears that are now all husk might have been filled with good seed if the day of opportunity had been more wisely used, if the hours of sunny influence had not been neglected. Things might have been different if the ground had been better tilled, if parental and friendly sympathy had been more watchful, encouraging, and sincere. Life is real, and God is not mocked; but life has also its rallying-points, and God is merciful.

'Knowing the terror of the Lord'—it is not, we leave men alone, but, 'we persuade men.'

Contributions and Comments.

Asherah; the Exodus.

Some years ago I copied, at the hermitage in St. Petersburg, a cuneiform inscription on a Babylonian seal which reads: 'The god Ra-ta-nu-um; the goddess As-ra-tum.' Here, therefore, the Canaanite goddess Asratum, or Asherah, is coupled with a god whose name seems to be Ratanum, though the reading is not absolutely certain, as the second character (*ta*) has an unusual form. If the reading is right, it is difficult to explain the name, unless, indeed, we are to connect it with Retennu, the Egyptian equivalent of 'Syria.'

The translation of the inscription of Meneptah discovered by Professor Petrie, which you have quoted from his article in the *Contemporary Review*, will have to be corrected in certain respects, as it was made from an imperfect copy of the text.

The Stela is now in the Gizeh Museum, and accurate copies and photographs have accordingly been taken of it. The passage relating to the Israelites really reads as follows: 'Destroyed (?) is the land of the Libyans; tranquillised is the land of the Hittites; the land of Pa-Kana'na (Canaan) is captured absolutely; the land of Ashkelon is carried away; the land of Gezer is seized;[1] the land of Innu'am (in Cœle-Syria) is brought to nought; the Israelites are made small (?), so that they have no seed; the land of Khar (Southern Palestine) is become like the widows of Egypt.' According to Maspero, Khar represents the Horites of the Old Testament. The word *fekt*, doubtfully translated 'made small,' does not occur elsewhere, but the determinative of 'badness' or 'minishing' is attached to it. It will be noticed that the Israelites alone have no determinative of locality after their name; they must accordingly either have been a wandering tribe of the desert, without any fixed habitation, or else have been located in Egypt. And the expression used in regard to them is a most remarkable parallel to what we read in Exod. i. 10–22.

A. H. Sayce.

Oxford.

When Music Sounds.

When music sounds, my soul floats free
Unto the feet of deity,—
My worship all a wonderment,
My thought a fathomless content.

I rest my being though I rise,
As rests the lark in farthest skies,
That soars in joy to sink its breast
In many a rapt descent of rest.

Methinks the joy shall be the same
When parts the spirit from the frame,
The clay to rest, the soul to soar,
At music's summons as before.

The clay shall hear its lullaby,
As hears the child with closing eye
Its mother's singing, while its gaze
Is dreaming upward to her face.

Sarah Robertson Matheson.

[1] This is the rendering of Dr. Spiegelberg and Professor Erman. Dr. Naville prefers 'the land of Ashkelon has seized the land of Gezer.'

The Scribes and Pharisees in Moses' Seat.

Matt. xxiii. 2, 3.

2. Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι· 3. Πάντα οὖν ὅσα ἂν εἴπωσιν ὑμῖν, ποιήσατε καὶ τηρεῖτε, κ.τ.λ.—*Reviser's Greek Text.*

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'The scribes and Pharisees have seated themselves on Moses' seat: all things therefore whatsoever they bid you, ye observe and do; but do not after their works,' etc.—*Author's Translation.*

The Greek text of our Revisers here has the support of all modern editors, including Westcott and Hort. We venture to challenge it as not justified by the evidence in our possession. It appears to be the outcome of that present-day bias in favour of certain MSS., against which Burgon and others have protested so earnestly. We are the more inclined to dissent from the judgment of our Revisers here, because the reading which they have adopted forces a meaning upon our Lord's words which we do not think they were intended to bear. It commits us to the necessity of accepting as a command what we believe was meant to be a simple statement of fact, and it ascribes to our Lord a doctrine seriously inconsistent with what He teaches elsewhere. The *Textus Receptus* will bear the translation we have given; and this translation entirely frees our Lord from the charge of inconsistency. We prefer this text, therefore; and we shall endeavour to state our reasons for our preference as briefly as possible.

The word τηρεῖν, which we have put in brackets, seems to be a gloss adopted by some transcriber as necessary, in his opinion, to round off the clause in connexion with which it stands. We have not translated it. It is in no way necessary to the sense, and the clause is really more compact and forcible without it.[1]

The crucial question for consideration is, Shall we accept the ποιήσατε καὶ τηρεῖτε which the Revisers adopt? or, Shall we abide by the τηρεῖτε

[1] We agree with the editors and Revisers in rejecting it.

καὶ ποιεῖτε of the *Textus Receptus*? We must, at the outset, protest against Meyer's remark as uncritical, that ποιήσατε was first altered into ποιεῖτε for conformity, and then transposed for logical accuracy. There is no question of logical accuracy either way. The two words are used simply to intensify the thought, and this is equally well secured whichever comes first.

We propose to take our evidence from the eighth edition of Tischendorf's Greek Testament (Leipsic, 1869), merely extending the author's contractions for the reader's convenience.

I. Ποιήσατε (D. 1. 209, ποιεῖτε) καὶ τηρεῖτε with ℵ (ℵ* omits καὶ τηρεῖτε, ℵ^{c} supplies them) BDLZ. 1. 124, 209, Fuldensis, Forjuliensis, Sahidic, Coptic, Jerusalem Syriac, Armenian, Æthiopic, Eusebius (Ps. 150), Hilary (once).

This is the whole case for the reading which modern editors and our Revisers think should supplant that of the *Textus Receptus*. When we proceed to analyse this evidence, we at once perceive that a large portion of it is quite inapplicable. Tischendorf tells us, in brackets, that D. 1. 209 do not read ποιήσατε but ποιεῖτε, and then, with strange inconsistency, sets them down as evidence of the reading which he adopts. It is clear that he here confuses the order of the words with their grammatical form. These three MSS. represent a reading very different from that which he prefers, namely, ποιεῖτε καὶ τηρεῖτε. And this reading is simply that of the *Textus Receptus*, with the order of the words reversed. In fairness it should stand as proof against his judgment. In a case of this kind the collocation of the words is of secondary importance. Given the idea that our Lord here wishes to convey a command, it would not seem to a transcriber, in an uncritical age, to matter much which word was placed first. He would so view the matter all the more readily if in popular usage it had become the custom so to misquote the passage. We all know how inveterate a habit of this kind may become. We claim these MSS. in support of the *Textus Receptus*.

We make the same claim for the MSS. of Jerome's Latin Vulgate (Fuldensis and Forjuliensis). The Latin verb has no imperative aorist like Greek. Both ποιήσατε and ποιεῖτε are correctly rendered by *facite*. There is absolutely no proof that these MSS. support ποιήσατε. All that they prove is a transposition of the words from some such cause as we have indicated. This remark applies with equal force to the Sahidic, Coptic, Jerusalem Syriac, Armenian, and Æthiopic versions. They can prove nothing beyond the order of the words which they exhibit.

The two early fathers, Eusebius and Hilary, cannot count for much in this case. It would be absurd to place their testimony on an equality with a formal MS. The whole of the fathers are chargeable with inexactness in making their quotations. The evidence of Hilary here, which is that of a single passage in his works, is neutralised by another passage which Tischendorf is forced to produce as evidence for the reading of the *Textus Receptus*, as we shall see.

ℵ, prim. man., reads simply ποιήσατε. There is no evidence that the scribe did not consider this the whole text.[1] All along there has evidently been great carelessness in connexion with the passage. What was supposed to be the sense appears to have been mainly attended to.

All the witnesses which Tischendorf brings forward to justify his preferred reading are thus put out of court, with the exception of ℵ^{c}, BLZ. and the cursive 124. ℵ^{c} represents corrections made by a scholar of the seventh century. B. is generally believed to have been written in the fourth century, and to be the oldest MS. of Scripture in existence. It does not follow from this, however, that its evidence is without taint. The text of this passage seems to have got into confusion at a very early period. L. is ascribed to about the eighth century. Scrivener says, 'It is carelessly written, and abounds with errors of the ignorant scribe, who was more probably an Egyptian than a native Greek.' After this, we can hardly attach much weight to its testimony. Z. is a palimpsest, generally believed to belong to about the sixth century. It is highly esteemed by Scrivener, and other experts. 124 belongs to the twelfth century, a fact sufficient to prove it of but secondary importance.

We have thus reduced to comparatively small dimensions the evidence which modern editors think sufficient to oust the reading of the *Textus Receptus*. So far as it is positive, it does not seem to be overwhelming. But we must hear the other side.

II. Τηρεῖτε καὶ ποιεῖτε. Δ Θ^{b} Π Uncial^{9}, many cursives, Itala, Vulgate, emendators of

[1] The recently discovered Syriac Palimpsest has no equivalents for τηρεῖν, τηρεῖτε καὶ.

Amiatinus, Peschito, Curetonian and Philoxenian Syriac versions, Damascenus (par. 516), Interpreter of Irenæus, Hilary (once). . . . Γ, f of Scrivener's collations, Ephraim Syrus (twice), Chrysostom, Damascenus (on Paul's Epistles), Interpreter of Origen (3835 sq.), [to this Tischendorf adds: (3382) of Origen's interpreter reads *audite et facite.*], Hilary (once) and Augustine (often), simply ποιεῖτε.

This is a formidable array of evidence, but not so full as it might have been, as the words *many cursives* imply. It would require more time than we can give fully to analyse and appraise it. All down from Γ inclusive is to be taken as in favour of the reading ποιεῖτε alone, with, of course, the exception of what we have placed within square brackets. We are constrained to ask, Why did Tischendorf not put the reading of Origen's interpreter (3382) down to the credit of the *Textus Receptus* without hesitation, for *audite et facite* seems a fair, popular translation of that text? Another remark which we have to make on this latter part of the evidence here produced is, that if the list of fathers here given is in favour of the simple reading ποιεῖτε, it is confirmatory proof of what has been already said that their testimony is of very little value in a matter of this kind. We do not need to make any attempt to appraise the value of Γ, or Scrivener's f, as their reading does not bear on the question before us; and hardly any one would be disposed to regard them as strong evidence for establishing a text.

The number of MSS. in favour of the *Textus Receptus* is greater than that which supports ποιήσατε καὶ τηρεῖτε, if we give effect to the words *many cursives*, though none of them, of course, can claim such high antiquity as codex B. ℵ^{b} belongs, it is allowed, to the sixth century, Δ and Π to the ninth. Tischendorf thinks Π a specially important MS. Uncial^{9} belongs also to the ninth century.

But, if the *Textus Receptus* seems to be weaker in uncial MS. support, it is greatly stronger in that of versions. The Itala, Jerome's Latin Vulgate (together with the correctors of Amiatinus), and the Peschito, Curetonian and Philoxenian Syriac versions, with Origen's interpreter, seem to us to far outweigh the evidence produced on the other side. No such argument can be brought against them as enabled us to rule out of court, as against the *Textus Receptus*, the versions cited in favour of the editors and our Revisers, and which led us to claim them as really evidence for the text which they were adduced to discredit. The authors of these versions must have read in their codices τηρεῖτε καὶ ποιεῖτε.

This brings us to the important question of exposition, for which all that has gone before has been preparatory. We have indicated our view of the meaning of the passage, in a general way, by the translation which we have placed at the head of this paper. Should we translate τηρεῖτε καὶ ποιεῖτε as Imperatives or Indicatives? So far as the mere form of the words goes, either mode of translation is admissible. The question must be decided by the context, and by the strain of our Lord's teaching about the scribes and Pharisees elsewhere. In giving our opinion that our Lord, in the words under consideration, did not intend to convey a command, we have to face the fact that all interpreters, ancient and modern, so far as we know, are against us. From very early times it seems to have been accepted as indubitable that our Lord here told the multitude and His disciples to give implicit, prompt, and unhesitating obedience to the teaching of the scribes and Pharisees, *because they sat on Moses' seat*; and all subsequent expositors, so far as we know, have humbly acquiesced. This we are aware is calculated to create a strong prejudice against us. The exposition of a text is something like the growth of a tree. When it obtains an early set in a particular direction, it is difficult after a time, if not impossible, to alter its bent. Our hope lies in what we feel sure is the strength of our case. We believe that all the confusion which we have seen the authorities present in connexion with the Greek text of this passage is traceable to a false idea of its meaning entertained in very early times.

When the disciples of our Lord and the Jewish masses gave unquestioning obedience to all that the scribes and Pharisees enjoined, they believed that this was demanded of them by the law of God as recorded in the Book of Deuteronomy. 'Keep therefore and do them' (iv. 6); 'And observe to do them' (v. 1); 'So ye shall observe to do' (xxiv. 8); 'Thou shalt therefore keep and do them' (xxvi. 16). Here the words *keep* and *observe* are synonymous. This is proved by the fact that in the four passages just quoted they are the equivalents of the one Hebrew verb שָׁמַר. The LXX. in all four cases translate by some part of the verb φυλάσσω. Now φυλάσσω and τηρέω are synonymous, though Trench omits saying so. In Gen.

xxxvii. 11, the word *kept* is the equivalent of (שָׁמַר) διετήρησε. In Ps. cxxx. 3, the words *thou shouldest mark* are the equivalents of (תִּשְׁמָר) παρατηρήσῃς. It is clear from all this that the LXX might have used the verb τηρέω instead of φυλάσσω in translating the passages which we have quoted from Deuteronomy. We have demonstration of the accuracy of this inference in Prov. xix. 16, as rendered by the LXX. Ὃς φυλάσσει (שֹׁמֵר) ἐντολήν, τηρεῖ (שֹׁמֵר) τὴν ἑαυτοῦ ψυχήν. 'He that keepeth the commandment keepeth his soul.' These remarks appear to us to amount to a demonstration that the collocation of words in the *Textus Receptus* is correct. That they afford strong corroboration of the accuracy of our interpretation goes without saying.

What is meant by the scribes and Pharisees seating themselves on Moses' seat? Here we believe is the great source of the misinterpretation of the passage. It is well known that the Law of Moses demanded obedience to all its commands. It was in early times inferred that our Lord here exacts for the scribes and Pharisees the authority which Moses exercised. This was the more easily believed at a time when the Church thought it right to claim something like absolute authority. The full liberty of the Christian faith was not yet understood, and the Protestant doctrine that every man is bound to judge for himself in spiritual matters was not yet formulated. The general idea taken out of the words now under consideration was, and is, that the scribes and Pharisees read the Law of Moses to the people from the Hebrew text, and then as Hebrew was very imperfectly understood in those days by the people generally, gave the sense in Aramaic, or, it might be, in Greek. They kept within the limits of the Mosaic record, and therefore our Lord insisted that their teaching should be obeyed. But this picture of the teaching of the scribes and Pharisees is purely fictitious. They did not confine themselves to what Moses taught. They claimed the right to supplement and correct what the great lawgiver had delivered. That is really what is meant by their seating themselves on Moses' seat. The word ἐκάθισαν implies arrogance. They advanced a claim to which they had no right, assumed an authority to which they were not entitled, and attempted to fill an office of which they were quite unworthy.

Before leading evidence as to what the scribes and Pharisees attempted to foist upon the people in virtue of the office which they filled, we must call attention to the fact that, if our Lord here enjoined obedience to all that the scribes and Pharisees taught, the injunction must be looked upon as absolute. There is no qualifying word used that can be regarded as limiting the meaning. 'All things, therefore, whatsoever they bid you.' Is it possible to put into words a more explicit statement than that? There is not even the semblance of a loophole out of which one can possibly get. If the Lord told His disciples and the multitudes here that they must obey the scribes and Pharisees, then He meant them to be obeyed in every thing whatsoever. We are wasting words in insisting upon a point which requires no pressing. It is utterly futile to say with Alford that the meaning is, that they were to obey the scribes and Pharisees only in so far as they enforced the law and precepts of Moses. There is not a tittle of evidence for any such limitation. No expositor believes that our Lord enjoined unlimited acceptance of, and obedience on the part of the disciples and people generally to the teaching of the scribes and Pharisees; but so long as we abide by the traditional interpretation, and the words, 'All things whatsoever they bid you,' stand in the passage, it is simply impossible to hold that there is any limitation in the words. There is nothing said about reading or translating the Scriptures. If they had confined themselves to that, and to fair and honest exposition, there would have been no room for anything but the highest commendation. The word used is εἴπωσιν, *bid*. The disciples and people were to do, according to the usual interpretation, as they were told by the scribes and Pharisees, and not merely what Moses taught. The reference is to their traditions, which were in many respects opposed to the teaching of the Law.

We are prepared now to look at what the scribes and Pharisees taught. The very next verse conveys to our minds no vague idea on this point. 'They bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger.' If we take 'observe and do' as Imperatives, it is impossible to escape from the conclusion that these burdens were part of the teaching which our Lord enjoined. Throughout this chapter the scribes and Pharisees are denounced in the most scathing terms. They are called, among other hard names, 'blind guides.' That, of course, must mean spiritual guides, and

yet, according to the ordinary interpretation, these men are to be implicitly followed. 'If the blind lead the blind, both shall fall into the ditch.' We obtain the fullest information regarding the teaching of the scribes and Pharisees from the fifteenth chapter of this Gospel. Addressing them, as recorded there, our Lord says: 'Why do ye also transgress the commandment of God because of your tradition? For God said, Honour thy father and thy mother: and he that speaketh evil of father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given *to God*; he shall not honour his father. And ye have made void the word of God because of your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying,

This people honoureth me with their lips;
But their heart is far from me.
But in vain do they worship me,
Teaching *as their* doctrines the precepts of men.'

We content ourselves with referring to just one other passage. It is in the sixteenth chapter, where our Lord warns His disciples against the leaven of the Pharisees and Sadducees. This puzzled them at first, but they eventually discovered that He bade them beware of the false doctrine of the Pharisees and Sadducees.

Is it credible that, after all this, our Lord could actually insist that His disciples, and the people generally, should implicitly follow the teaching of such men? We cannot believe that He meant to do any such thing.

Our translation conveys the simple idea that it was the habit of the disciples, and of the people generally, to follow diligently the teaching of the scribes and Pharisees. The present tense is used to express a continued and frequently repeated action. Our Lord here gives His disciples, and the multitudes, credit for religious zeal according to their lights. He does not say whether this was right or wrong. He simply states a fact, and refers to a habit which they had acquired. Their intention at least was commendable. They found the scribes and Pharisees assuming the functions of Moses. They knew no better than to follow their instructions. The position of matters was one requiring the exercise of great delicacy. It does not do to overthrow a man's religious opinions by some violent process all at once. It was better for them to go on, as they had been accustomed to do, than altogether to break at once with the past. They would by degrees, with the Spirit's help, be able to cast off the errors they had been taught.

But what is the logical connexion between the two clauses, 'Ye observe and do,' and, 'But, do not after their works'? Dr. Morison (*Commentary on Matthew*) says: 'The Saviour's mind was intent on drawing a distinction between the teaching and the practice of the scribes and Pharisees.' Our view is slightly different. Our Lord was intent on pointing out that it was more dangerous to copy the example of the scribes and Pharisees than to receive their teaching, full of error though it was. The scribes and Pharisees must of necessity have taught a great deal of wholesome truth. Their doctrine was 'Do as we bid you, not as we do.' An evil example, and an immoral and inconsistent life, on the part of its professors, and especially on the part of those who assume the position of spiritual teachers, does far more real injury to religion than erroneous teaching.

This exposition, in our opinion, gets over all the difficulties which the usual interpretation presents.

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Isaiah liii. 9.

The two chief difficulties, universally admitted, are—(1) that our Lord's grave was not with the wicked, for He was buried in the tomb of a just man, 'who also himself was Jesus' disciple'; (2) His death was not with the rich, but with thieves and malefactors. Some interpreters would render the ו, in the second clause of the verse, *but*; in which case we should read, '*but* with the rich in His death, *because* He had done no violence.' This, however, does not appear satisfactory, as the two difficulties still remain, and moreover, Hebrew idiom would, in such a contrast, require the stronger adversative particle אַךְ. The proposed reading of עשׁי רע for עשיר does not remove the first-named difficulty, and *evil-doers* is too synonymous with רשׁעים to form a parallelism. My own conviction is that there are two clerical errors—(1) רשׁעים should be עשׁירים; and, as the latter word occurs only once in the Old Testament (Eccl. x. 6) and the former 121 times, such a clerical slip appears quite natural, the more so since רשׁעים is immediately followed by קְבָרִים in Ecclesiastes viii. 10; (2) עשׁיר should be אַפִּיר, which likewise occurs but

three times, viz. Isaiah x. 4, xxiv. 22, and xlii. 7. It is a collective noun meaning *prisoners*. Thus emended, the prophet foretells what actually happened: 'And they made His grave with the rich and with the prisoners in His death; although He had done no violence, neither was any deceit in His mouth.' I would also, by the way, state that the fact that אָסִיר is used in this Book only, and in chapters x., xxiv., and xlii., tells against those who advocate the Deutero-Isaiah theory.

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Adoni-Bezek.

Is it absolutely necessary to take the words אדני בזק in Judges i. 5 as a proper name, or have Dr. Moore and other critics been tilting at a windmill? If you have the Professor's Commentary by you, and will turn to page 15, you will find he says: 'The name Adoni-bezek is generally explained Lord of Bezek; but such a formation is altogether anomalous. No compound names of persons are made in this way from the name of a town; nor, if we should evade this objection by taking the words appellatively, is *adōn* used like *melek* of the sovereign of a city or country.' Dr Moore shows that the Syriac version (the Peshitto) gives the latter meaning, and I want to know if we may not lawfully translate the words וימצאו את־אדני בזק בבזק (Judg. i. 5): 'And they came upon the lord (or owner) of Bezek in Bezek.'

This seems to me a very simple translation, and the words are not anomalous, but are supported by the analogy of Gen. xlii. 30–32, אדני הארץ, 'the lord of the land'; and 1 Kings xvi. 24, אדני ההר, 'the lord (or owner) of the hill (Samaria),' cf. Gesenius, אדון.

Of course, if we accept the above rendering, there will be no more need to try and identify Adoni-bezek with Adoni-zedek, or come to the conclusion that 'a contemptuous and silly wit' has purposely 'perverted the proper names.'

AUGUSTUS POYNDER.

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Psalm cx.

THE request of C. L. S. for communications on the subject of Psalm cx. leads me to offer an explanation which was given to me by a Jewish Professor of Hebrew. In his opinion the psalm was composed not *by* David, but *in honour of* David, and David is the person spoken of in ver. 1 as אדני. The occasion of the psalm may have been the refusal of 'the men of David' to allow him to risk his life in battle again (2 Sam. xxi. 17); it expresses the assurance that while David remained quietly in Zion, beside the Ark of God, the Lord would fight for him abroad. If this retirement of David from active warfare is placed immediately before the great war with Ammon (2 Sam. x.), ver. 6 may be taken as a reference to that war, provided we may translate ארץ רבה, 'the land of Rabbah.' (It is true that Gesenius rejects this translation, I do not know on what grounds.) In ver. 4 my instructor explained כהן as *prince* or *ruler*. (See R.V. margin on 2 Sam. viii. 18.) May not the comparison with Melchizedek refer to the meaning of the name Salem?

Personally, I am unable to see that the mention of this psalm in Matt. xxii. 43–45 contains any *assertion* as to authorship or interpretation, as our Lord's words on the subject are in the form of questions, and merely propose a crux to the Rabbis.

E. HASTINGS.

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Professor G. A. Smith on the Criticism of Micah iv.–vii.

No one hailed with more pleasure the transference of George Adam Smith from an influential pulpit at Aberdeen to a not less influential lecture-room at Glasgow than the present writer. This variously-gifted scholar needed the stimulus of academical duties to polish his scholarship and to produce his best work as an expositor We are, therefore, justified in applying a higher standard to his new volume on *The Twelve Prophets* than it would have been either kind or fair to apply to his volumes on *Isaiah*. Nor are we, as even a few pages will show, likely to be disappointed. But it seems necessary to caution some readers against an assumption of authority on the part of this great populariser which sometimes puts a great strain on one's indulgence, especially when it is coupled with looseness of statement and of reasoning. One remarkable instance of this peculiarity has lately struck me, and as so honest a student as Professor W. H. Bennett appears to

have endorsed Professor G. A. Smith's statement (in the *Expositor*, July 1896, p. 79), I beg leave to state why I, for one, must decline to admit the justice of this statement. The passage runs thus, —I give the discourteous and inaccurate words in full:—'Cheyne, therefore, is not correct when he says (Introduction to second edition of Robertson Smith's *Prophets*, p. xxiii) that it is "becoming more and more doubtful whether more than two or three fragments of the heterogeneous collection of fragments in chaps. iv.–vii. can have come from that prophet"' (*The Twelve Prophets*, vol. i. p. 360, note 2).

The 'head and front of my offending' is that I have given in the pages referred to a view of the tendency of the modern criticism of Micah which does not altogether agree with Professor G. A. Smith's. From a certain point of view, I have ventured to say that critical theories which at the date of Robertson Smith's first edition were tenable, are now becoming more and more subject to doubt. That is a simple fact which no one who has at all thoroughly absorbed recent criticism can doubt. In reply, what has Professor G. A. Smith to say? This—that three persons, whose monographs on Micah are the fullest which have recently appeared, 'incline to believe in the genuineness of the book as a whole.' Who are these persons? and what have they written? and how does this affect the question? The writers referred to are—1. Professor Wildeboer, a scholar of perhaps greater maturity than Professor G. A. Smith, but under a gentle compulsion to minimise critical conclusions. 2. Professor Ryssel (not *von* Ryssel, as Professor G. A. Smith carelessly and repeatedly says), an excellent scholar, but hardly an eminent critic. 3. Dr. H. J. Elhorst, a novice in the art of criticism. Of the three 'monographs' referred to, the first is purely imaginary. 'Wildeboer, *Der Prophet Micha*,' does not exist. This respected writer does indeed, in his work on Old Testament Literature, state why he maintains a conservative position, but he declines to 'go too much into minute details' (p. 179). Ryssel's (not von Ryssel's) work on the Form of the Text of Micah and the Genuineness of the Book was written in 1887, and is a useful but very heavy piece of work. Elhorst's *The Prophecy of Micah* (1891) failed to obtain much praise from competent critics, and is not even mentioned by Dr. Driver in the Appendix to his well-known *Introduction*.

I forbear to offer any comment. Lastly, even supposing that these three scholars had gone fully into the critical questions, how would this affect the statement made by myself? Only so far as they had produced evidence or offered new arguments, which, from a strict critical point of view, required a considerable modification of the 'advanced' position. There will always be more and less advanced critics—those who adopt new methods and a new point of view, and those who either cling to the old or attempt a compromise. It is a mere accident whether the majority of new books on a particular prophet at a particular time happen to come from the conservative or from the advanced section of critics. The doubtfulness of the conservative position remains, however many conservative books may be issued.

I have no desire to criticise Professor G. A. Smith's book, which surpasses all that I could have expected from a scholar in his position. When he wrote on Isaiah he was a disciple of Dillmann, as Dr. Driver before him was a disciple of Gesenius. He has now, in my opinion, definitely come over to a new critical school, though he may not be conscious that he has changed any of his fundamental principles, nor be clear as to the consequences of his conversion. I only wish that his critical readers had not so much work to do in translating his only too effective popular English into the language of scholars. I wish, too, that he was a little more cautious in speaking of other scholars, especially when they happen to be older than himself. I heartily wish the book success, except in so far as it is a manifesto against what I ask permission to call consistent criticism. And no discourtesy on Professor G. A. Smith's part shall induce me to retract the hearty praise which I have before now given him for his pronounced advocacy of an evangelical theology adapted to our present modes of thought, and to critical and scientific facts.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Messrs. T. & T. Clark have sent us a copy of the *Life of James M'Cosh* (8vo, pp. vi + 287. 9s.). It is a moderately-sized octavo, beautifully printed on white paper, and furnished with a fine frontispiece etching and four photogravures of excellent finish. Running through it—and we have not been able to do more just yet—we see that not an inch of space is lost. Professor Sloane is an accomplished man of letters, and knows how to turn his material to account. But, indeed, his work was already done. For it is a great joy to find that nearly the whole book is autobiographical.

Two valuable discoveries have just been made in the Ambrosian Library at Milan. A young Italian scholar — Dr. Giovanni Mercati — discovered a palimpsest which contains some portions of the continuous text of Origen's Hexapla of the Psalms. And then, when he was studying some patristic commentaries for the purpose of illustrating and editing his discovery, he was led to make the other. He discovered that a celebrated Irish MS. of that library, which, for the sake of its Irish glosses Professor Ascoli had already edited in part, contained a Latin translation, in slightly abridged form, of Theodore of Mopsuestia's *Commentary on the Psalms*.

These discoveries have been made public, first, by Dr. Salvatore Minocchi in his recently-founded *Rivista Bibliographica Italiana*; secondly, and more fully, by Dr. Mercati himself, in a brochure entitled *D'un palimpsesto Ambrosiano*, etc.; and Dr. Driver gives a short notice of them both in a recent issue of the *Academy*.

The translation of Theodore of Mopsuestia's Commentary is valuable. For hitherto it was known only from scattered quotations preserved in the Fathers, and partly in a Syriac MS. But Dr. Driver attaches most importance to the discovery of the Hexapla of the Psalms, which also was formerly known only from detached quotations. The text is of the tenth century, and it is arranged as Origen himself arranged it, in five parallel columns, containing the Hebrew in Greek letters, and the versions of Aquila, Symmachus, LXX, and Theodotion. The Hebrew text itself, which originally filled the first column, is not there, being omitted, Dr. Driver thinks, because the Greek scribes could not copy it. But the very interest of the discovery lies in the fact that the Hebrew is given in Greek letters. For thus we may gather the pronunciation of the Hebrew as it was heard by Origen in the third century A.D. The portions which have been recovered are

these: Ps. xvii. (=Heb. xviii.) 26–48, xxvii. 6–9, xxviii. 1–3, xxix., xxx. 1–10, 20–25, xxxi. 6–11, xxxiv. 1, 2, 13–28, xxxvi. 1–5, xlv., xlviii. 1–6, 11–15, and lxviii. 26–53.

But a greater discovery than these has just been made. For more than eight years the University of Pennsylvania has been sustaining excavations at Niffer in Northern Babylonia. The excavations have been carried out under the personal direction of Mr. Haynes, 'who, in spite of a pestiferous atmosphere and Bedawin raids, has remained steadily at his post, excavating the masses of débris inch by inch, and carefully examining, surveying, and photographing all that has been found.' Then, as the results come to hand, the texts are translated, and the photographs reproduced in the most accurate and artistic manner by Professor Hilprecht of Pennsylvania. The Second Part of the first volume has recently appeared, and Professor Sayce reviews it in the *Academy* of August 1.

Professor Sayce begins by expressing his surprise at the rapidity with which these important documents are being put into the hands of scholars—'a rapidity, however, which has involved no sacrifice of accuracy, though it may be feared that it implied a severe strain upon the health and eyesight of the editor.' This Second Part contains fifty beautifully executed plates, along with the cuneiform texts, and 'the results which Professor Hilprecht has to lay before us are truly sensational.'

Hitherto we have been accustomed to look upon Sargon of Accad and his son Naram-sin, who founded a great Semitic empire in Babylonia about 3800 B.C., as belonging to the 'grey dawn' of history. It is true that the art of their day is highly advanced, like the art of the earliest period to which we have yet been able to push back the history of Egypt. It is more highly advanced, indeed, than the art of the period following. But Sargon and Naram-sin seemed to belong to the number of 'the world's grey fathers' simply because we knew no history of an earlier time. That is all altered now. Nipur, the ancient name of the modern Niffer, where these excavations are being accomplished, was already a city and shrine of hoary age when Sargon began to reign.

Among the 'results' which Mr. Haynes sent home for Professor Hilprecht's examination were a number of fragments of clay tablets, covered with cuneiform writing. With patient care and previous knowledge, Professor Hilprecht pieced those fragments together,—an achievement, says Professor Sayce, of which he may well be proud,—and read an inscription of an hundred and forty-two lines in length. The hero of the inscription is Lugal-zaggisi, the son of Ukas, who was high priest of the Land of the Bow. Professor Hilprecht thinks that the Land of the Bow is to be identified with Harran in Mesopotamia, familiar from the history of Abraham. In that, however, Professor Sayce cannot follow him. In 'the people of the Land of the Bow' he would rather see the Bedawin, the Sutê of the Assyrian inscriptions, the Sati or Sittiu, that is, 'archers,' of the Egyptian hieroglyphs. Be that as it may, this Lugal-zaggisi, the son of the high priest of the Land of the Bow, tells how he left the Land of the Bow and came and conquered Kengi, founding an empire there which spread from the Mediterranean to the Persian Gulf. Now Kengi is the ancient name of Babylonia, the Babylonia of the days before Sargon. Its religious centre was Nipur, the great temple of Nipur, which was dedicated to the god Mul-lil, whom the Semites afterwards turned into a Bel.

So Lugal-zaggasi conquered Kengi and founded his empire, and fixed its capital at Erech. Was that the time when Erech received its proud name? For Erech means '*the* city,' the city beyond all other cities, and it could be called so only when it stood out beyond all the rest as the capital of a great empire, or the head of a great religion. But

the time came when the native Sumerians of Babylonia threw off the yoke of these people of the Land of the Bow, and left their dead bodies a prey to vultures on the open battlefield. Then a new dynasty arose in Babylonia, and the capital was transferred to Ur of the Chaldees. And after that came the age of Sargon and Naram-sin, and the *beginnings* of the history of Babylonia as we hitherto have understood it.

Thus, Professor Hilprecht's discovery is a very great one—in the words of Professor Cheyne, who has kindly directed our attention to it, 'the really exciting archæological news just now.' Sargon and Naram-sin stand henceforth, not at the very beginning, but almost in the middle of the ancient history of Babylonia. Four thousand years elapsed from the time they built so extensively at Nipur to the time when Nipur ceased to be inhabited. And these four thousand years may be measured in the accumulation of débris they have slowly gathered. Mr. Haynes has measured them, and finds the depth to be eleven metres. It is a new way of writing history by the pick and the probe. But when you have reached to the bottom of these eleven metres and struck the great brick platform of Naram-sin, there still lie more than nine metres of accumulated rubbish below. It is the history of the previous period of this city's greatness, waiting the skill of the investigator and the decipherer.

But what is the influence of this discovery on the great international controversy of our day? For it must not be supposed that the only international dispute has respect to the boundary of Venezuela. Of older date than that, and dealing with an older subject, is the controversy between the archæologists of America and England about the earliest inhabitants of Babylonia. For the archæologists of England maintain that when the Semites settled in Babylonia, they found a native race there, whom they call Accadians. These Accadians had already reached a high degree of civilisation, and although in course of time the Semites succeeded in causing their own to be the only spoken language, the native Accadian language remained still the vehicle of all literary and religious intercourse. With this the archæologists of Germany and France agree, only calling the native race Sumerian, for reasons of locality and unimportance. But the American archæologists deny the very existence of either Sumerians or Accadians. The Semites were themselves the 'native' inhabitants of Babylonia, and the whole story of a long struggle between a Sumerian or Accadian native tongue and the language of the Babylonian Semites is 'a figment of an over-zealous scientific spirit.'

Now, these discoveries are made under the generous patronage of an American University. The discoverer and the decipherer are American scholars. In what direction do the new discoveries take us? Do they confirm the stand which American archæology has so boldly made? Or do they throw their influence on the other side? Professor Sayce says nothing about it. *Directly* he says nothing about it. But throughout his review he takes the existence of the Accadians or Sumerians for granted, and all that English archæologists have ever claimed. More than that, he looks upon the new discovery as valuable above all else for the light it casts upon the development of the cuneiform writing, 'and the part severally played in its formation by the Sumerians and the Semites.' In these discoveries he finds the evidence that the Semites of Babylonia were in contact for many centuries with the Sumerian possessors of a higher culture and a system of writing. The Semites may, therefore, he says, have borrowed far more from these Sumerians than we formerly supposed. No longer can we be sure that this word is purely Semitic, and that is purely Sumerian. And then, he says explicitly that Professor Hommel's theory of a mixed Chaldæan language, partly Sumerian and partly Semitic in derivation, which was carried in

prehistoric days to the banks of the Nile, has received a striking confirmation.

'Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal' (Matt. vi. 19). '*Break* through and steal.' But the Greek word means to *dig* through (διορύσσω), as the margin conveniently tells us. Whereupon the commentators all agree to remind us that the house of which our Lord was thinking was built of mud or clay, and to get through mud or clay digging is the appropriate action.

But there is a previous question to that, and the commentators say nothing about it. Why does the thief go that way to work at all? It is easier, we do not doubt it, to dig through the mud wall of a Syrian house than to break through the stone and lime wall of an English one. But after all, it surely cannot be so easy to get through any blank wall as to get in at a door or window.

Well, the fact seems to be that the thief does get in by the *window*, and just as often as he can. That he does not enter by the window oftener is due to the circumstance that he can find no window to enter by. 'One night,' says the Rev. W. Ewing, M.A., late of Tiberias, writing in the *Sunday School Times* of America, whence it is quoted by Dr. Trumbull in his book, *The Threshold Covenant*,—'one night I was driven from my resting-place under a stunted olive-tree in the plain of Sharon by a terrific thunderstorm, and took refuge in the miserable fellahy village of Kalansaweh. A good woman unbarred her door and admitted me to a single apartment, in which, on the ground level, were several sheep and cattle with an ass, and on the higher level a pretty large family asleep, all dimly discerned by the light of a little oil lamp stuck in a crevice of the wall. The atmosphere was awful. I asked why they did not have a window or opening in the wall. The woman held up her hands in amazement, "What!" she exclaimed, "and assist the robbers?" The robbers were the Arab thieves of the plain. Greater rascals do not exist. They were great experts, she explained, in digging through the house; to put a window in the wall would only tempt them, and facilitate their work.'

So the answer to the question, Why does the thief not enter by the window? is easy. He enters as often as he finds a window to enter by. But when the question is asked, Why does he not enter by the door? the answer is not so easy. For the door is there, and it is mostly standing open. It is doubtful if the answer was ever fully found till Dr. Trumbull wrote the book of which we have already spoken, and which goes by the name of *The Threshold Covenant*.

Since the publication of Thomson's *Land and the Book*, no volume that we have seen has thrown so clear and full a light on the social side of the Bible as Dr. Trumbull's *The Threshold Covenant*. It does not set out deliberately to illustrate the Bible, as Dr. Thomson's volume did. It does this work very well, but it does it accidentally. Having discovered that the most sacred spot in all the land was the doorstep of every home, Dr. Trumbull wrote with the sole intention of proving that. But his proof is a vast array of illustration, and much of it comes from the Land, and much of it from the Book, and they illustrate one another.

That the doorstep of every home is the most sacred spot in the land, is the great discovery that Dr. Trumbull has made and illustrated. And he has proved that the doorstep is universally sacred, because it is the universal family altar. To step over the threshold of the door is thus to perform a religious act. It is to enter into a covenant relation with the family and with its God. And if any one passes over the threshold of any house with evil intent, he has made the God of that home his enemy, and *He* will avenge the insult. Says Dr. Trumbull, 'I asked a native Syrian woman, "If a thief wanted to get into your house to steal from

you, would he come in at the door if he saw that open?" "Oh no," she answered, "he would come in at the window, or would slip in from behind." "Why would he not come in at the door?" I asked. "Because his *reverence* would keep him from that."'

In reply to Professor Driver's *Guardian* article on the new discoveries of the original text of Ecclesiasticus, of which some notice was taken in last month's EXPOSITORY TIMES, Professor Margoliouth writes in the current number of the *Expositor*. He writes mainly to ask 'those whom this controversy interests' to suspend their judgment. For he himself has not yet seen the additional sheets which have come into Dr. Neubauer's hands. And until these are published, 'it is premature to discuss the bearing these discoveries may have on the chief points that were then in dispute.' But he has seen the fragment which Mrs. Lewis brought home from Palestine. And so far as its evidence goes, he is by no means sure that he is about to be put to silence. He sought to show that Ecclesiasticus had been written in metre, and in late rabbinical Hebrew. In this fragment, 'which, though it does not eclipse, is well worthy to rank, both for interest and importance, with the most remarkable of the documents Mrs. Lewis and Mrs. Gibson have brought to light,' there are things which agree and things which disagree; but he is not sure that, by a little manipulation, the things which disagree might not all be turned in his favour.

For, in the first place, 'a great many verses suit the metrical scheme exactly.' And some of these could scarcely be turned into metrical Hebrew from the Greek which he had before. And although 'it must also be admitted that many of these Hebrew lines do not suit the metrical scheme,' Professor Margoliouth claims the liberty to make them suit. For who will say that this Hebrew fragment is necessarily free from corruptions? Even in the canonical books 'the best critics are accustomed to treating the Masoretic text and the ancient versions as witnesses out of whose various assertions the truth must be forced.' How much more this uncanonical fragment, which comes from a carelessly copying scribe!

Whereupon Professor Margoliouth proceeds to force the truth. Sometimes he corrects the Greek from the Hebrew, and sometimes the Hebrew from the Greek. And when neither the Hebrew nor the Greek will yield a metrical line, he sometimes corrects them both. But he gives good reasons always. And although Professor Margoliouth says but little here of the language in which Ben-Sira wrote, it is evident that we have not heard the last of his metrical style.

The month before last some Notes appeared in these pages on the matter of Certainties. They arose out of a sermon which had been preached by the Rev. J. G. Greenhough, M.A., of which that word was both the title and subject. Much sympathy was expressed with Mr. Greenhough's view that it was by its Certainties the Apostolic Church prospered and overcame the world; and that without some Certainties the Church of to-day will never prosper, but the Gates of Hell will assuredly prevail against it. But it was pointed out that the difficulty of our day is not to hold that we must have Certainties, but to know what Certainties to hold. And then, as an attempt to meet the difficulty, it was said that there seem to be just two facts we must be certain about—the resurrection of Jesus from the dead, and the gift of the Holy Spirit.

There seem to be just two facts we must be certain about. But our Certainties were not reduced to two on the principle that the less we are asked to believe, the more securely we will believe it. That that is in anywise true, or deserves the name of a principle, is open to serious doubt. It is not even true that the less you give one to *do*, the more effectively he will do it. Our Certainties

were not reduced to two because their demands were reduced with their number. The Master gathered into two commandments all the precepts of the Law and the Prophets; but who will say that the two were easier to obey than the ten? Our Certainties were given as two, because upon just two Certainties, and these the two, the Church was sent forth to conquer the world, and she has not ended her mission yet.

The Church that was sent to prosper and conquer the world is the Church of to-day. And the Certainties with which she began are the Certainties with which she must finish the work that is given her to do. Yet we certainly do not find these two, the resurrection from the dead and the gift of the Spirit, persistently preached to-day. What we do find is, that by a great and growing body of Christian thinkers—of men who think and speak in the name of Christianity at least—the fact of the resurrection is openly denied. And what we further find is that by the great moving mass of professing Christian people the gift of the Spirit is absolutely ignored.

There is no school of Christian thought that is so influential in Germany now as the Ritschlian. Nor is its influence confined to Germany. Ritschlianism covers many varieties of belief, and also, we doubt not, some variations of conduct. But there must be a common article of belief among them all, or the name would possess no meaning. There *is* a common article of belief, or rather is it a common article of unbelief. It is the denial of the resurrection of Jesus from the dead. We are not concerned for the moment with the reasons for this denial, or the explanations of how the belief arose and spread, as they are given by different writers. These are the trifling things that cause them to differ from one another. This is the thing that makes them all alike. They deny the resurrection of Jesus from the dead.

Now it would be folly to look upon this as an insignificant or accidental movement. The followers of Ritschl who disbelieve the resurrection are but as one in a thousand to the followers of Jesus who believe it. But they are mostly scholars and thinkers, and it is scholarship, we know, and original thought that win their way in the world. It is wisdom to look upon it as the special form of unbelief which the Church of Christ to-day has to meet and answer and vanquish. In the days of the earliest Church the form was different. When the early disciples went out to preach Jesus and the resurrection, the unbelief they faced was the unbelief of ignorance, a wholly different thing from the disbelief of knowledge. But their manner of facing it was the same as always it must be. For the resurrection is a fact of history. It came into touch with human life. So the proof of it must be along the lines of human thought and experience. The earliest Christians said: 'That which we have *seen and heard* declare we unto you.' We cannot exactly say that. But we still can say, 'that which we have felt and known.' The experience of the ages, and our own, can stand against the force of the personal testimony of the apostle. This was the mark of the apostle that he had seen the Lord, for this was the single external event he had to testify and make good. In face of that we seem at a serious disadvantage. But we really are at none. For we have the witness of all the apostles, waiting the test of investigation according to the laws of the human mind, and we have the accumulated experience of the fruit this fact has brought forth in the lives of all its believers—when once it has been fertilised by the gift of the Holy Spirit.

But the fact of the resurrection must be fertilised by the gift of the Holy Spirit. No 'dead fact stranded on the shore of the oblivious years' is ever of any value. Herod Antipas was desirous for a long time to see Jesus, and now was very glad, because he hoped to see some miracle done by Him. And no doubt Jesus would have wrought some miracle if it would have done Herod any good. But even the resurrection is a mere mountebank's miracle to those who receive not the

gift of the Holy Spirit to give it spirit and to give it life. Now, the Holy Spirit is not concerned solely with the resurrection of Jesus from the dead. He is concerned with Jesus Himself, His person, and all His work. But the resurrection from the dead is the crown of Jesus' work, and the seal that is set on His person.

He is concerned with Jesus Himself, His person, and all His work. He has no other concern than that. 'He shall glorify Me,' said Christ. 'He shall take of Mine, and shall show it unto you.' Jesus Himself came to glorify the Father, and to finish the work that the Father gave Him to do. And when He has finished that work fully, when all the redeemed for whom He gave His life a ransom are gathered in, then shall the Son be made subject to the Father, that God may be all in all. So also is it with the Spirit. 'I have glorified Thee'—'He shall glorify Me.' The Spirit has no other work to do than this, to glorify the Son, to finish the work that the Son has given Him to do. And when He has finished it, He also shall be made subject to the Father and to the Son, that God may be all in all.

Therefore the work of the Spirit is this: to commend the work that Christ has done for us, to commend it and make it ours. We include the whole of Christ's work for us under the one great name of Salvation. And we call Salvation a double substitution. It is the substitution of Christ on the cross for our justification, and it is substitution of Christ in the heart for our sanctification. Jesus Christ has done it all, and the Father seals it all with His acceptance in the resurrection from the dead. But it is outside of me; a sublime spectacle, it touches me with admiration but not with love; it moves, but it benefits me not; till the Holy Spirit completes the circuit, and the current flows free, a current of knowledge and of faith, of influence and of exercise, and behold, both Himself and the resurrection from the dead are fertilising Certainties within me.

The Theology of the Psalms.

By Professor the Rev. W. T. Davison, D.D., Birmingham.

V. THE FUTURE.

In our last paper it was said that the hope of a future life formed no part of the psalmists' working creed. But this statement must be strictly limited to the prospect of personal life beyond the grave. Hope of a glorious future, so far from being absent from the Psalms, is the very light of life in many of them, and forms a fringe of beauty, or undertone of music, in nearly all of them. But it is a hope for the community rather than the individual, and is to be realised upon the visible earth, not in an intangible and inconceivable heaven. Only, as sometimes at sunset the horizon which forms the meeting-line of earth and sky is doubly indistinct by reason of the glory which illumines both, so it is often hard, in the writings of psalmists and prophets, to say under what conditions the splendid ideal which they picture is to be realised, and the very attempt to define the hopes of the seer in modern speech and in terms of modern ideas is misleading.

The use of the term 'Messianic psalms' is apt to be misunderstood. Just as the Lord Jesus Christ avoided the use of the word Messiah because it was associated in the minds of His contemporaries with certain fixed ideas, of which He would fain disabuse it, so we are apt to bring with us to the study of certain psalms called Messianic, ideas of our own which we read into the text when we cannot actually find them there. The so-called 'Psalms of Solomon,' really Psalms of the Pharisees, written about a century before Christ, are—many of them, at least—Messianic in the customary use of the term. They have much to say of a personal Messiah, an Anointed of the Lord, a true

King, Son of David, who shall 'destroy the Gentiles by the word of His mouth,' and 'gather together the holy people, and distribute them in their tribes over the land, and the sojourner and the foreigner shall not dwell among them any more.' Again, 'There shall be no injustice in the midst of them in those days of His, because they shall be all holy, and their King is the Anointed of the Lord.' This conventional Messiah, however, does not appear in the Psalter. Neither the name nor the attributes of such a potentate are to be found in the canonical psalms, though there is much in them which formed the foundation for the Messianic hopes of later days. If we take the Psalms as they stand, we may miss some Messianic references which it has been usual to find in their phraseology, but we shall find instead large and rich and various hopes of a glorious future, which may be described as the Victory of God's chosen people, and the triumphant establishment of the Kingdom of God upon earth.

The psalms which are usually styled Messianic are such as these: ii., viii., xvi., xxii., xlv., lxxii., cx. But it is a somewhat arbitrary line of distinction which turns to these only for a description of the psalmists' hopes, and ignores others, like lxviii., lxxxvii., lxxxix., xcvi.–xcviii., cii., cxxxii., and scattered references in many psalms not directly occupied with the subject of national hopes. The *person* of a coming Ruler is only one element, though undoubtedly an important one, in the general prophetic forecast. There is a whole circle of ideas, of which that of a personal king is only the centre, presented to us in the prophetic writings generally; and as 'in the poetry of the Psalms we do but hear a hundred-voiced and yet harmonious lyrical echo of the acts and words of divine revelation,' so we find in the psalmists' rapturous anticipations only an echo of prophetic announcements made to Israel through the centuries. This circle of ideas includes—(1) A coming manifestation of divine power and glory, which might be described as a theophany or divine advent to the earth. (2) The purification of God's own people in a sense never hitherto realised. (3) A victory over the nations of the whole earth, either as (*a*) punished with overthrow and destruction, or (*b*) subdued under the yoke of Israel, or (*c*) converted to the worship of Jehovah, and brought within the pale of the favoured nation. (4) The form of the kingdom varies, but for the most part a personage is described who shall more than fulfil the ideal of the hero-king of Israel, who shall rule in righteousness and peace, and include the whole earth under his beneficent sway. (5) Sometimes the function of suffering, pain, loss, shame, and degradation is recognised as an element in the picture; but this is rare, and in the Psalms suffering finds but slight recognition in connexion with the hopes of the future.

Nevertheless, the prophetic element in the Psalter is not one to be slighted or explained away as the mere ornamentation of poetic dreams. The bards of Israel who sang of battle and victory, of king and kingdom, of the towers and bulwarks of a Zion such as earth had never yet seen, and a people inhabiting Jerusalem such as had never yet been found treading her streets, were no mere visionaries. Their minds were guided by the Divine Spirit to cherish hopes and foretell glories which differed from the anticipations of ordinary patriotic poets, as Israel's religion differed from the religions of the nations around. And, while freely conceding that the form of the vaticinations is determined by the time and circumstances of the inspired psalmist, and while avoiding the delusive interpretations based upon a 'double sense' of words which have, as words properly can have, but one meaning, it is by no means difficult to show that as the Hebrew prophet was often a poet, so the Hebrew psalmist was in a very true and deep sense a prophet. It is no picture of Utopia or Oceana, or the lost Atlantis, that we find depicted in the Psalms, but an inspired foreshadowing of the person, the work, and the kingdom of the true Messiah, Jesus Christ, the psalmists' Lord and ours.

The ideals which prevail in these prophetic psalms are various. The 2nd Psalm gives us a picture of the King, as Son of God, vanquishing rebellious nations, and ruling in benign majesty. The 8th Psalm describes man as God intended him to be, but as he never has actually been, except in the person of the Son of Man. The 22nd Psalm depicts the righteous sufferer, apparently forsaken and desolate, but in reality so owned and honoured by God that the ends of the earth turn unto Jehovah, and all kindreds of the nations worship before Him. The 45th Psalm describes a royal marriage, such as never was in king's courts, a 'bridal of the earth and sky,' which causes a Christian reader reverently to say, 'This mystery is great; but I speak in regard of Christ and of the Church.' The 72nd

Psalm portrays a perfect kingdom of righteousness, peace, and holy joy. Pss. xcvi., xcvii., and cxviii. proclaim not only that Jehovah now reigns, but that in His own good time He is coming to earth, coming in judgment, though not in wrath; coming in 'righteousness,' in 'truth,' in 'equity'; and for that coming still the nations wait.

These psalms and their prevailing ideas are familiar to all. Are they truly prophecies? If a prophecy means an anticipation of blessings to come such as man could not without divine aid have conceived, which he announces upon divine authority, and confidently expects as the fulfilment of divine promise, then surely these are prophecies. They are, however, prophecies at second hand; echoes, not original voices. The Psalmist does not profess to have received a direct divine commission such as was given to the prophet, and his strains often show by their very language that he is relying upon the sure word of prophecy already uttered by a Nathan, an Isaiah, or a Zechariah. But in the following three respects we may claim a prophetic character for many of the psalmists' utterances:—(1) They pass beyond the present conditions from which they usually start. If Ps. xlv. is only a highly-wrought epithalamium, describing some earthly king and queen with more than the usual Oriental hyperbole, it is no prophecy. But a close study of this and some other psalms shows that the Psalmist in the course of his description is veritably carried beyond himself and his immediate environment. (2) They forecast a state of things which uninspired men would not have conceived or been able to picture. The burning desire for righteousness which characterises the anticipations of the psalmists is only one feature amongst several which would make good this statement. (3) The correspondence between the picture of the ideal future found in the Psalms and the kingdom of Christ, is such as could not have been produced by any natural foresight or any accidental coincidence. To prove this, we should not point to isolated texts like Ps. xlv. 6, 'Thy throne, O God, is for ever and ever,' as prefiguring the Divinity of Christ; but would rather take the whole conception of the future of Israel, which was certainly never realised as the psalmists (in all probability) expected, but which has been realised in a remarkable, though purely spiritual way, in the kingdom of the Son of God and Son of Man. When that kingdom has fully come upon the earth, the correspondence will be seen to be yet more striking and complete.

The root-idea out of which all the rest spring is not difficult to discern. The fundamental thought in the psalmists' theology was that their God was a God of righteousness, and must be seen to be such in Israel and throughout the whole earth. What was actually seen in the psalmists' days, ranging especially from 650 to 350 B.C., was very different from this. God's own people were not all righteous by any means; those who were righteous were often not so well off as those who were wicked: the nation, which in comparison with other nations, was righteous, was yet more or less in subjection to the powers of this world; Jehovah was far from being recognised as God of the whole earth, and the time came when He was little acknowledged outside the bounds of a single city. That this state of things could always continue, the Psalmist refused to believe. He looked forward to the time when what he held to be the spiritual reality should be manifested in concrete, visible, and tangible form. Hence he passes in his songs of worship sometimes from Jerusalem to the true city of God; sometimes from the king engaged in warfare, or about to marry, or about to receive solemn coronation, to the ideal King, who was never very far from his thoughts. Sometimes he sees a picture of a Priest not after the order of Aaron, but the order of Melchizedek. And sometimes nothing will satisfy his upward aspiration and striving, unless God Himself descend to the earth to purify and bless His people, to 'dwell in them, and walk in them,' so that they should be His people, and He should be their God.

But how all this was to be accomplished, the psalmists were unable to conceive. Doubtless they, as well as the prophets, 'searched what time or what manner of time the Spirit of Christ that was in them did point unto'; and doubtless to them it was revealed that not unto themselves, but to a later generation did they minister those good things which they desired, but were not permitted to see. But, however much an individual psalmist may have known when under the influence of the Spirit of God, no single man could guess how all the very various anticipations which find a place in psalms of all kinds, extending over several centuries, could be reconciled and find their accomplishment in one series of events. Yet that this actually came to pass may be shown. The

passion-music of the 22nd Psalm blends harmoniously with the triumphal march of the 72nd, when they are read in the light of Christ's sufferings and the glory that has followed. But we may not on that account strain the interpretation of any psalm in order to prove its 'Messianic' character, nor find underneath words that are perfectly intelligible as they stand, some subtle, 'mystical' meaning, the introduction of which makes havoc with all laws of sound and sober exegesis. The testimony of the Psalms to Christ will be found to be most complete and most impressive when we read them as they were written, and as they were read and sung by the psalmists' contemporaries. Afterwards it will be seen how the Psalmist of whom it was true that, like the builder, 'himself from God he could not free,' has 'builded better than he knew.' God's meaning in nature and in grace, in history and in Scripture, is both deeper and better than that which we, through mistaken desire of honouring Him, seek to read into His word and His works.

This consummation of history, so devoutly to be wished, has its darker and sterner side. The prophets have more to say concerning it than the psalmists, but no faithful servant of God can blind his eyes to existing rebellion against divine authority, or desire anything but that it should be utterly overcome. If this can be accomplished by the gaining of the rebels to the right side, well; if not, judgment in all its severity becomes inevitable. The resistance to divine authority which is contemplated in the Psalms is sometimes within the pale of Israel, sometimes outside it. The 'ungodly,' the 'evil-doers,' the 'sinners,' of whom we read so much in the Psalter, are often those who are sinning against light, and who, whilst in the community of Jehovah-worshippers, are not of it. Sometimes, however, these same words have a wider application, and often the 'nations,' the 'heathen,' are specifically mentioned as hostile, and threatened with condign punishment. The evil-doers in the 1st and 37th Psalms as certainly belong to the community of God's people as the oppressors complained of in the 9th and 10th Psalms are outside and hostile to it. The passage, Ps. ix. 17–20, may stand as representative of the attitude of the godly Israelite to the godless and cruel oppressors who so often made his life a burden to him: 'Arise, Jehovah, let not man prevail; let the nations be judged in Thy sight. Put them in fear, O Jehovah; let the nations know themselves to be but men.' In the 119th Psalm, however, those who are stigmatised as forgetting God, and setting at nought His statutes, the 'proud,' the 'wicked,' the 'treacherous,' they 'that are of double mind,' they 'that observe not Thy law,' belong for the most part to Israel. It is in the later psalms that the contrast between the inner and outer circle of Israelites, those who observe the name and those who do not, is emphasized; whilst in the earlier psalms the distinction between righteous and wicked is mainly national. 'Why do the nations rage, and the peoples imagine a vain thing?' is the language of the earlier psalmists. Sometimes there may be traitors in the camp, when 'mine own familiar friend' (xli. 9), 'a man mine equal, my guide and mine acquaintance' (lv. 13), proves unfaithful. But in all the national psalms, and in a large proportion of the personal psalms, the line of distinction between righteous and wicked corresponds to that between Israel and the nations at large.

When this underlying assumption is once fully granted, that the Psalmist's enemies are God's enemies, the strong language of the imprecatory psalms becomes in great measure justified. Room is still left for the intrusion of unworthy personal rancour, and in some exceptional instances it may be held that traces of such feeling are to be found even side by side with truly devout outpourings of the soul to God. But what is most resented by modern readers is the assumption that those whom the Psalmist hates 'with perfect hatred,' and counts his enemies, are enemies to God, and hated only as such. Yet this characteristic has marked nearly all those fiery, zealous souls who, in the course of history, have accomplished great religious reforms. It was the spirit which actuated Dante and Savonarola, Knox and Cromwell, the Camisards and the Covenanters. We excuse it in the oppressed or those fighting against long odds, but we detest it in the oppressor. Philip II. and Alva thought they 'were doing God service,' as well as many another bloodthirsty tyrant from the times of the apostles onwards. The purity of the psalmists' zeal is, however, attested to us by the very words which stand recorded against them. The hunted and downtrodden psalmist of the 109th Psalm, who (apparently) pours out such bitter words against his adversaries, is one who requited enmity with love, and who prayed for

them who despitefully used him, and persecuted him (vers. 2–5). The triumph which he anticipates is that men may know on which side God is (ver. 27), that his adversaries should be clothed with shame, and the poor and needy be delivered. If vers. 6–20 be not, as there is some ground for supposing, the words of the implacable adversary quoted against himself, they can hardly be taken to represent the prevalent feeling of the Psalmist, which the opening and closing parts of the psalm show to have been very different. At the same time, no candid reader of the Psalms can ignore the existence of passages which he would fain have expunged, which exhibit a spirit not only below the Christian standard, but below the highest Old Testament standard of religious feeling, and below the highest mark of the Psalter itself. The prospect of victory over our cruel and vindictive enemies is only too apt to beget an inexcusably vindictive spirit in return. The work of punishment is not one that can safely be entrusted to the selfish and passionate heart of man; and in proportion as the power to retaliate is given to any man, the temptation to abuse such power grows too strong to be resisted. Over some few passages of the Psalms may well be written the words which, it should be remembered, are found in the Old Testament as well as in the New: 'Vengeance is Mine; I will repay, saith the Lord.'

It is not often that the prospect of a peaceful incorporation of idolatrous and hostile elements into the very constitution of the holy people is contemplated as a possibility. The 'nations' are for the most part either to be destroyed or subjugated. In the 87th Psalm, however, a bright picture is drawn, which finds its counterpart in some of the pages of the prophets, depicting a delightful ending to the hereditary hostility of Egypt and Assyria, Tyre and Philistia—

> I will make mention of Rahab and Babylon
> Among them that know me:
> Behold Philistia, and Tyre, with Ethiopia;
> This man was born there.
> Yea, of Zion it shall be said,
> This one and that one was born in her;
> And the Most High Himself shall establish her.

The census-roll of Zion, written by the divine hand, shall show the names of strange citizens in its sacred register. As Isaiah puts it, 'Israel shall be the third with Egypt and with Assyria, a blessing in the midst of the earth. For that the Lord of hosts hath blessed them, saying, 'Blessed be Egypt my people, and Assyria the work of My hands, and Israel My inheritance.'

The Psalmist had much the same difficulty in conceiving this mode of the coming of the kingdom of God in the earth, that Christians have concerning the salvation of Chinese and Hindus, or in accepting any form of universalism. The facts of human life seem too dark and evil for a righteous man to anticipate a judgment of the world without stern and very terrible elements. 'Jehovah reigns, let the earth rejoice;' but also 'Jehovah reigns, let the peoples tremble.' The reign of King Messiah, even when He is the Warrior-Priest, surrounded by youth in holy festive apparel, implies a 'striking through kings in the day of His wrath.' The Christian seer, in the height of His contemplation of victory and accomplished salvation, trembles before the sight of 'the wrath of the Lamb.' The Psalmist in the main—allowing for the difference of dispensation and the slightness of his knowledge concerning a future life—looked forward to a similar consummation to that which is portrayed in the New Testament. He expected on earth what the Christian for the most part postpones to a future state of existence. Judgment, vindication of the righteous, punishment of the wicked, a harmonious blending of all the higher and purer elements of human life, and a destruction only of that which must be banished from a kingdom of righteousness and peace,—such was the prospect the Psalmist anticipated in that day 'when He cometh to judge the earth.' Such also, with due modifications, is the consummation which the Christian expects in God's own good time and way. And as the guarantee for the Psalmist that such an end, such a 'far-off, divine event,' should one day be reached lay in the character of Jehovah, the God in whom he trusted, so the assurance of the Christian lies in the fact that he has learned to believe that all earthly things lie in the hollow of One Hand, that of the God and Father of the Lord Jesus Christ. The hope of the Psalmist and of the Christian are one: their pathway on earth is guided by the same counsel, and they shall be together received to the same glory at last.[1]

[1] For some topics belonging to the theology of the Psalms either slightly treated, or not treated at all, in the foregoing papers, the writer may perhaps be permitted to refer to the chapters on the subject in his *Praises of Israel*. Those who happen to have read the little book in question will understand that some repetition of ideas has been inevitable in the attempt a second time to cover so much of the same ground.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN vi. 37.

'All that which the Father giveth Me shall come unto Me; and him that cometh to Me I will in no wise cast out' (R.V.).

EXPOSITION.

THERE is a pause in the discourse before this verse. The unbelief of the people was not a proof that the purpose of God had failed. Rather it gave occasion for declaring more fully how certainly the Son carried out the Father's will.—WESTCOTT.

'*All that which the Father giveth Me.*'—In these words Jesus emphatically contrasts believers of all ages with the men to whom He had just said: You believe not! Israel rejects Me; the *gift of God*, those whom the Father gives Me, remain with Me. The neuter *all that* indicates a definite whole, in which human incredulity will be unable to effect a breach,—a whole which will be found to be complete when the work is finished. The extent of this *all* depends upon the agency of the Father, here designated by the term *giving*, and subsequently by those of *teaching* and *drawing* (vers. 44, 45).—GODET.

'*Shall come unto Me.*'—Christ's ministry in Galilee was closing. Results, so far as He was personally concerned, were becoming clear. Many would follow Him as a political leader, or for temporal prospects. Few looked to Him as the Son sent by the Father to show them the way to the Father, and how to be reconciled to the Father in their own consciences. Jesus knew what was about to happen, knew that that day most of His professing followers would leave Him when they became aware that He was not to fulfil their carnal expectations. For the sake of those who were faithful to Himself, for His own sake, and for the sake of God, it was necessary that He should make clear that His mission was no failure; that it depended not on human will, not on human acceptance, not on popularity, not on any chance or anything of the kind. Though all should leave Him then, yet all that the Father giveth Him shall come to Him. His mission was divinely ordained; and it lay not in man's unbelief or opposition or indifference to thwart its success.—REITH.

'*Him that cometh unto Me I will in no wise cast out.*'—As the former was the *divine*, this is just the *human* side of the same thing. True, the *coming* ones of the second clause are just the *given* ones of the first. But had our Lord merely said, '*When those* that have been given Me of My Father shall come to Me, I will receive them,' besides being very flat, the impression conveyed would have been quite different, sounding as if there were *no other laws in operation*, in the movement of sinners towards Christ, but such as are wholly *divine* and *unscrutable* to us; whereas, though He does speak of it as a sublime certainty, which men's *refusals* cannot frustrate, He speaks of that certainty as taking effect only by men's *voluntary advances* to Him, and acceptance of Him,—'Him that cometh to Me,' 'Whosoever will,'—thus throwing the door wide open. Only it is not the simply *willing*, but the actual *coming* whom He will not cast out.—BROWN.

The giving, God's act; the coming, man's. A most gracious encouragement to every individual soul, and specially to such as are coming or striving to come to Christ (see iii. 21). While Jesus makes men feel the solemnity of having to deal with Him, and that their acceptance or rejection of Him is not a mere contingency, He throws wide open the arms of His love and grace, and the *negative* of Christ is therefore more emphatic than a *positive*. The figure suggested by the 'cast out' is that of the kingdom of heaven (Matt. viii. 12, xxii. 13). An awkward conscience says, We deserve to be cast out; and then this assurance of Jesus is light in darkness.—REITH.

'*In no wise.*'—It is an emphatic negative to meet the fears of the timid, as in Rev. xxi. 27, to meet the presumption of the hardened.—BROWN.

Observe, what is *given* Him by the Father is expressed in the *singular* number and the *neuter* gender—literally 'all (that) which'; while those who *come* to Him are put in the *masculine* gender and *singular* number—'him that cometh.' The *whole mass*, so to speak, is gifted by the Father to the Son as a *unity*, which the Son evolves one by

one in the execution of His trust; so (ch. xvii. 2) 'that He should give eternal life to *all that which* Thou hast given Him.'—BROWN.

The first clause is a general and abstract statement; the second gives the concrete and individual realisation of it. Believers are first regarded as forming a whole complete in its several parts, a gift of the Father; and then each separate believer is regarded in his personal relation to the Son. In the first case stress is laid upon the successful issue of the coming, the arrival; in the second case on the process of the coming, and the welcome.—WESTCOTT.

METHOD OF TREATMENT.

COMING TO CHRIST.

By the Rev. F. Harper, M.A.

Of all the comfortable words spoken by our Saviour Christ to those who truly turn to Him, this is the most comfortable.

1. Sinful man is utterly helpless, except he is drawn by the Father, to come to the Lord Jesus (ver. 44). How then is it that any sinner comes to Christ? The end of verse 45 tells us. And because man is helpless it is his bounden duty to pray for the teaching and drawing of the gracious Father, just as one who breaks his leg calls for a surgeon, because he cannot set it himself.

2. Who are they that come to Christ? 'All that the Father giveth Me:' here the Church of God is spoken of *collectively*. God's purpose takes effect by the coming of each to the Son *individually*. There is a welcome for all who come, as there was a welcome for the waifs and strays of Corinth two thousand years ago (1 Cor. vi. 9–11).

3. What is meant by coming to Christ? Coming is the same as believing (ver. 35). It is an inward response to the voice of God, a laying hold by faith on a promise, a saying 'yes' to the invitation.

> This life of faith how sweet,
> My need and Thy great fulness meet,
> And I have all in Thee.

4. To whom does the sinner come? To the Lord Jesus Christ. In this name is all sinful man needs—wisdom, righteousness, sanctification, and redemption. 'To Me,' for the eyes of faith can never see aught else but the crucified and risen Christ. Those outstretched bleeding hands, as we look on them by faith, become the everlasting arms, mighty to save.

ILLUSTRATIONS.

THE GOSPEL IN GERM.—Pluck a green leaf from a bough and look at it. That leaf, science tells us, is the typical tree. The tree is built upon the pattern of that leaf. The tree is only the leaf expanded, and with its various parts altered to suit new requirements; but the idea manifest in the leaf is the idea according to which the tree is made and shaped. For instance, science tells us that the seed—the starting-point of life to the tree—is only a leaf rolled tight and changed in tissue and contents. The tree-trunk is only the leaf-stem made to take columnar form, and greatly lengthened and strengthened and enlarged. All the mingling mass of branch and twig, lifting their manifold tracery against the sky, is but the reproduction and increasing of the delicate tangle of veins striking through the green substance of the leaf. In the leaf you have the tree in germ and type. So it is with this short text. It is the typical gospel. In it we have the whole great gospel in germ and type.—W. HOYT.

MAN'S COMING.—How shall any one know whether he is one of those whom the Father gave to Christ in Eternity, and gives to Him in Time? Jesus Himself gives us the answer in the words, 'Him that cometh unto Me I will in no wise cast out.' By accepting the offer of salvation made by God in Christ Jesus, any one solves this question. By simply coming to Christ he secures his everlasting life, and thus establishes the fact that he is one of those whom the Father gave to Christ, and for whom Christ died.—E. D. JUNKIN.

BISHOP BUTLER, as he lay on his deathbed, called for his chaplain, and said: 'Though I have endeavoured to avoid sin, and to please God to the utmost of my power, yet from the consciousness of my perpetual infirmities I am still afraid to die.' 'My lord,' said his chaplain, 'have you forgotten that Jesus Christ is a Saviour?' 'True,' said the dying philosopher; 'but how shall I know that He is a Saviour for me?' 'My lord, it is written, "Him that cometh unto Me I will in no wise cast out."' 'True,' said Butler, 'and I am surprised that, though I have read that Scripture a thousand times, I never felt its virtue till this moment, and I can now die in peace.'—F. HARPER.

BELIEVE that God our Father is bent upon saving *all* from sin, and from the suffering and misery which sin inevitably entails, and we can leave the whole plan and method and time of this great salvation in His fatherly hands. For ourselves, the imperious call is that we should come at once to Christ, and at our peril do we postpone obedience to the call.—D. J. VAUGHAN.

> GOD, whose pleasure brought
> Man into being, stands away
> As it were a handbreadth off, to give
> Room for the newly-made to live,
> And look at him from a place apart,
> And use his gifts of brain and heart,
> Given indeed, but to keep for ever.
> Who speaks of man, then, must not sever

Man's very element from man,
Saying, 'But all is God's,'—whose plan
Was to create man and then leave him
Able, His own word saith, to grieve Him,
But able to glorify Him too
As a mere machine could never do.
BROWNING'S *Christmas Eve.*

GOD'S RECEPTION.—Here is no reluctant God, to be appeased or persuaded into forgiving His creatures. The Son comes from heaven to earth to do the Father's will, and that Father's will is to bless and heal. It is impossible, therefore,—it is inconceivable,—that He who comes simply to do that will on earth, as it is done in heaven, shall reject or repel a single soul that turns to Him. This would be to leave that will undone; nay, it would be to run right athwart and counter to it. *Therefore,* 'him that cometh to Me I shall not cast out.'—D. J. VAUGHAN.

THEY only miss
The winning of that final bliss,
Who will not count it true that love,
Blessing not cursing, rules above,
And that in it we live and move.
——— R. C. TRENCH.

GOD, who registers the cup
Of mere cold water, for His sake
To a disciple rendered up,
Disdains not His own thirst to slake
At the poorest love was ever offered.
BROWNING'S *Christmas Eve.*

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Archaeological Commentary on Genesis.

BY THE REV. A. H. SAYCE, LL.D., PROFESSOR OF ASSYRIOLOGY, OXFORD.

IT will be observed that the resemblances between the biblical and Babylonian accounts of the Deluge extend equally to the so-called Elohistic and Jehovistic portions of the Hebrew text. (α), (β), (γ), (δ), (ε), (ζ), (η), (θ), (ι), (κ), (ξ), and (ο) are common to the 'Elohist' and the epic; (β), (γ), (η), (ι), (λ), (μ) and (ν) to the 'Jehovist' and the epic. It will also be observed that in certain instances the epic explains what is doubtful or obscure in the biblical narrative. This is especially the case in the account of the sending out of the birds. Long before the discovery of the cuneiform document, it had been concluded that the biblical text could not be right: the birds were sent forth in order that Noah might know whether the earth were dry through their not returning to the ark, and yet the first that was sent out is made the one which did not return. The epic shows that the mention of the raven has been misplaced, and instead of being the first it ought to have been the last of the birds that were despatched from the ark. It further shows what was the cause of the misplacement. The original narrative spoke of three birds, but the second of them, the swallow, which was called 'the bird of destiny' in Sumerian, had heathen and mythological associations connected with it; and it is accordingly omitted in the biblical text. The dove, therefore, has to take its place, and the fact of its being despatched three times is explained by making it on the second occasion the witness that the Flood was really past. Again, the Babylonian origin of the narrative alone explains the statement that the Deluge was partly caused by 'the fountains of the great deep' being broken up. The expression refers us to the Babylonian belief that the fountains of Tiamat, 'the Deep,' had been placed under guard at the time of the Creation, and so prevented from gushing forth and destroying the

world. In a mountainous country like Palestine the rain only, and not the sea, would have produced a flood. But primitive Babylonia was a low-lying plain washed and often inundated by the waters of the Persian Gulf. Here sea and storm would naturally have combined to produce the Flood.

There is yet another point to be noticed. As in the account of the Creation so in that of the Deluge, the biblical writer seems to have had the Babylonian version before him, and to have deliberately contradicted it where it introduced polytheistic and mythological conceptions, or narrowed the omnipotence of God. Thus, whereas the epic makes Xisuthros himself close the door of the ship, it is the Lord who shuts the door of the ark (Gen. vii. 16). So, again, the dove is substituted for the swallow—'the bird of destiny'—in Genesis, and while, according to the epic, Ea revealed the coming 'judgment' of mankind to Xisuthros without the knowledge of Bel who was about to bring it on, in the Bible God Himself reveals to Noah the approaching catastrophe. Throughout, moreover, there is in the scriptural narrative a tacit condemnation of the polytheism of the Chaldean story.

Lastly, it is clear that, although the account of the Deluge in the Book of Genesis is fundamentally Babylonian, it has received a Palestinian colouring. The 'ship' has become an 'ark,' as was natural in an inland country where there were no navigable rivers, and the olive leaf plucked by the dove points to Palestine and not to Babylonia. The mode of reckoning time, furthermore, is Palestinian.

To sum up: (1) The Babylonian account of the Deluge contained in the Epic of Gilgames goes back to the age of Abraham.

(2) The resemblances between this account and that in Genesis are so close and numerous as to show that the biblical writer must have been acquainted with the Babylonian version, not only in its general outlines, but also in its details.

(3) The resemblances extend alike to the 'Elohistic' and 'Jehovistic' portions of the biblical text.

(4) The Babylonian version explains obscurities in this text, *taken as a whole*, while, on the other hand, the text seems to imply an acquaintance with the actual language of the Babylonian version by its tacit contradictions of it.

(5) The Babylonian account has received a Palestinian colouring before being used by the biblical writer.

The last-mentioned fact presupposes that it had long been known in Palestine before it was embodied in the narrative of Scripture. This excludes the supposition that the biblical narrative was written during the Babylonish Exile. The extraordinarily close resemblances between it and the Babylonian story, as well as its implicit contradictions of the latter, indicate that it cannot belong to the age of the kings. At this period Babylonian literature was not sufficiently known in Palestine to become, as it were, domesticated there, receiving a Palestinian colouring, and needing a silent but emphatic correction of the polytheistic and mythological ideas contained in it. Though Babylonian literary works may have been brought to the library of Jerusalem in the time of Ahaz and Hezekiah, they would have been known only to a very small and select body of readers—just the class, in fact, which least needed to be reminded of the omnipotence of Yahveh. Moreover, in such a case the Palestinian colouring of the narrative, as we have it in Genesis, would be inexplicable.

There is only one period left to which its introduction into the West can be assigned. That is the period which has been revealed to us by the Tel el-Amarna tablets, and the inscriptions of the early Babylonian kings—the period of the literary and political influence of Babylonia in Canaan, which extended from about B.C. 2500 down to the Mosaic epoch. This was the time when the literature of Babylonia was studied both in Palestine and on the banks of the Nile, when its traditions and legends made their way into the general culture and popular beliefs of the West, and when, therefore, a monotheistic version of them in Israel is intelligible. If the Egyptologists are right in regarding the Hebrew *têbah*, 'ark,' as borrowed from Egyptian in the age of the eighteenth dynasty, the use of the word in place of the Babylonian 'ship' would again point to the same period.

We have seen that the resemblances between the Babylonian and the biblical accounts are not confined to the so-called Elohistic or Jehovistic parts of the biblical narrative, but extend to the whole of it. We cannot suppose, however, that two Hebrew writers sat down to copy the same Babylonian original, the one agreeing to select what the other omitted, and that their versions were afterwards dovetailed together, nor can we assume

that the author of the Babylonian Epic, who flourished in the time of Abraham, had the biblical version before him in its present shape. The only other alternative seems to be that the division of the biblical text into an Elohistic and a Jehovistic document is a philological mirage. And if it is a mirage in the account of the Deluge, where the marks of separate authorship appear to be clearer than anywhere else in the Pentateuch, it must be still more a mirage elsewhere. With the collapse of the literary analysis of the narrative of the Deluge, the whole fabric of the literary analysis of the Pentateuch falls to the ground. And yet there seems no escape from the archæological conclusion. Henceforth, therefore, we shall disregard the analytic results of Pentateuchal criticism which have been arrived at upon purely philological grounds.

VI. 6, 7. Comp. ll. 150, 151 of the epic.

14. *Têbah*, 'ark,' is the Egyptian *teb*. 'Gopher' wood is probably connected etymologically with the Assyrian *gapru*, 'strong.' The Heb. *kopher*, 'pitch,' is the Bab. *kupru*, the word used in l. 51 of the epic.

18. It is noticeable that Noah and Xisuthros had alike but one wife (l. 167 of the epic).

21. The emphasis laid upon the fact that it was food which Noah took with him into the ark seems to point to the contrary statement of the epic that Xisuthros took with him gold and silver.

VII. 1. 'All thy house' includes the servants as well as the family (see l. 69 of the epic).

2. The distinction between clean and unclean beasts was known to the Babylonians, the flesh of certain animals being forbidden among them as food. Seven was a sacred number in Babylonia, and the Flood accordingly lasted, according to the epic, for seven days and nights.

4. In the Babylonian account the seven days were the days on which the rain fell. 'Forty' in the Old Testament is an indefinite number: thus in 2 Sam. xv. 7, 'forty years' represents only a few months.

5. Comp. l. 23 of the epic.

7. The *ner* of 600 years was a standard Babylonian division of time, which was reckoned by the *soss* of 60 years, the *ner* of 600 years, and the *sar* of 3600 years.

11. In *tehôm rabbah*, 'the great deep,' which is used without the article, we have a reference to the Babylonian myth of Tiamat, who is called *ribbu*, 'the dragon,' in a fragmentary cuneiform version of her struggle with Merodach (Rm. 282, 17). It is possible, however, as Zimmern suggests, that *ribbu* is the Hebrew Rahab. The breaking-up of the 'fountains of the great deep' takes us back to the statement in the Babylonian Epic of the Creation, that when Merodach covered the firmament of heaven with one-half of the body of Tiamat, 'he caused a watch to be kept, enjoining that her waters should not gush forth.'

The 'second month' of the Hebrew civil year was the Canaanite Bul, the month of 'rain,' which corresponded to Marchesvan, 'the eighth month' of the Semitic Babylonian calendar, which was adopted by the Jews during the Captivity (1 Kings vi. 38). This was the season of the autumn or 'former rains' in Palestine, and answered to the latter part of October and the earlier part of November. In Babylonia, on the other hand, the rainy season was in January and February, during Sebat, the eleventh month of the year, which was accordingly called 'the month of the curse of rain' in Sumerian. The transference of the occurrence of the Deluge from Sebat to Marchesvan or Bul is thus a mark of the Palestinian colouring undergone by the account of the Deluge in the West. A writer in Babylonia in the age of the Captivity could never have dated the occurrence in such a way.

VIII. 4, 5. The 'seventh month' was the Canaanite Abib, the Babylonian Nisan (or March), the first month of the Babylonian year; when spring commenced, the rains of winter ceased. In Palestine, on the other hand, it was the season of the 'latter rains,' which generally passed away towards the end of the month. It was accordingly from the seventeenth day of the month on to the 'tenth month' (June) that 'the waters decreased continually.'

8. As in the Babylonian account, no mention is made of the interval of time which elapsed between the sending forth of the different birds, so in Genesis it is not stated how long after the despatch of the raven the dove was sent out. In this we may see another indication that the raven was originally the last bird despatched, and not the first. It will be noticed that the words in which the sending out of the birds is described

are almost a repetition of those of the epic. It is only in ver. 11, where the dove takes the place of the swallow, that the biblical language differs from that of the epic. And here, too, a Palestinian tree—the olive—makes its appearance.

15–19. After Noah had ascertained that the earth was dry, we should have expected him to leave the ark and send the animals out of it, as in the Babylonian account. Instead of this, he does not leave it until commanded to do so by God. Here we have the same contrast between the biblical and Babylonian versions, as in the case of the closing of the door of the ark. In this instance, moreover, there was a special reason why the fact that God told the patriarch to leave the ark should be emphasised. According to the epic the gods did not intervene until Xisuthros had offered sacrifice, and then they came about him like 'flies.' This was grossly polytheistic, and it also limited the omnipresence and omniscience of the Deity. In Genesis, therefore,—in contradiction apparently of the Babylonian narrative,—emphasis is laid on the fact that the one God, who had Himself caused the Deluge, also announced to Noah that it was over before any sacrifice was offered to Him.

21. Comp. l. 146 of the epic, where the polytheistic 'gods' take the place of 'Yahveh.' The latter part of the verse seems written in opposition to ll. 158–162 of the epic. In the epic 'the sinner' alone is to 'bear his own sin,' and to be cut off by wild beasts and famine; in Genesis 'the ground' is not to be cursed any more, merely 'because the imagination of man's heart is evil from his youth,' and accordingly the Lord declares that He will never again smite 'every thing living,' including man.

IX. 1. Comp. l. 169 of the epic. In opposition to the Babylonian account, according to which the blessing of Xisuthros consisted in his being translated out of the world, the blessing of Noah consisted in his remaining in the world and replenishing the earth.

13. Comp. l. 143 of the epic, and for the Babylonian 'bow of the Deluge,' see above.

20, 21. The vine seems to have been a native of Armenia and the Balkans, but was introduced into Babylonia and Egypt at an early date. 'Wine' was *kurunu* in Assyro-Babylonian, *karanu* being the 'vine'; the Canaanite *yayin*, 'wine,' is given in a cuneiform lexicon tablet as *înu*. The word, however, was never naturalised in Babylonia.

25. This verse must be quoted without alteration from some older document, since it does not harmonise with vers. 22 and 24, according to which it was Ham and not Canaan who committed the offence.

26, 27. This may possibly refer to the Babylonian domination in Canaan. Samu or Sumu was a deity worshipped by the dynasty to which Khammurabi, the contemporary of Abraham, belonged, the names of the first two kings of the dynasty being compounded with the name of the god, and the dynasty in question claimed sovereignty in Palestine. In this case, as Japhet represented the northern nations, there may be also a reference to the people of Mitanni, who, as we learn from the Tel el-Amarna tablets, were allied with the Babylonians in their attempts upon Canaan.

Recent Foreign Theology.

Dalman on the Divine Authority of the Old Testament.[1]

This is an earnest and able attempt, by one who knows well the difficulties of the position, to conserve for the Old Testament its proper place in the scheme of divine revelation. The author reminds us how the majority of us reached our religious convictions at first on the ground of the authority of Scripture. And so it has been all along. In proof of this, he refers to the place held by the Old Testament in the teaching of our Lord and His disciples, their unquestioning belief that in Jesus its Messianic expectations were realised; he shows how not only Jesus but even St. Paul ascribe a divine origin to the law, in spite of the provisional and transitory character of its enactments. Now comes the pertinent question, Is not

[1] *Das Alte Testament ein Wort Gottes.* Ein Vortrag von Prof. G. Dalman. Leipzig: J. C. Hinrichs. 1896. 50 Pf.

the judgment of Jesus in such a matter entitled to great weight; nay, may we not safely abide by His decision? Not that Dalman has any sympathy with those who invoke the authority of Jesus to settle critical questions such as the authorship of the 110th Psalm. All this he would consider the veriest trifling; but it is a very different matter when the question is, *What is a word from God, and What is not?* Surely no one is so well fitted to recognise a divine message as He who lived in such intimate communion with God. Disparaging notions about the Old Testament may prove only that we have not the Spirit of Christ. When the matter is looked at from this point of view, it makes little difference what were the steps by which the books of the Old Testament reached their present form. Perhaps we are all too much concerned about the process rather than the result. Dalman himself has no difficulty in assenting to the judgment of the great majority of Old Testament scholars regarding the late date of the Priestly Code, most of the Psalms, Job, Proverbs, Daniel, etc. But the progress we have learned to trace in the history of religion in Israel does not rob that religion of its supernatural character. Even the age of canon-forming, which is often looked upon as destitute of significance from the point of view of revelation, must have justice done to it, the collecting of the canonical books being a task that required as deep spiritual insight as did the receiving or the delivering of a revelation. It was a mistake, however, for the Christian Church to take its canon *en bloc* from the Jewish synagogue, instead of asking what were the Scriptures recognised by Jesus and His apostles. This remark applies to such books as Esther and Ecclesiastes, whose canonicity was still disputed in our Lord's day. Even such a question as whether the patriarchs were historical personages, Dalman, while convinced that much of the prevailing scepticism on this subject is unjustified, would not consider of vital moment. Their existence is of less importance than the underlying lessons regarding God and man, and regarding the function to which Israel was divinely called. These lessons are true and abiding, whatever results criticism may reach regarding the narratives that embody them. The once-current notion of verbal inspiration cannot indeed be any longer maintained; but instead of such a mechanical method, we can trace a Providential process whereby all chance is excluded, and every constituent of the Old Testament has fallen into that place which is most appropriate for the fulfilment of the divine purpose.

J. A. Selbie.

The New 'Herzog.'

The third issue of Dr. Hauck's *Real-Encyclopädie für Protestantische Theologie und Kirche* consists of parts three and four, and in future it will be published in double numbers of 160 pages. This number contains an unusually large proportion of biographies, many of which are valuable only for reference. Amongst the more important articles may be mentioned: 'Adiaphora' by Professor Gottschick of Tübingen, who defines 'things indifferent' as 'actions which are neither commanded nor forbidden by God, and which, as morally neutral, man may either do or leave undone.' The subject is historically treated, and the bearing of the philosophical discussion on such practical problems of the Christian life as attendance at religious ceremonies, and abstinence from worldly amusements is clearly shown; 'Ancient Egypt' by Professor Steindorf of Leipzig, who thinks that all attempts to discover the original meaning of Αἴγυπτος have been unsuccessful, but decides in favour of the local as against the dualistic force of the ending of the Hebrew word 'Mizraim.' The vernacular name of Egypt was *Km-t*, *Kêmet*, the root of which is *Km*, signifying *black*. Egypt would therefore be called 'the black land' from the black earth washed down by the Nile which presented such a striking contrast to the dazzlingly bright sands of the desert.

Adventists.

Professor Loofs contributes an exceedingly lucid account of the origin and tenets of the *Adventists*, in an article which reveals a thorough acquaintance with the literature of this remarkable movement, and conveniently summarises much valuable information, which otherwise is not easily accessible. The formation of the different sects of Adventists dates from the 22nd October 1844, the day on which the second coming of our Lord was so definitely expected that many believers sold their property and refused to gather in the harvest.

Since 1844 the 'Time Brethren,' who fix the date of the end of the world, by calculations which need continual correction, have become an ever-decreasing minority.

The various groups of Adventists agree in their expectation of the parousia, or second coming of our Lord to begin His thousand years' reign upon earth; in the thoroughgoing anti-catholicism of their teaching; in their rejection of infant-baptism and practice of baptism by immersion; in the appointment of elders in their churches, and in the issuing of preaching licences to members who are not elders; in their repudiation of creeds and acceptance of the Bible as the only rule of faith.

The Adventists are divided on such questions as the natural immortality of the soul, the future destiny of the wicked, and the necessity for the observance of the Sabbath on the seventh day. The *Advent Christians* differ from the *Evangelical Adventists*—the more orthodox, but less numerous followers of William Miller, the famous American leader, in teaching that the dead are in a state of soul-sleep, that immortality is the gift of Christ bestowed on true believers alone, and that the punishment of the wicked is annihilation. From the Evangelical Adventists again must be distinguished the members of the *Life and Advent Union*, who hold that the wicked will not be aroused from their sleep at the end of the Millennium to receive their sentence of annihilation, but that at death they cease to exist. A small sect, known as the *Age-to-come Adventists*, is in the singular position of differing from all other Adventists in teaching that the coming of Christ will not be at the end of this world, nor will the wicked then be destroyed; on the contrary, our Lord's appearing will be the beginning of the 'Age-to-come,'—the period, when on this earth universal peace shall prevail, the Jews shall reign in Jerusalem, and Christ as High Priest shall grant to sinners a final day of grace.

Loofs agrees with Carroll, an American writer on modern Church history, that the *Christadelphians* or *Brothers of Christ* should not be regarded as a sect of the Adventists, because in spite of many resemblances they differ from all Adventists in two essentials. The Christadelphians deny the doctrine of the Trinity, teaching that Christ, the Mediator, is Son of God and Son of Man, and that the Holy Spirit is a divine power; moreover, in their churches, there are no elders, nor indeed any ordained ministers. In the American civil war of 1861–65 the Christadelphians, unlike the other Adventists, claimed exemption from military service on religious grounds.

The *Seventh-day Adventists* are the most important, and the most active of the Adventist sects. As their name signifies, they maintain that the Sabbath should be kept on the seventh day, as ordained at the creation; Christians who observe the Sabbath on the first day of the week are styled 'the Pope's Sunday-keepers and God's Sabbath-breakers.' Amongst the peculiarities of this sect are the practice of anointing the sick with oil, and of 'feet washing' at the celebration of the Lord's Supper. They are total abstainers, both from intoxicating drinks and from tobacco, the majority of them also refusing to eat pork or to drink tea and coffee. On these questions of meats and drinks there arose a difference of opinion, which led to the formation of the *Church of God*, an unimportant sect, which in 1890 numbered only 647 communicants. The Seventh-day Adventists, however, have gathered within fifty years 42,000 members, and have spread to all parts of the earth except Asia; already they have five colleges, and publish thirty newspapers, in the English, French, German, Swedish, Danish, and Dutch languages. They are a 'well-organised and very aggressive denomination,' and are increasing rapidly, especially in America.

Ahab.

The biographies of Ahab and Ahaziah, kings of Israel, and of Ahaziah and Ahaz, kings of Judah, are written by Professor Lotz of Vienna. His article on Ahab is an admirable specimen of the fairness of his method. The various events of Ahab's reign are impartially studied in the light of the times in which he lived, with the result that Ahab appears neither so black as he has often been painted, nor so deserving of praise as some modern critics have tried to represent him.

The severe conflicts between the king and the prophets, which, in the biblical narrative, constitute a leading characteristic of Ahab's reign, are shown to have an important bearing on the religious development of Israel, for the result of this prolonged struggle was the more complete dissociation of heathen ideas from the religion of Jehovah. That Ahab did not intend to apostatise from the God of Israel appears from the recogni-

tion of Jehovah, which is expressed in the names of his children; nevertheless, by building a temple for the worship of Baal, the god of Tyre, he struck a heavy blow at the worship of Jehovah. The majority of the people, however, failed to realise the contradiction between the two religions; hence the life-work of Elijah was to convince them that Jehovah was the *only* true and living God.

After dwelling on Ahab's great sin, the judicial murder of Naboth, Professor Lotz refers to the views of those modern critics who regard Ahab as an excellent king, to whom Israel had especial reason to be grateful. He does not deny that Ahab possessed a certain kind of ability, though he thinks that the king's success, as a politician, has been overrated. Nothing is known of any special benefit which resulted to Israel from being more closely allied with Phœnicia, whilst, for the establishment of peace with Judah, Jehoshaphat deserves to have the chief credit. It is true that Israel prospered during the early part of Ahab's reign, but in his later years the war with Syria exhausted the nation. 'Ahab had doubtless the will to promote the interests of his people; he was a brave soldier, and he died like a man. Nor was he without generosity' (1 Kings xx. 31–34). But in view of his weakness with regard to Jezebel's shameful deeds, and of his lack of religious perception and moral earnestness, it is difficult to justify the praise bestowed upon his character.

J. G. Tasker.

Handsworth College.

Among the Periodicals.

Inspiration and Authority.

This is the title of a long article by Lic. Köppel in the current number of *Studien u. Kritiken*. Its burden may be said to be the familiar cry, 'Back to Christ,' but in a deeper sense than that in which these words are often employed. The author commences with a few pointed sentences regarding the need felt in many quarters for some authoritative standard in matters of faith and practice. The doctrine of Inspiration in its old form is too rusty a weapon to do service in modern battles, while, on the other hand, to reject this doctrine entirely, as if there were no kernel of truth in it, only introduces confusion into the Church, many of whose members consider that if inspiration is given up, the whole Christian system of religion goes along with it. Köppel's own position is reached after a searching investigation into the authority that was appealed to by the primitive Church. The method adopted by the apostles in their earliest essays at preaching was simply to put forward a true picture of Jesus, and let that produce its effect. *E.g.* the Jewish notion that He was a malefactor and blasphemer was refuted by pointing to His resurrection. And His apostles stand in no mere external relation to that event as witnesses of its truth, but *the might of the Risen One manifests itself in them*. The same is true of the Apostle Paul. 'Christ in him' is his sole but sufficient authority. In virtue of his own experience of weakness and sin, and the joy that came to him through deliverance by Christ, Paul was well fitted to impress the heathen world, which in many quarters was wearied and disgusted with sin, and groping after a way of escape. Jesus Christ in His death the Redeemer, in His life the Master—such was Paul's gospel. So at the present day, Köppel insists, it is no human arm employing external force, and no human wisdom employing external teaching, that will cope with unbelief, but only Jesus Christ in virtue of an inward authority. And those who conduct the struggle on His behalf must have an inward certainty of their own salvation, so that they may work as if the Saviour worked in them. Köppel finally reaches by the pathway of historical inquiry the conclusion reached by Luther through spiritual intuition, that the inspiration of Holy Scripture is to be admitted just in so far as Jesus Christ is found in it.

Israel in the newly-discovered Egyptian Inscription.

Dr. Steindorff, who contributes the article 'Egypt' to the new *Herzog*, discusses in the current number of the *Zeitschrift f. alttest. Wissensch.* the recently-discovered inscription of Merenptah, which, according to Flinders Petrie and others, names the Israelites. The *Israelites*—Steindorff is careful to emphasise, not *Israel*; for while the other places named in the inscription have all the determinative for 'country,' the name *Y-si-r-'l* has the determinative for 'men.' Considering the poetical character of the inscription, there is no necessity, according to Steindorff, for holding that Merenptah himself had conquered all

the lands and cities referred to. Ashkelon, Israel, etc., may well have been reduced to vassalage by his father Ramses. But it may be regarded as established by this discovery that the Israelites in the time of Merenptah, *i.e.* towards the end of the thirteenth century B.C., had already entered Palestine, and had there engaged in hostilities with the Egyptians. A higher degree of probability also attaches now to the conjecture of Zimmern, that the *Khabiri*, mentioned in the Tel el-Amarna correspondence, are identical with the Hebrews. The latter will thus have begun their attacks on the territory west of Jordan *c.* 1400 B.C., and must have been in possession of part of Palestine about 1200 B.C. This would tally well with the condition of things after the reign of Amenhotep IV., when, owing to internal difficulties, the Egyptian empire could not afford to bestow much concern upon its foreign possessions, the era which witnessed the establishment of the great empire of the Hittites.

Perfect or Merciful.

MATT. v. 48; LUKE vi. 36.

'Be ye therefore perfect,' and 'be ye therefore merciful,' the respective renderings in the Authorized Version of the above two passages, seem at first to be out of all relation to each other. Dr. NESTLE, however, in *Studien u. Kritiken*, sets himself to show how τέλειοι (perfect) and οἰκτίρμονες (merciful) may represent one and the same Semitic word שָׁלֵם, just as ἔλεος of Matt. xxiii. 23 and ἀγάπη of Luke xi. 42 may both represent the Semitic רחם. It appears not unlikely that the process by which the wider sense of שָׁלֵם "perfect" was narrowed down to 'merciful' was akin to that by which צֶדֶק = δικαιοσύνη (righteousness) became = ἐλεημοσύνη (almsgiving). If Nestle is right, the notion of Holtzmann and of Bruce (*Kingdom of God*, p. 7) that Pauline influence led Luke to substitute οἰκτίρμονες for τέλειοι, loses much of its plausibility.

The Lord's Supper.

Readers of THE EXPOSITORY TIMES will recollect the notice taken (January and May 1894) of P. Gardner's *Origin of the Lord's Supper*. In that work the startling theory was propounded that the account of the institution of this sacrament even in Matthew and Mark, not to speak of Luke, is largely of Pauline origin, and, in fact, that the Lord's Supper was never instituted by Jesus but by Paul himself, as the outcome of a personal revelation in a vision. These conclusions were opposed by Fr. Schultzen, whose *Das Abendmahl im Neuen Testament* is reviewed in the *Th. Tijdschrift* for July by Dr. HELLEMA of Simonshaven. Gardner assumed the correctness of the text adopted by Westcott and Hort in Luke xxii. 19 ff., according to which 19^{b}–20 was regarded as an interpolation. Schultzen objects even to this, holding that the longer text is probably the correct one. Strangely enough, there appears in *Stud. u. Kritik.*, concurrently with this discussion, a note by Dr. Blass on the text of the passage in Luke. He contends that not only 19^{b} and 20 are interpolated, but also 19^{a}—in fact, that *Luke's Gospel originally contained no account of the Lord's Supper at all.* The present perplexing varieties of reading in the passage he explains by the fact that this omission was supplied from different quarters, some copyists borrowing from the other two Synoptists, some from 1 Corinthians. Schultzen emphatically rejects the notion that we have only the authority of Paul for observing the Lord's Supper. He holds that it was instituted by Jesus Himself, who viewed His death as establishing the New Covenant, and appointed this ordinance to strengthen the faith of His disciples. Even the attempt to trace a development in the New Testament doctrine of the Lord's Supper fails; Paul and his fellow-apostles delivered simply what they had 'received from the Lord.' Hellema's judgment on the controversy is to the effect that Schultzen has not yet spoken the last word. The questions raised by Gardner have not been fully answered, and it has been proved neither that his hypothesis is incredible nor that the traditional view is perfectly trustworthy.

Bruce's 'Apologetics.'

The *Revue de Théologie* for July contains what is surely a somewhat belated notice by M. CERISIER of the above work. The reviewer passes the highest eulogium on Dr. Bruce's acquaintance with his subject, the clearness of his exposition, and the absolute fairness with which he states the views of opponents. The order and the divisions of the book, and even the excellence of its printing, are all praised, and it is recommended as a model in these respects to French theologians. There are, however, one or two points to which M. Cerisier takes exception. He fails to see the necessity for Book I., where the different Theories of the Universe

are handled, although the treatment of these is in itself all that could be desired. The same remark applies to the discussion, otherwise excellent, of the person and work of Christ. He misses also an adequate recognition of the moral misery of man and the sufficiency of the offer made by Christ to the penitent soul. 'Is not Jesus above all the *Saviour* who delivers man from the power of evil? To say that He is the Supreme *Revealer* is well, but it is not enough.'

J. A. Selbie.

Zimmern on a Babylonian Trinity.[1]

This little work by the Leipzig Professor of Assyriology deals not with the well-known Babylonian triad of gods,—Anu, Bel, and Ea,—but with a trinity far more akin to what Christians understand by that term. To begin with, the relation of father and son which subsists between Ea and Marduk (Merodach) is described in some of the magical formulæ (cited by Zimmern) in terms which imply on the one hand that the son is the equal of the father in wisdom, and on the other hand that the father is too exalted and unapproachable to be the object of direct access on the part of men. It is through Marduk, the first-born son of Ea, that they are brought near. But even Marduk does not in every instance act directly, for we hear frequently of a third divine being, the fire-god (Gibil or Girru), who, by the medium of his holy fire, brings healing to sufferers. Another most striking feature of the Babylonian religion is the notion of *intercession* which is ascribed to some of the gods, and it is the fire-god to whom by preference this function is attributed.

An interesting question now arises, Have we here mere analogies, or is there a historical relation between these Babylonian speculations and the Christian doctrine of the Trinity? Can even the doctrine of the Messiah and of the Mediator between God and man be completely explained from the Old Testament and from the impression produced by Jesus? Equally evident is the bearing of the above facts upon the reference to 'the spirit and fire' (Matt. iii. 11; Acts ii. 3) and the description of the Paraclete and His work of intercession (John xvi. 16 ff.; cf. Rom. viii. 26). Even if it should prove that no historical connexion subsisted between the Babylonian and the Christian doctrines, the similarity of conceptions must be of the highest interest to students of Comparative Religion. Professor Zimmern's little book, which will not be the last word on the subject, deserves the most careful consideration.

J. A. Selbie.

[1] *Vater, Sohn, und Fürsprecher in d. Bab. Gottesvorstellungen.* Ein Problem für die vergleichende Religionswissenschaft. Von Dr. H. Zimmern. Leipzig: J. C. Hinrichs. 50 Pf.

Sermonettes on the Golden Texts.

By the Rev. G. M. Mackie, M.A., Beyrout.

The Praises of the Lord.

'Blessed are they that dwell in Thy house: they will be still praising Thee.'—Ps. lxxxiv. 4.

To have happiness, and to have the secret of maintaining it, and the power to express it,—such is the treasure of this casket.

I. There is Happiness.—For those who have it, there is no need to describe the discovery, to establish the reality, to explain the secret, to have the possession made personal. All that is needed is to rejoice in it.

By different paths men come to the house of God; but wherever it is found to be the Father's house, a place to belong to and be at home in, the discovery brings blessedness, and the blessedness brings praise.

Cups may vary in size and shape, but there is only one way in which they can run over.

II. The Happiness is maintained.—It is by dwelling in God's house, by realising His presence. God knew where to stop in creating man. He gave the will its freedom, but He stopped short of the heart's independence. 'My soul longeth, yea even fainteth, for the courts of the Lord.' The

temple at Jerusalem was built upon a threshing-floor, and the old work went on, though new names were given to the grain and chaff, to the wind and the winnowing. God's house is still a place where the heart is sifted and cleansed. God's house has always been the place of the Book, and the Book is the Word of His revealed Will. 'If I regard iniquity in my heart, the Lord will not hear me.' Where God's presence is truly sought, His purpose and power come without seeking. They seek us.

Alas for the things that have to go! but there is joy over the things that remain, for they remain for ever.

And so the Lord binds us to Himself by this necessity. We must dwell in His house: we must be continually with Him. It is a law of the spiritual life; for after effort comes reaction, and it is meant to come.

III. There is Something to Testify.—The result is praise; and the praise is first for the ear of God, and then for the hearing of men. The contagion of a happy heart, the testimony of a satisfied soul, the reality of moral triumph, the security of the divine keeping, and all the praise that springs from such experience,—this is what magnifies the Lord and makes known the gospel. The higher life is not merely for the higher self. We sing because we must; but there are others who are silent because they must, and the music is meant to be heard by them.

There is just one note of warning. It is better to speak out of our spiritual experience than about it. Personal religion is more than a religious personality.

Again, do not think that your special note of praise is drowned in the general acclamation. Information is needed for the bewildered, hope for the discouraged, and incentive to the indifferent. Hearts differ so wonderfully: there are so many needs to be satisfied, and some have hardly learnt what to desire.

In this inner kingdom of spiritual experience, as in the outer kingdom of nature, there are flowers that open with the morning sun, whose gay colours attract the bee and the butterfly; but there are others whose perfume is kept for the evening, and whose dependence for life is on the wings that are busiest in the dusk.

'Praise ye the Lord.'

Remembrance of Things Past.

'The Lord is my rock, my fortress, and my deliverer.'—2 Sam. xxii. 2.

David's day of triumph found him not only surrounded with faithful soldiers ready to serve their king, but, along with the sights and sounds of the present moment, his eye could hold a review of other forces, and his ear could hear the shouting of former battlefields.

There were things in the past that had found him weak and faithless, that had made him sad and made him wise, and they were not to be forgotten. As he looked back over the retrospect of that long and sore warfare, the scene was a strangely intermingled one of friendship and opposition, of triumph and defeat. The life of David is thus classed, with those of Abraham, Joseph, Moses, and Ruth, as one of the ever-fresh stories of God's providence and personal dealing.

On that day of complete deliverance, with the wrath of Saul and all the other troubles laid away in the silence of the buried past, he could now see and say that the Lord had known every step he was taking, and had been guiding him into the way of His commandments. The Lord had always known it all, and now he knew a part of it. He had been in preparation for the charge intrusted to him.

Let us try to think his thoughts, and seek to share his convictions, as we trace the line of that familiar past.

I. In Green Pastures. — David first comes before us as a bright shepherd-lad, with the simple fortune of perfect health and a happy heart. He adds to this inheritance the reputation of a local hero, and his defence of his sheep brings his name into the gossip by the well of Bethlehem while the shepherds loitered among the sheep-troughs.

II. The Anointed Head. — Then came the day of the hurried descent, and the ordeal of the prophet's presence. As the holy oil of consecration was poured upon his head, how the tingling surprise must have crept through his whole being as he felt, what he could not name in words, that he was set apart for some special service, and that for the Lord. Perhaps the call did not find him altogether unprepared. He was a youth and much alone, and his brothers seem to have suspected him as one having day-dreams. In the unwatched reveries of the mountain solitude his

nail-knobbed club or rod may have sometimes been swung like a battle-axe; the shepherd's plain staff may have glowed with gold and sparkled with studded gems; and as he lay in the shade of the cliff or oak tree, with the sling in his hand, the black lizard bobbing on the rock may have received titles of Philistine rank. The uniformity of boyhood is fixed, but youths also will sometimes be youths.

III. The Cup running over.—Soon a beginning is made, and a very promising one. The voices of disposition and destiny blend together and beckon him onward. Everything seems prepared for him. Ambition has a perplexity of abundance: fame by the magic touch of the harp, fame in the field of battle, fame by alliance with the king's house.

IV. The Valley of the Shadow.—Then came the king's guess, and the crash to David's house of glass. Everything seemed to go wrong. The path that had been so plain and pleasant began to twist and turn downward. The same things that had helped now hindered. The voices that had cried 'Forward' now cried 'Backward.' What could it mean?

In deep perplexity, he could only plead with Jonathan, 'What have I done?' The estrangement soon stiffened into strong dislike: he was unwelcome, suspected, detested. Then came danger. 'There is but a step,' he could say, 'between me and death.' Then the time of dark wretchedness, days of unlifted gloom, with shapes moving in it that followed him into the light—'waves of death, sorrows of hell, snares of death, great waters, floods of ungodly men.'

There was his own exile and the breaking up of his father's house, the mask of insanity, the fellowship of outlaws, the threatened stoning at the hands of his followers, the secret conviction that he would one day or other perish by the hand of Saul, and, at last, the deep longing to give it up, and get away from it all, and be back to the old happy obscurity of simple days. 'Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!'

But he did not perish by the hand of Saul, and the water he coveted proved too precious to be drunk. Amid many losses, there had been one great gain; amid many shattered hopes, one glorious conviction had been gathering strength. It was the staff in his hand as he turned from the past to the future: '*The Lord is my rock, and my fortress, and my deliverer.*'

Child of God, you know not yet what the 'new name' for you will be; but of this you may be sure: it will be written upon an old sorrow.

'*God shall wipe away all tears from their eyes.*'

Mistaken Views.

'There is a way that seemeth right unto a man; but the end thereof are the ways of death.'—Prov. xvi. 25.

This is the age of specialists; and one of the most important departments is that which deals with the eye and its defects. We hear in this connexion of heredity; the different effects of town and country life, with their near and remote objects; the results of overwork and unhealthy surroundings; the peculiarities that belong to age, climate, profession, and physical condition. So with the inward eye and the vision of the moral life. Here also we have shortsightedness, discrepancy of focus, stealthy cataract; the inflammation that makes light an agony; the eye that exaggerates and sees double, and that which makes everything seem insignificant and far away; and there is an eye that doats on the dark end of the spectrum.

I. Honest and Dishonest Error.—The text confines our attention to honest derangement of vision, or what claims to be such. 'There is a way *that seemeth right* unto a man.' The seat of the trouble is in the man, not in the way. The way remains where it is, and he chooses it and walks into it. There is a French aphorism that says: 'To know all is to excuse all.' But such forgiveness is itself in need of pardon; for if the moral life be entirely the compulsion of circumstance, there is nothing to be forgiven. Where there is no freedom, there can be no offence.

II. Inherent Difficulties.—Many of our troubles in moral vision arise from the inability to see distance. Some things are present, others are past. It is easy to put paint on paper, but it is aërial perspective that makes a picture.

Again, errors of judgment are due to the fact that we give fixed measurements to things that are themselves in motion: growing larger or smaller, advancing or receding. Closely connected with this is the weak eye for angles, and the feeble sense of proportion. If we could only see it,

there is a difference between self and society, between party and mankind, between time and eternity.

III. Decision and Indecision.—Under given conditions, a diminished area always makes a brighter disc. Microscopic objects have no mist. Downrightness is always a desirable thing, especially for emergencies that come suddenly, and only once. It means health to its possessor, and safety to those who know what to expect. It draws to itself unattached particles, and has an incisive momentum that bruises into softer substances. Yes and No are great civilisers. But clearness that is gained by exclusion may cost too much. When the narrowing process begins, it goes on, and self is always the most tempting centre: in fact, the only terminus. It is sometimes difficult for robust natures to see it, but strength of conviction does not necessarily mean correspondence with fact. And fact is the chief thing. In the longrun, a truth is important to the world because it is a truth, not because it is held by you or me. There is a type of mind that gives its opinion like a railway whistle—something meant to be distinct from its surroundings. To such men harmony is a humiliation. This brings us to consider—

IV. The Culpability of Mistaken Views.—Where and when is the error found blameworthy? Not directly in the region of intellect and its knowledge, but in that of the will and its preferences and energies. The individual error becomes a process, and the process becomes a system. There is first light defied, and then light debased. This belongs to us, not to circumstance. '*Business is business*'—how much that is made to cover and countenance! 'Others do it, and why should not I?' The same man will always say with regard to any loved indulgence: 'This is safe for me, and what have I to do with others?' If we pass from difficulties of the personal life, we find the same obscurity or obliquity of view in things that affect communities, nations, and Churches.

There was the Slavery Question, over which the British Parliament struggled for many years, and for which America poured out its blood. The sincere and saintly John Newton could say that he loved best his slave-voyages to West Africa, because then he had time to study his Bible. To-day, no Christian could say such a thing; but it was different then.

So with the great Temperance Question of to-day. With the light that we have we fix a standard of duty and a weight of blame, which we apply to ourselves, but not to those of previous generations, who did not know what we know. The problem that is now slowly and reluctantly rolling round into the light is that of Denominationalism. These sectarian names did not look small in a small day. They emerged in times of trial, when Christian truth, or some aspect of it, was in danger, and, in connexion with the time and its difficulties, we honour the men who created them. But their day is not ours. Our Westminster Shorter Catechism has no voice for the Church's marching orders. Bunyan and Rutherford had no mission field. The office of ordination in our Presbyterian Churches gravely asks a missionary to the heathen if he has used any unfair means to procure the appointment to academic extinction and an early grave! Such things are out of date. As the Church of Christ now faces its missionary destiny more closely and squarely, these sectarian perpetuities are found to be worse than mischievous. They are simply valueless. Names are for the market of names, but they are mere white of egg and quite tasteless where the reality alone is wanted. By them the seamless robe of the Christian life is made a crazy pattern of conflicting colours, with the largest titles usually on the smallest patches. Because of them, the face of the bride of Christ, instead of being a vision of beauty, is cracked and corrugated with scab and carbuncle. Our denominational names are to-day, in the presence of the mission field, simply so many polyps in the nose that muffle the utterance of the word of life.

Yes, much depends on the view in private life and public, in things secular and sacred.

Elisha found Elijah's mantle at his feet, because his eye had already formed a picture of the ascending chariot. He got the grace because he had looked upon the glory.

'*Whatsoever ye do, do all to the glory of God.*'

The Soul's Rest.

'The name of the Lord is a strong tower: the righteous runneth into it, and is safe.'—Prov. xviii. 10.

I. The Origin of the Tower.—The tower was a familiar feature in the Bible land, where

travel was always dangerous, and different races and religions were always in conflict. Towers were generally placed by mountain passes, to guard the approach to the land within; or they were set on the mountain slope, to control the plain below. Hence, in the 121st Psalm, there is an inquiry as to the direction from which help may be looked for; and the answer comes, that it is something better than the mountain fortress: it is from beyond the hills, from Him who made them. So here, 'The name of the Lord is a strong tower.'

II. The Right of Admission. — The Bible speaks of certain cities set apart to be cities of refuge. This peculiarity was one rather of degree than of kind, for in the East all cities and villages were places of shelter and safety. They would always protect one of their own from the stranger that would oppress him. The village especially was not a place in which work was done, but a place to retreat to and rest in when the day's work was over. The farmers could not live on their own land, but dwelt together, for shelter and sociability, for convenience as to common needs and combination against common foes. In the large cities there was the double defence of the surrounding wall, and the forces that could unite behind it. Those within were all of one mind and all on one side.

Again, the same relationship of protecting power and faithfulness was seen at the superstitious shrines, or sacred places. There also life and property were safe; for the spirit of the prophet or holy man buried there forbade violence and robbery against those who trusted their all to him, and he followed the offender with punishment a hundredfold. He kept whatever was devoutly committed to his charge.

And so it was a familiar Oriental thought that turned to the Lord's own power and mercy, and spoke of His sure keeping, and also of the only condition on which it could be claimed. There must be a surrendered will and a trustful heart.

'*The righteous* runneth into it.'

III. The Gladness of Salvation.—The Bible is wonderfully rich in its praises and descriptions of rest. The seat under the vine and fig tree was a green vision that glimmered upon the Israelite from beyond all the stages of the wilderness-journey. There was 'the desired haven' for the storm-tossed vessel, 'the city of habitation' for the traveller, and by the wayside 'the shadow of a great rock in a weary land.' Happy the soul that has the right to enter in, who is known to be on the Lord's side! He can receive trustfully the things that come from without,—often dark, unexpected, bewildering things,—for He who has him in safe guidance and keeping knows why they have come, and come to him. He can retreat with them into the fortress, and at the doorway, Doubt, Despondency, and Distress are forbidden to follow. He is safe.

And when the things that disturb and distress are not from without, but within, he can only do the same. The Lord pitieth them that fear Him. He will not allow anything of His own to perish; that which proceeds from Him obtains the victory; He is able to perfect the good work He has begun; the blood of Christ does not return void. There may be made a deeper emptiness, but it is to hold more of His grace; weakness may be found to be greater than was supposed, but it is that His power may rest upon it; self may be discovered to be more subtle and pervading than was imagined, but it will show how great the Saviour is. He is safe. It is the power of God unto salvation.

IV. The Outlook from the Tower.—Within there is safety, companionship, and joy; and what is seen from beside the flagstaff? I, who was once without and in danger, what am I to do with this knowledge of salvation?

Once a royal feast of gods and men was disturbed by the rolling in of a golden ball with the inscription of pre-eminence and pride, **'To the Fairest.'** In the Christendom of to-day, in the banqueting-hall of salvation, there is a note of noble perplexity among the guests. How differently it reads—**'Yet there is Room.'**

At the Literary Table.

THE BOOKS OF THE MONTH.

OBJECT SERMONS IN OUTLINE. By the Rev. C. H. Tyndall, M.A. (*Allenson.* Crown 8vo, pp. xii + 240. 3s. 6d.) Here is the great Kindergarten on Sunday, and within the walls of the Church. But there are two difficulties. First, we could not easily, and some of us could not at all, manage to introduce a living spider and its web, or manage them when we had. Secondly, we should doubt if it had been for edification when all our trials were over. Is this what the sermon was meant to be and do? But if a sermon cannot be preached,—and no doubt there are men who could manage a spider who could not preach a sermon,—then this is a way for them.

SCHOPENHAUER'S SYSTEM IN ITS PHILOSOPHICAL SIGNIFICANCE. By William Caldwell, M.A., D.Sc. (*Blackwood.* 8vo, pp. xviii + 538. 10s. 6d. net.) If Professor Caldwell will allow us to call this a *popular* study of Schopenhauer, then we shall be free to call it the most serious and sustained popular study in English. For it ranks midway. It takes for granted *some* knowledge of Schopenhauer; such knowledge, say, as Wallace's *Britannica* article will give us; but it appeals to the literary rather than the philosophical reader. In his recent book of trifles, called *The Religion of a Literary Man*, Mr. R. le Gallienne says: 'No philosopher so readily explains himself as Schopenhauer. His philosophy was simply the formation of his own special disease, the expression of his own ineffably petty and uncomfortable disposition. He was a small philosopher with a great literary gift.' Thus Mr. le Gallienne knows a little about Schopenhauer, but not too much. So you may say that Dr. Caldwell addresses himself to Mr. Richard le Gallienne; and there are many le Galliennes about.

Dr. Caldwell believes in Schopenhauer. He almost believes in his system of philosophy. He believes at least that it *is* a system. He believes that it is a whole, that it has roots and branches and stem, a historical, not merely a personal, foundation, a life not merely a disease, not even a weed but a flower of the philosophical garden. And it is the man that believes in Schopenhauer, and he alone, who has any power in writing of him. Why, it is the man, who believes in Satan, and no other man who should write about *him*, though the one suggests the other chiefly because they both begin with *S*. And as no one has *believed in* Satan since Milton, no one has written things worth reading about him since Milton's *Paradise Lost*.

The book is the outcome of the Shaw Fellowship. As Lectures under that foundation it was delivered in Edinburgh in 1893. But the lecture is lost in the book (if it ever existed apart from it). No systematic book maker, with a good subject and belief in it, ever more systematically wrote his book as a book. And what Professor Caldwell tries to answer is just the question we have all been asking: What can Schopenhauer or his System do for us to-day? For our own part we do not think, with all ability and conscience in his labour, that Dr. Caldwell has proved he can do much. But he has proved that his philosophy deserves that name, and was not simply 'the expression of his own ineffably petty and uncomfortable disposition.'

DOGMATIQUE CHRÉTIENNE. Par Jules Bovon, D.D. (Lausanne: *Bridel.* 8vo, pp. 584. 12 francs.) Professor Bovon proceeds courageously with his great Study on the Work of Redemption. Readers of previous notices will remember that this is the second volume of the second part, whose special topic is Dogmatic. Two more volumes remain, the third part, and then the work is finished. We are slow to accept our *theology* from abroad, however forward to take up with foreign criticism. It will be some time before Bovon will be known and used and built upon by English and Scottish theologians. But the time will come. For he is a capable writer. He knows his subject in all its vast breadth and intricacy. He holds it firmly in his grasp. And like all the theological writers in French, he expresses his meaning with a most delightful clearness.

OLD TESTAMENT HISTORY FOR SCHOOLS. By the Rev. T. H. Stokoe, D.D. (Oxford: *At the Clarendon Press.* Fcap. 8vo, Part II. pp. x, 326, with Maps. 2s. 6d.) You observe the slight alteration in the title of Part II. When Part I. came out a month or two ago, it was called *Old Testament History for Junior Classes.* Yet there is no difference in the style of the book or the treatment of the subject. But Dr. Stokoe has been assured, and very truly, that his idea is at least as suitable for the higher classes as for the junior. Indeed, he took it for granted that our junior classes 'knew their Bible' better than we fear they do.

This is the idea. Selected parts are printed in chapters, in chronological sequence, and in clear type, on one page, while on the opposite page Dr. Stokoe prints his own explanations or refers to other sources. The books may be used by private students, but they will be of most service where a master is present to guide the pupil and supplement the explanation.

THE STUDENT'S HANDBOOK TO THE PSALMS. By John Sharpe, D.D. (*Eyre & Spottiswoode.* 8vo, 2nd edition, pp. xxvii + 440. 12s.) Even if the number is diminishing as rapidly as men say, the number must still be very large in England of those who hold by the titles of the Psalms and the authorship they imply. Of these the late Dr. Sharpe was one of the most painstaking and consistent. And it is no exaggeration to say that his *Student's Handbook* takes at once the first place in conservative scholarship on the Psalms.

But the book is not an appeal to the conservative instinct only. It is too conscientious and independent for that. Ranging over the whole field of the Psalter, it handles many a topic where no difference of standpoint is discernible, and then it appeals with acceptance to all. The three opening chapters are thus uncontroversial and of very great interest. Their subjects are the Structure of Hebrew Poetry; Some Characteristics of Hebrew Poetry; and Poetic Imagery and the Treatment of Nature. Again, they are few and captious who will resent the attitude of the chapter on the Life beyond the Grave, the chapter on the Messianic Hope, the chapter on the Moral Teaching of the Psalms, or the Appendix on the Use of the Psalms in the New Testament.

A word on this Appendix. Appendixes are often an afterthought, and foolish and inconvenient. This Appendix is an essential part of the volume. For the testimony of the Messiah and His apostles is surely of importance apologetically as well as doctrinally to us. We come to the Psalter through them indeed, and do not wish to come to it otherwise. Besides, the treatment of this subject in Dr. Sharpe's volume is thoroughly scientific. He works on the text of Westcott and Hort, and he is in line with the best New Testament scholarship.

All in all, the book is a great storehouse of fact conscientiously gathered, and of inference consistently drawn.

SCRIPTURE AND ITS WITNESSES. By John S. Banks. (*Kelly.* Fcap. 8vo, pp. 221. 2s. 6d.) Under this title Professor Banks has given us a new handbook of Apologetic. Now, the science of Apologetic is in one respect unlike every other science. In every other science you do well if you understand your subject and can write. But in this science, though you know more than all your teachers, and have the pen of a very ready writer, you still must fail completely unless you know and answer the special difficulty of your day. What, then, is the special difficulty of our day? It is the genuineness and authority of Holy Scripture. There are two questions that men are asking: Why do you believe in the genuineness of the Scriptures? and, Why do you believe in their divine origin and authority?

Well, these, and just these, are the questions Professor Banks sets out to answer in his little book. First of all, he gives a clever comprehensive sketch of the history of Apologetic. Next, he describes the kind of evidence we should look for, and the degree of certainty we should expect. And then he sets the limit to his inquiry, naming the two questions he intends to answer. And as he answers them, he carries our assent and sympathy along with him. It is essential to success that he should do so, and he does it fully, whatever our attitude may be. For he moves within the range of modern science, and gives reasons for every step he takes, reasons or authorities that we cannot question.

IN THE BANQUETING HOUSE. By Mark Guy Pearse. (*Kelly.* Crown 8vo, pp. 187. 3s. 6d.) 'A Series of Sacramental Meditations'—so the author calls these charmingly written and beautifully printed chapters. They are both spiritual and literary; the fruit of long mastery of the English language and of long fellowship with God.

LECTURES ON THE COUNCIL OF TRENT. By James Anthony Froude. (*Longmans.* New edition, crown 8vo, pp. 339. 6s.) Of the three courses of lectures which Mr. Froude lived to deliver in Oxford after he was chosen to be Regius Professor of Modern History in the room of Edward Freeman, this is the first. The others were on Erasmus and on the English Seamen of the Sixteenth Century. Of the three, Erasmus was at once the best and the worst. It suited the mind of the historian best, it offered best opportunity for his weakness. This course cost him most, however. It never was Froude's way to spend laborious days with fruitless facts. But he gave both time and patience to this supremely difficult and intricate subject. And if, after all, he took not everything into account, he made many things more credible, and the whole matter clear and comprehensible. To the casual reader, the Council of Trent was nothing but a name till Froude wrote. He made it part of our everyday knowledge. The new edition, uniform with the other works, is every way attractive.

THE POETICAL WORKS OF WILLIAM WORDSWORTH. Edited by William Knight. (*Macmillan.* Globe 8vo, vol. v. pp. 399. 5s.) This is the fifth volume of Macmillan's charming *Wordsworth.* Now there are beautiful editions of Wordsworth that are critically worthless. And there are critical editions of Wordsworth that are ugly and ungainly and repulsive. This is the edition in which the best of texts and the best of forms unite together.

PRAYING IN THE HOLY GHOST. By the Rev. H. C. G. Macgregor, M.A. (*Marshall Brothers,* Fcap. 8vo, pp. 94. 1s.) Amid the multitude of handbooks to all the sciences, is it not strange that the Handbook to Prayer has not been written? It is one of the exact sciences. It is extensive enough. It is constantly enlarging its borders through discovery and experiment. It is the most practically useful of all modern sciences, being indeed profitable unto all things both for this life and that which is to come. Yet its Handbook is not written. John Owen wrote its Treatise long ago. And now Mr. Macgregor has written its Primer. But we want a book between these two.

Mr. Macgregor has written the *Primer of Prayer.* He has worked on John Owen to write it, and in so doing he has done that which it was his duty to do. But he has worked with his own hands. For 'more things are wrought by prayer than this world dreams of,' and this is one of them—the skill to write on prayer. As all Primers ought to be, it is simplicity's self. It does not attempt to hold the ocean of prayer in its little cup. But its cup is full and most convenient, and if any man thirst he may well come here and drink.

SMALLER BOOKS AND PAMPHLETS.

1. THE HAGGADAH, ACCORDING TO THE RITE OF YEMEN; TOGETHER WITH THE ARABIC-HEBREW COMMENTARY. By William H. Greenburg, Ph.D. (*David Nutt.* 8vo, pp. xxv + 55 + 80. 4s. 6d. net.)

2. THE TARGUM OF ONKELOS TO GENESIS. By Henry Barnstein, Ph.D. (*David Nutt.* 8vo, pp. x + 100. 3s. 6d. net.)

These books appeal to a limited circle, but to that circle they will not appeal in vain. Both are the work of scholars, and both are executed with praiseworthy accuracy. The second, though not superior in merit to the first, is particularly timely and attractive.

3. THE ROMAN CATHOLIC DOCTRINE OF INTENTION AND ANGLICAN ORDERS. By G. F. Hodges. (*Rivingtons.* 8vo, pp. 32. 1s.)

A clear statement and merciless exposure.

4. THE REDEMPTION OF THE BRAHMAN. By Richard Garbe. (Chicago: *Open Court Pub. Co.* Crown 8vo, pp. 82. 25 c.)

5. ON GERMINAL SELECTION. By August Weismann. (Chicago: *Open Court Pub. Co.* 8vo, pp. 61. 25 c.)

Both belong to the 'Religion of Science Library.'

6. THE BIBLE. By Daniel Fraser, M.A. (*Gardner Hitt.* 8vo, pp. 65.)

7. A GREAT SCHOLAR. By the Rev. Kirkwood Hewat, M.A. (Perth: *Cowan.* 8vo, pp. 24.)

The scholar is Boyd of Trochrig, of an ancient house of great learning.

8. BRYANT. By Caroline H. Kirkland. (*Putnams.* Fcap. 8vo, pp. 74. 5 c.)

One of a delightful series called 'Little Journeys to the Homes of American Authors.'

9. CHRIST NO PRODUCT OF EVOLUTION. By the Rev. G. Henslow, M.A., F.L.S., F.G.S. (*Stoneman.* Crown 8vo, pp. 68.)

It is the one great argument for the Supernatural in Nature, and it is not refutable.

LITERATURE FOR THE 'LITERARY SOCIETY.'

In not a few Church Literary Societies the practice has arisen of substituting for the old-fashioned 'literary paper,' which usually began nowhere and ended at the same place, the systematic study of some English classic. The gain is incalculable. For the miscellaneous knowledge which the literary paper was supposed to furnish never is of much use in this world. What is of use is the discipline which study gives—the well-formed habit of attention and reason and reserve.

The first necessity of profitable study is the possession of a good text-book. The editions of our great English classics are very numerous now, and the choice is by no means easy. So steady, however, has been the progress in usefulness, arising mainly from a steady progress in the science of education, that a fairly safe guide in the choice of a text-book is the simple plan of choosing one of the latest. A new edition of an English classic means an improved edition—it would not otherwise be accepted by any publisher in the day of keen scrutiny and fierce competition.

The latest editions of two of our greatest classics are Mr. Verity's editions of Shakespeare and of Milton, which are published by the University Press of Cambridge. Technically, they belong to the Pitt Press Series. The Plays of Shakespeare are issued separately in red-bound volumes of some two hundred pages each, and at the uniform price of 1s. 6d. each volume. Up to the present moment only four volumes have appeared, *A Midsummer-Night's Dream*, *Twelfth Night*, *Julius Cæsar*, and *The Tempest.* Milton appears in two forms. *Paradise Lost* is bound in six comfortable volumes, two Books in one volume, and all are ready but one. The *Minor Poems* are in three volumes of a distinct and more ambitious binding. And so the prices vary also, though only from 2s. for the *Paradise Lost* to 3s. for the *Arcades and Comus.*

Besides the text, which is printed from a standard edition (Masson's 'Globe' edition is of course the standard for Milton, as Wright's 'Cambridge' edition is the standard for Shakespeare), each volume contains Introduction, Notes, and Glossary. And in each of these all the externals that are necessary will be found in their place, and very well set forth there. But the value of the books is not in their externals. And the value of Mr. Verity's editions will be found not in the accurate etymology of words, not in the luminous illustration from contemporary life, but in the spiritual discernment he himself employs and teaches us to employ also. For weary, stale, flat, and unprofitable are all the uses of grammar and etymology, if we do not discover that the words which an author utters are in their degree like the words of the Master, both spirit and life.

A Reply to Dr. Baxter.

By Professor A. S. Peake, M.A., Fellow of Merton College, Oxford.

It may surprise some readers of The Expository Times to find that I am writing this reply. After I have been utterly discomfited by Robertson Smith, slain by him by anticipation, and my argument expressly annihilated by Wellhausen, they may think that in all decency I should 'blush unseen' for the rest of my life. And no doubt those who accept Dr. Baxter's criticisms on Wellhausen will agree with him that my article is full of 'evasions and suppressions and inconsequences,' with notable misrepresentations of himself and, 'in a most superlative degree,' of Wellhausen, and that they never have 'met in with such a glaring misleader of the public.' But they will no doubt be properly grateful that Dr. Baxter has resisted the temptation to 'turn in absolute contempt from such a controversialist' as myself, since he has given them so crushing a demonstration of my incompetence. If I must plead, as indeed I must, that I remain wholly unrepentant, perhaps they will put down my contumacious obstinacy to a double dose of original sin. To those who are prepared to listen I give my reasons for my position.

First, then, I have not read his book, and again and again this is flung at me, as if I were reviewing his book. I explicitly state that I am not dealing with the book as a whole; I do not review it, as he asserts. My reasons are stated, but I will say this further. Dr. Baxter complains in his Preface that the articles in *The Thinker* were left unanswered, and I thought that it would be nice on my part if I obliged him. In the next place, he has himself told us at the outset of his book that Wellhausen's first chapter 'lends itself very readily to exclusive treatment.' Accordingly, his chapters appeared as an independent work in *The Thinker*, and as sufficiently complete and self-contained for him to publish testimonials to its merits. If so, I am within my rights in publishing my reasons for regarding it as unsatisfactory. Thirdly, I was able to work at this section with much greater care than would have been possible if I had reviewed the whole book. It was with great difficulty that I made time to go twice through these chapters, and twice to turn up every reference, and then a third time read, as I wrote my article, the passages on which I touch. If I had reviewed the whole book, I must have relied on a single reading and much less careful testing of references. I venture to think that no one of those, whose eulogies on his First Part Dr. Baxter has quoted, took anything like the trouble before they wrote their opinions that I took before I wrote mine.

Again, I am charged with misrepresenting him. I say that 'he tells us again and again that Wellhausen's whole position is overturned in these chapters.' It is certainly the fact that the phrase 'whole position' is borrowed from Wellhausen, and in a quotation from Dr. Baxter the inverted commas are retained, so that my paper is not wholly without indication of this. But most people will suppose that Dr. Baxter intended to endorse this, as if he had said, 'By his own confession Wellhausen's whole position is hereby overturned.' (As a matter of fact he does not quite understand what Wellhausen means by his 'whole position,' but this by the way.) In truth, if Dr. Baxter were right as to the Sanctuary, I should be disposed to agree that the case was made out, and the testimonials to Part I., to which he invites our attention, seem to support the same view. He says, further, that he repudiates the opinion I ascribe to him, and says 'the opposite.' As a matter of fact, he says in the Preface substantially what he quotes to prove this statement, so that I *had* read his opinion that Part II. provides more illustration than Part I. of the inaccuracy of Wellhausen's assertions. As to the statement itself, I am afraid I do not follow him. 'The opposite' of what I attribute to him would be either that he claimed that Part I. did not overturn Wellhausen's position, or that he did not claim that Part I. overturned it. But his point is that Part II. overturns it much more effectually, which is not 'the opposite' of what I attribute to him. Part I. is to Part II. as water is to wine. If I vary the metaphor, and say Part I. is to Part II. as gunpowder is to dynamite, am I to be

blamed for saying Dr. Baxter claims to have blown up the position with gunpowder, because he tells us that he will use dynamite, which will be still more effective? Is the latter 'the opposite' of the former?

A much more important charge follows. I have misrepresented Wellhausen, it seems, 'in a most superlative degree.' If this were really made out, I should hide my diminished head without more ado. I propose to rebut this charge in two ways—by actual quotation from Wellhausen, and by examining Dr. Baxter's proofs for his assertions. I will first quote Dr. Baxter's account of my contention. 'He says, Wellhausen virtually takes the whole mass of recent (so-called) critical conclusions for granted, as needing no proof, and that he has only to settle whether P comes before or after D.' For the sake of precision, I quote my actual words as to what he takes for granted: 'Criticism had achieved several definite results, the analysis of the Hexateuch into the four main documents, now commonly known as J, E, D, and P, the dating of the Deuteronomic Code in or shortly before the reign of Josiah, and of J and E, including the Book of the Covenant, in the earlier period prior to Josiah. All this is assumed by Wellhausen as common ground, and he never intended to prove any of these points.' I reiterate this, and proceed to establish it by quotations from Wellhausen. On page 6 he says, with reference to the literary analysis: 'At present there are a number of results that can be regarded as settled.' He then states what some of them are, namely, that the following documents have been discovered in the Hexateuch—Deuteronomy, the Grundschrift (= P), the Jehovistic history book, which has been analysed into J and E. He accepts this analysis, and refers to papers of his own in which it is discussed. Next as to the date, he says, on page 9: 'With regard to the Jehovistic document, all are happily agreed that, substantially at all events, in language, horizon, and other features, it dates from the golden age of Hebrew literature, to which the finest parts of Judges, Samuel, and Kings, and the oldest extant prophetical writings also belong,—the period of the kings and prophets which preceded the dissolution of the two Israelite kingdoms by the Assyrians. About the origin of Deuteronomy there is still less dispute; in all circles where appreciation of scientific results can be looked for at all, it is recognised that it was composed in the same age as that in which it was discovered, and that it was made the rule of Josiah's reformation, which took place about a generation before the destruction of Jerusalem by the Chaldæans.' This is not merely a sketch of critical opinion at the time, nor have I mixed up this sketch with the statement of the book's objects. It is Wellhausen's endorsement of these critical results. But Dr. Baxter may urge, 'True, Wellhausen endorses these results, and regards them as settled, but he does not assume them.' Now this is a vital point, for my main criticism of Dr. Baxter rests precisely here, that Wellhausen does assume them, and does not intend to prove them. Accordingly, we find him on p. 13 saying what his two chief assumptions are: 'The assumptions I make will find an ever-recurring justification in the course of the investigation; the two principal are, that the work of the Jehovist, so far as the nucleus of it is concerned, belongs to the course of the Assyrian period, and that Deuteronomy belongs to its close.' These are precisely the assumptions that I said he made.

But I am charged with misstating, not simply the assumptions, but also the aim of the *Prolegomena*. I will quote my description of this, and then justify it by quotations from Wellhausen: 'The main question that he had to discuss was the date of the Priestly Code. His book was not directed against the traditional view at all, but against the prevailing critical view that P was earlier than Deuteronomy.' On p. 8 Wellhausen says: 'Now the Law, whose historical position we have to determine, is the so-called "main stock," which, both by its contents and by its origin, is entitled to be called the Priestly Code, and will accordingly be so designated.' Again, on p. 9: 'It is precisely this Law, so called *par excellence*, that creates the difficulties out of which our problem rises, and it is only in connection with it that the great difference of opinion exists as to date.' And he concludes that paragraph with the words, 'It is the Priestly Code, then, that presents us with our problem.' In fact, so much is it the main object of the *Prolegomena* to prove the Grafian view that P is later than Deuteronomy and Ezekiel, that Wellhausen has to warn his readers that 'not everything we have hitherto discussed proves, or is meant to prove, Graf's hypothesis' (p. 368). And two pages earlier, dealing with 'the real point at

issue,' he says: 'There are in the Pentateuch three strata of law and three strata of tradition, and the problem is to place them in their true historical order. So far as the Jehovist and Deuteronomy are concerned, the problem has found a solution which may be said to be accepted universally, and all that remains is to apply to the Priestly Code also the procedure by which the succession and the date of these two works has been determined—that procedure consisting in the comparison of them with the ascertained facts of Israelite history' (p. 366).

I think these quotations warrant my statement that 'the main question he had to discuss was the date of the Priestly Code.' But I have not done with this point yet, for I have still to deal with Dr. Baxter's quotations. He says, not only that I have turned the *Prolegomena* into an utter farce, but that Wellhausen 'actually proclaims that, if he had written a book on the lines on which Mr. Peake says he has written, he would have been producing a book "of no value."' Here Dr. Baxter has confused the *aim* with the *method* of the book. I say, the chief aim of the book was to prove the late date of P. What Wellhausen says would have been 'of no value,' is to have adopted a particular method of proving it. Let me quote the passage to which Dr. Baxter refers: 'Now it is admitted that the three constituent elements are separated from each other by wide intervals; the question then arises, In what order? Deuteronomy stands in a relation of comparative nearness both to the Jehovist and to the Priestly Code; the distance between the last two is by far the greatest—so great that on this ground alone Ewald, as early as the year 1831 (*Stud. u. Krit.* p. 604), declared it impossible that one could have been written to supplement the other. Combining this observation with the undisputed priority of the Jehovist over Deuteronomy, it will follow that the Priestly Code stands last in the series. But such a consideration, although, so far as I know, proceeding upon admitted data, has no value as long as it confines itself to such mere generalities.' In other words, he will not adopt this particular method of proof, not because the data are wrong, but because the conclusion he wishes to reach would not necessarily follow. Nothing I have said is in conflict with this, and I entirely agree that such a method would not have been satisfactory. But this does not bar him from using these admitted data in his investigation. It simply means that he cannot, without more ado, found his conclusion on these alone. I ought also to point out that the 'admitted data' referred to are not these that I speak of, hence what Wellhausen says would have been 'of no value' has no reference to the lines on which I said his book was written.

Next, there is the quotation he gives as expressly annihilating my position with reference to Deuteronomy. Once again I submit, that Dr. Baxter has not correctly apprehended Wellhausen's point. Wellhausen says that, though convinced that D must be dated in accordance with 2 Kings xxii., he does not, like Graf, use this as the fulcrum for his lever. What does this mean? It means, as the context shows, that the investigation 'proceeds on a broader basis than that of Graf, and comes nearer to that of Vatke.' When in turn we ask in what the difference consists, we find our answer on p. 368. Graf 'brought forward his arguments somewhat unconnectedly, not seeking to change the general view which prevailed of the history of Israel.' Wellhausen, on the contrary, brings forward a connected argument, in which the centralisation of the cultus is referred to as the origin of the particular divergences treated in his later chapters. Thus Deuteronomy becomes a turning-point in the history of the religion, and leads up directly to the provisions of the Priestly Code, and that is what he means by the assertion, 'my whole position is contained in my first chapter.' But the very fact that the priestly developments are to be explained by Deuteronomy makes it desirable that the *fact* of the developments itself should be independently proved, and this is done in the succeeding chapters. The words, 'is to be dated in accordance with 2 Kings xxii.,' are those on which, I suppose, Dr. Baxter chiefly lays stress, and it might be supposed that Wellhausen was really refusing to assume what I say he assumes. That can hardly be so, however, for in this very paragraph he asserts that he assumes that Deuteronomy belongs to the close of the Assyrian period. There is a distinction between this, however, and dating it in accordance with 2 Kings xxii. It is not a matter on which critics are agreed whether Deuteronomy was composed in the reign of Josiah or a little earlier. Wellhausen held the former, but other distinguished critics (*e.g.* Robertson Smith) held the latter. While, then, it was safe to assume that it was composed at one or other of these dates, it

was not safe to assume that it must be dated in accordance with 2 Kings xxii. And I carefully guarded this very point when I spoke of 'the dating of the Deuteronomic Code in or shortly before the reign of Josiah.' And the very context which Dr. Baxter urges against me, tells to my mind the other way. If the date of Deuteronomy has first to be ascertained, Deuteronomy cannot be the starting-point, but only if the date of Deuteronomy is fixed. However, I quote the actual words, which will be better than Dr. Baxter's vague reference to the context: 'Deuteronomy is the starting-point, not in the sense that without it it would be impossible to accomplish anything, but only because, when its position has been historically ascertained, we cannot decline to go on, but must demand that the position of the Priestly Code should also be fixed by reference to history.' That my interpretation is correct is, I think, shown by the passage from p. 366 already quoted, especially when taken in connexion with Wellhausen's complaint on the next page, that the procedure which when applied to Deuteronomy was called historico-critical method, should be called, when applied to the Priestly Code, construction of history. His point is, treat one as you have treated the other. The position of Deuteronomy has been historically ascertained, and it is only fair to apply the same methods to the Priestly Code.

With reference to the quotations he gives from Wellhausen (p. 506*b*), I cannot grant that he has accurately explained them. The following words I think cannot be justified as a correct account of Wellhausen's method: 'Then, he will take the legal enactments and demonstrate that they consist of three codes of divers authorship and widely sundered dates.' This is read into what Wellhausen says, and it is part of my contention that Wellhausen does not undertake the literary analysis. And this leads on to the point on which he lays such stress, that the book professes 'to hang on nothing but begin *ab ovo*.' Against this the passages I have already quoted, as to the assumptions of the book, may be urged. But I may point out further that Wellhausen confesses obligations in particular to Kuenen and Vatke. Now what is the 'new and characteristic inquiry' to which Dr. Baxter refers? As a matter of fact, it is not altogether new, though it was unusual among critics. It is the method of archæological investigation. Wellhausen's point is that the older, anti-Grafian criticism, while it was successful in the literary analysis, and the dating of J, E, and D, when it came to date the Priestly Code, failed through its application of wrong methods. Thus, speaking of the polemic against the Grafian theory, he says: 'The firemen never came near the spot where the conflagration raged: for it is only within the region of religious antiquities and dominant religious ideas—the region which Vatke in his *Biblische Theologie* had occupied in its full breadth, and where the real battle first kindled—that the controversy can be brought to a definite issue.' Wellhausen's method then is not wholly new and independent, he had been anticipated in it by Vatke, 'from whom indeed,' he says, 'I gratefully acknowledge myself to have learnt best and most' (p. 13). 'Where is dependence then? It is excluded,' says Dr. Baxter, parodying the Epistle to the Romans. On the contrary, Wellhausen expressly declares his dependence on his predecessors. (Cf. also his reference, p. 369, to the papers on the composition of the Hexateuch where he speaks of himself as 'following in the steps of other scholars.') But when I too assert this, I am assured that I cast a great slur on Robertson Smith. As I have learnt more from him on the Old Testament than from anyone else, and as I have the highest respect for his opinion, I should feel that I was probably wrong if I had done so. But I think the 'withering plainness' is on my side. I so entirely agree with what he says in the preface that I refer to it in my article. But fortunately I can quote a passage from Robertson Smith which is decisive in my favour: In the *Old Testament in the Jewish Church* (2nd ed. pp. 226, 227), he has a note from which I will quote: 'The view set forth in this volume, which makes the priestly legislation the latest stage in the development of the law, is often called Wellhausenianism, but this designation is illegitimate, and conveys the false impression that the account of the Pentateuch with which Wellhausen's name is associated, is a revolutionary novelty which casts aside all the labours of earlier critics. In point of fact, Wellhausen had many forerunners even in Germany (George, Vatke, Reuss, Graf, etc.); while in Holland the lines of a sound historical criticism of the Pentateuch had been firmly traced by the master hand of Kuenen, and the results for the history of Israel had been set forth in his *Godsdienst van Israel* (Haarlem,

1869–70). But it was reserved for Wellhausen to develop the whole argument with such a combination of critical power and historical insight as bore down all opposition . . . It ought to be added that the new criticism does not reject the work that had been done by older scholars, but completes it. Those scholars were mainly busied in separating, by linguistic and literary criteria, the several sources of the Pentateuch; and this work retains its full value. The weak point in the old criticism was that it failed to give the results of literary analysis their proper historical setting.'

In view of this mass of evidence, I ask whether I can be justly stigmatised as a 'glaring misleader of the public,' or whether Dr. Baxter's claim can be justified that he thoroughly understands his Wellhausen?

Not content with supplementing his arguments by personalities, he has gone out of his way to make an offensive insinuation, and though it is confessedly 'in no way material,' he cannot rest content without repeating it. It is that I have borrowed my main contention from an article by Mr. Benn in the *Academy*. And now let us see how a plain tale will put him down. I have not even seen Mr. Benn's article to this day (Aug. 1st), and my own article was in print before I knew that he had written it. Further, in the April number of the *Primitive Methodist Quarterly Review*, I had included in the Current Literature section a four-page review, in which I dealt with the first part of Dr. Baxter's book. And a quotation from it will be useful here. After some detailed criticisms, I say it is unnecessary to dwell further on these, 'for there is a preliminary criticism which would justify a reviewer in refusing to trouble himself with any detailed criticism at all. . . . He displays a strange ignorance of the state of things. Else he could never have begun his attack on the critical view with the *Prolegomena* to the *History of Israel*. He would have known that this work was not written for those who objected to the critical view altogether. It has a definite place in the history of criticism, and is relevant to that stage. Hence it takes much for granted, because there was no dispute about it in the critical camp. Such a fundamental question as the approximate date of Deuteronomy was settled by common consent, hence it obviously did not lie within the province of the *Prolegomena* to discuss this question at length. So with other critical questions. The author is perhaps unaware that Wellhausen had himself discussed the literary analysis of the Hexateuch in his work, *The Composition of the Hexateuch*. He was therefore able to dispense with the detailed proof of many positions assumed in the *Prolegomena*. There is small reason, then, in the author's frequent assertion that Wellhausen gives not the faintest trace of evidence for some of his statements. Of course he doesn't in the *Prolegomena*; he assumes the proof as well known. Nor can the author expect to be taken seriously till he consents to begin at the beginning, and to deal with the literary, which underlies all the historical, criticism. Let him examine and refute such a work as Kuenen's *Hexateuch*. Let him show that the analysis is a vain dream, as he calls the critical construction of the history, by refuting the arguments of the analysts.' I also speak of 'a fundamental vice of this book in method, the absence of any adequate literary criticism.' It may be obvious by this time who discovers mare's nests. I am not in the least surprised that Mr. Benn and I took the same line. I should have been much more surprised if we had not. One has not to read many pages to see how the land lies, and I believe ninety-nine critics out of a hundred would have hit independently on the same criticism. The coincidence might have suggested to Dr. Baxter that he had really misrepresented the critical view, but such a suggestion would perhaps be unlikely to occur to him. In any case I commend to his attention those works in which the case for the literary analysis and the dates of J, E, and D is stated. He will perhaps understand why I do not follow him in detail in his discussion about Shiloh and other matters. It is not the fact that I take no notice of it. My fundamental objection to his method covers that part in particular. While he insists that the arguments for the analysis into documents and the dating of J, E, and D are to be found in the *Prolegomena*, while he refuses to examine the literary and historical criticism of the authorities he uses for his case, discussion on this point is of little purpose. It is Dr. Baxter's failure to realise what Wellhausen assumes and what he tries to prove that vitiates a very large part of his criticism. Hence I leave many things 'ungrappled with' in my article, partly because we have no common ground for discussion, partly because in my space I could only deal with a small selection.

As to his criticisms under III., I cannot accept any of them. I am far from acknowledging that Dr. Baxter is right as to the evolution or anything else where he says I agree with him. If he misunderstands Wellhausen, I do not wonder that he misunderstands me. I stand by everything I said, and simply ask those who read Dr. Baxter's article kindly to read mine again, and if possible by all means to look up the passages in Wellhausen. I have already, in dealing with the fundamental error of Dr. Baxter's criticism, occupied so much space that I cannot claim more for these details.

The testimonials which Dr. Baxter quotes on p. 511 are of not the slightest interest to me, except as illustrating the need that we on our side should do what we can to spread the light. But one thing I must protest against warmly. 'Mr. Peake,' he says, 'winds up by giving great and generous prominence to what he calls two Scottish "puffs" of my book. For a reason which I shall state, let me give him one or two English "puffs."' This is what Dr. Baxter, who is liberal in the use of superlatives, would call a misrepresentation 'in a most superlative degree.' If I had said anything like this I should have been guilty of bad taste almost as great as characterises Dr. Baxter's reference to '"babes" at Oxford.' Considering that the two theologians from whom I count myself to have learnt most are Scotsmen, I am not likely to have fixed on the nationality of the writers in this offensive way, especially as this kind of reference seems to me to be almost criminal. Needless to say, I never call them Scottish 'puffs.' If Dr. Baxter were in my place, he would no doubt have pilloried me as 'a glaring misleader of the public,' a controversialist from whom he might turn with contempt. I content myself with a protest. Finally, I by no means think that Dr. Baxter is concerned with Wellhausen's consistency alone. I recognise that he believes himself to be fighting the good fight of faith. I wish, indeed, that some of his weapons were not quite so carnal, yet I do full justice to his good intentions. But, unfortunately, he has left so many uncaptured fortresses in his rear, that I see no prospect of victory whatever. May I make one suggestion to him? Controversy with him would be much pleasanter if he were a little less arrogant and self-confident, and if his language did not too often pass all the bounds that literary courtesy has marked out for us.

Contributions and Comments.

The Ecclesiasticus Discovery.

In your able remarks on the leaf of Ecclesiasticus, identified and edited by Mr. Schechter, you have made a little slip of the pen about which I should not have cared to trouble you were it not that there is a moral as well as a literary interest involved in it. You quote correctly Mrs. Lewis's letter to the *Academy*, which states that we purchased the said leaf in Palestine, yet over the page you say that it 'was found on Mount Sinai.' There is very little Hebrew indeed at Sinai; it is highly improbable that this leaf ever was there; and we could not have brought it thence by honest means, as the convent authorities will not sell any of their treasures.

Margaret D. Gibson.

Cambridge.

That Apollos knew an Early Written Gospel.

I have read with great pleasure the kindly notes on my Acts, in No. 6 of your most instructive journal. But permit me to say that with regard to Acts xviii. 25, Dr. Salmon's case and mine is not so hopeless but that we may undertake our defence. In my opinion, the verb κατηχεῖσθαι has not a very strict meaning as to where the instruction comes from, whether from a book directly or from a person; but since men were at that time generally instructed orally, not in a literary way, it is used in the majority of cases of oral teaching. I should like to except the passage in Rom. ii. 18, κατηχούμενος ἐκ τοῦ νόμου. This is explained (for instance, by Wilke-Grimm):

'e legis in synagogis prælegi solitæ auditione,' and you will perhaps remind me of John xii. 34: Ἀπεκρίθη ὁ ὄχλος· Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι κτλ, arguing that κατηχεῖσθαι ἐκ and ἀκούειν ἐκ have quite the same meaning. I may safely agree with this identification, for it is Plato who says (*Phædr.* 288 C), ἐκ βιβλίου ποθὲν ἀκούσας, having caught up from some book. So, even ἀκούειν itself does not necessarily imply oral instruction. And the Jew of whom St. Paul speaks, the ὁδηγὸς τυφλῶν, παιδευτὴς ἀφρόνων, διδάσκαλος νηπίων, cannot be one of the vulgar crowd of Jews, but must be one who was able to study the law by himself, like the Jews of Berœa (Acts xvii. 11).

But this is not the main point. In my commentary I have expressed myself with some caution: videlicet *non sine scripto* aliquo evangelio. And this I hold for certain. If Apollos had been instructed by some disciple of the apostles, without a Gospel, the result must have been that Apollos was fully acquainted with the teaching of the apostles, and especially with their rite of baptism; nay, he would have been baptized himself after that rite. On the other hand, he would have got a very imperfect knowledge of Christ's life and teaching. Now, we see that quite the contrary was the case: he was very accurately instructed with regard to τὰ περὶ τοῦ Ἰησοῦ, whilst he knew nothing at all of the apostles' baptizing. From this I infer that the chief means of his conversion had been a book, and not the ignorant person by whom that book had been brought to him.

And so we must assume that about the year 50 A.D. (roughly speaking) there already existed a written Gospel. I am fully aware that this is contrary to the opinion generally adopted in my country; but that opinion, formed by men living at such an enormous distance from the events, has no weight at all. The want which claimed and produced written gospels arose immediately after the departure of the apostles from Jerusalem (which took place before A.D. 54, Acts xxi.). Up to that time St. Peter and his colleagues had regularly taught the people out of their living recollection; but afterwards it became necessary to '*reconstruct* from memory' (ἀνατάξασθαι, Luke i. 1) a narrative of Christ which might be rehearsed in the weekly assemblies, just as was done in the time of Justin the Martyr. I suppose, then, that soon after the council (Acts xv., A.D. 45 or 46), St. Peter left Jerusalem and went to Antioch first (Gal. vi. 11), and by that way PERHAPS to Babylon; you will see that there is space of time enough for the Gospels being written, copied, brought to Alexandria, and so on, before the year 50. And IF that gospel was that of St. Mark, mutilated as we have it now (xvi. 8), Apollos could not learn from it any other form of Christianity than that which he actually had. Moreover, the ancient tradition will in some sense be true, that St. Mark was the first bishop of Alexandria.

F. BLASS.

Halle.

Melchizedek.

LIFE is too short to waste in barren controversy, and this therefore will be the last 'Reply' that I shall make to those of my critics who are not Assyriologists. Assyriology, it must be remembered, cannot be studied in a grammar and dictionary, like the better-known Semitic languages; it is still in process of decipherment, and the larger part of its materials is still unpublished and untranslated. Years of study and experience are needed before the Assyrian student can claim the right to be heard as an authority.

(1) Had I said that 'the title *sarru rabbu*' was not applied to the Egyptian king, I should have erred grievously, as it often is. Professor Driver's statement involves three mistakes—(α) the word is *rabu*, not *rabbu*; (β) *sarru rabu* is translated 'great king'; (γ) 'mighty king,' the title applied by Ebed-Tob to his god, is *sarru dannu*. This is the title which in these letters is reserved for the deity.

(2) Professor Driver's second argument falls with the first.

(3) *Zurukh* is *not* glossed by *qatu*, 'hand,' in Ebed-Tob's letters. Moreover, it is not I who read *issuppu* in 102. 12, but Winckler and Abel in the standard edition of the Berlin texts, as Professor Driver will see if he turns to the *Mittheilungen aus den orientalischen Sammlungen*, Heft iii. p. 104*a*. As for the meaning of *asâpu* and its derivatives (the Sumerian *kua*), I think I may be allowed to speak with some authority on the subject, as I was the first, years ago, to point it out, and to show, by a comparison of passages, what the Babylonians and Assyrians exactly

signified by *asipu* (the *ashshâph* of Daniel). Professor Driver will further find something about it in my Hibbert Lectures on the *Religion of the Ancient Babylonians*, pp. 51, 81, 95.

(4) The evidence for the god Salim (apart from what will be found written on pp. 57, 58 of my Lectures on the *Religion of the Ancient Babylonians* before the discovery of the Tel el-Amarna tablets) is derived from the name of the city Uru-Salim, *uru* being explained in a lexical tablet as the equivalent of the Assyrian *alum*, 'city.' In the letter of Ebed-Tob at Berlin the scribe has written (and written badly) the character which has the values of *di*, *sa*, *salim*, *sulmu*, *sulmanu*; Dr. Zimmern has conjectured that we ought to correct it into another character which has the value of *sha*, and the mode in which the lines are divided on the Tel el-Amarna tablets now makes me think that he is probably right. But this does not affect the identification of the Babylonian Ninip with the god of Jerusalem, on account of which I referred to Mr. Pinches.

(5) Professor Driver's last argument is a *petitio principii*. Assyriologists believe that the literary culture of Babylonia was introduced into Canaan at a very early date, long before the age of Abraham in fact, and that this culture was preserved on tablets of imperishable clay. Hence the fact that Ebed-Tob lived 900 years after Melchizedek is of no more consequence for historical purposes than the corresponding fact that we live 1900 years after Augustus; in the time of Ebed-Tob the Canaanites were still able to read the cuneiform archives of Jerusalem just as they had been a thousand years previously. The Orient moves slowly; it required centuries for changes to take place even in the externals of the kings of Babylonia or Egypt.

One word more. This time it relates to Nimrod, who, I see, is referred to in the July number of THE EXPOSITORY TIMES. I am said to contradict myself in regard to him. How can I do so, when I expressly maintain that Cush (or rather Kash), the father of Nimrod, was *not* Cush the son of Ham? This I have maintained for years, long before Professor Hilprecht's discoveries made me rally to Professor Haupt's view about Nimrod, and I was led thereto by reasons which have weight with the archæologist, though they may not be appreciated by the mere philologist.

What I have read of late has brought forcibly to my mind von Gutschmidt's adaptation of the advice of Horace, 'Don't meddle with the Chaldæans'; only I would add to it, 'Unless you can decipher their texts.'

A. H. SAYCE.

Oxford.

Professor Schürer and St. Paul's Galatia.

I.

YOU kindly send me THE EXPOSITORY TIMES, in order (as I presume) to ensure that I should have an early opportunity of seeing the criticism on p. 498. Scrupulous accuracy in stating the opinions of others is one of the first necessities in discussion, if the discussion is to be profitable. When Professor J. S. Banks opens his statement in THE EXPOSITORY TIMES, p. 498, 'according to the essay, Lycaonia and Pisidia were the real Galatia,' that first necessity is wanting. The sentence is so utter a misstatement of my position in the essay referred to, that I had at first some difficulty in determining whether Professor Banks meant it as a statement of Professor Schürer's position or of mine; it is as completely alien to the one as to the other. There must be some bounds set to discussion of elementary and obvious points; and while my essay (which, though only recently published, was printed before my *St. Paul* was composed) is susceptible of much improvement from my later studies, it contains nothing to retract or to alter seriously. Professor Schürer's notes on a few isolated details in it are a good example of the causes which make so much of his other work on New Testament history, learned as it is, barren and unsuggestive, namely, want of insight into the life of the time, want of clear conception of the Roman policy and administration in an eastern province, and consequent failure to grasp the clues that lead onwards. The words by which Professor Mommsen has recently characterised Dr. Schürer's discussion of the cohorts mentioned in the New Testament—*in jeder Hinsicht verfehlt*—seem to me to describe his notes on my essay; some are wrong, others inapposite. My words will doubtless seem sheer impiety to those who cherish the

comforting belief that everything which a German theological professor prints is true and final. Twenty years ago I was preaching the duty of studying the Germans; to-day I have to preach the further duty of exercising an independent judgment after studying them. As Dr. Schürer's reply has now been placed, in two influential journals, before a hundred times as many readers as will ever see my essay, this seems a fair opportunity for closing the discussion on my side. Time is a safe ally to truth; and discoveries are sure to come.

W. M. Ramsay.

Aberdeen.

II.

Dr. Schürer of Göttingen writes to say that, in reproducing his remarks on the new Galatian theory, I have made him speak of the governors of Galatia as proconsuls, a title borne by governors of senatorial provinces only, like Asia. Galatia was an imperial province. The general term 'governors' would have been better. I regret the inadvertence. Apart from this correction, no one would have accused Dr. Schürer of error in a field which he has made peculiarly his own.

J. S. Banks.

Leeds.

Isaiah liii. 9.

The emendation offered by Mr. N. Herz for removing the difficulties in connexion with the above passage by substituting in the first clause עשירים instead of רשעים, and in the second clause אסיר instead of עשיר, is very ingenious, but by no means admissible. For the following reasons:—(1) It supposes two clerical errors, a transposition of the letters in the word Reshaim, and a substitution of a different word for the word Ashir, to which it is not at all similar in sound or meaning. Such two blunders would be almost impossible of any copyist. (2) It supplies another and greater difficulty. Be it remembered that the Messianic character of this chapter and its realisation in Jesus is more particularly evident from the details in the sad picture of the suffering Messiah. Now, if the word עשיר had not originally stood in the text, there would have been no prophecy that the Messiah should be buried in the grave of a rich man. The four evangelists record the incident of Joseph of Arimathea, and St. Matthew mentions especially that he was a 'rich man,' and St. Mark, an honourable counsellor, evidently in allusion to this prophecy.

The same emendation as of Mr. Herz was proposed by a learned friend of mine, only with this difference, that he wished to transpose the letters of עשיר into רשע. But all this is unnecessary. The difficulties mentioned disappear (1) if we take the word קברו to belong to both clauses. (2) If we admit a clerical error, it must be in the position of the clauses, which I would transpose thus:

ויתן את עשיר קברו ואת רשעים במתיו׃

Such transpositions have been proposed by Bishop Horsley in his *Commentary on the Psalms*. It would also remove the apparent difficulty of the word במתיו being in the plural.

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The Wells of Beersheba.

Mr. Selbie, on p. 472 of the July number of The Expository Times, does not, I venture to think, quite correctly represent the view of M. Gautier on this subject. As I happened to be interested in it, I procured the *Revue Chrétienne* for April, and found that M. Gautier does not profess to 'certify' that 'the number of wells is three, and not . . . seven,' as some maintain. What he does say is, that he only saw three, and that seven, as reported by others, is a number 'dont nous ne pouvons pas démontrer l'inexactitude, mais qui nous semble fort invraisemblable.' This is surely not tantamount to the categorical affirmation that the number of wells there is 'not seven,' especially when it is remembered that M. Gautier only reached Beersheba at sunset of one day, and left it early the next morning (pp. 294, 299), so that he could hardly have had time to explore the locality with any thoroughness. M. Gautier's description of the *three* wells (two with water and one dry) agrees closely with that given by Conder[1] and (less circumstantially) by Palmer.[2] The statement of Conder, that the third is hardly

[1] *Tent Work*, 1887, p. 247.

[2] *Desert of the Exodus*, p. 387 f.

visible, and that he in consequence nearly fell into it, may explain how Robinson (as it seems) overlooked it, and described only two.[1] But it is very difficult to resist the testimony that there are more than three wells at Beersheba. Van de Velde[2] speaks of five wells in the bed of the wady in which Beersheba lies, much smaller than those described by Robinson, and is surprised that the latter failed to notice so many. On this Bonar[3] remarks: 'These *five small* wells in the *bed* of the wady are quite different from the *two large* wells on the *bank* above the wady, and visible from a considerable distance,' which he thinks, accordingly, Van de Velde must have missed. Tristram[4] visited five wells, of which two contained water, and were therefore no doubt those seen by Robinson. Palmer (p. 388), after speaking of the three larger wells (those seen by Gautier), adds that in the immediate neighbourhood there are traces of the other four (not five) wells which once existed there; and a little below he uses the expression, 'buried wells.' It is true, the accounts of the wells of Beersheba are not altogether as explicit as they might be; but Bonar's explanation of the discrepancy between them[5] seems to be a reasonable one, especially when taken in connexion with Palmer's description, which appears to show that those in the bed of the wady are more or less stopped up, so that they might readily have escaped the notice of some travellers. Perhaps future visitors to Beersheba will direct their attention to this point, and endeavour to number the wells, and measure the distances between them, more accurately.

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Nahum ii. 7.

In The Expository Times of August reference is made in a note to a suggestion of Mr. Paul Ruben, who, for the present Heb. העלתה in this verse, would read an Assyrian word (*etellitu*) signifying *the lady* (queen). The statement in the note that the Hebrew word 'is not only difficult but untranslatable,' is at least sufficiently strong. No doubt the exact meaning of the word is uncertain. R.V. renders 'is carried away.' Reference might be made to two passages where the verb has a strong sense: Ps. cii. 24, '*take me not away* in the midst of my days,' and Job xxxvi. 20, 'desire not the night when peoples *are cut off* in their place.' Both of these passages refer to death or destruction, and offer a sense which might suit Nah. ii. 7. Apart from this, the translation given in the note rather conceals the difficulties of the proposed new reading. This translation runs: 'and Huzzab, the lady, is uncovered [discovered, or detected], and her handmaids mourn as with the voice of doves, tabering upon their breasts.' But (1) according to the order in Hebrew the translation would run literally, 'and Huzzab is uncovered, the lady,' etc. This is extremely unnatural order if lady were in apposition with Huzzab. (2) The second clause properly reads: 'her handmaids mourning as with the voice of doves,' etc.—that is, the clause is circumstantial, describing a concomitant of the main event. I think that most readers of the original will feel that the whole order of the words in the verse suggests that העלתה is a verb, carrying on the verb 'is uncovered,' and giving along with that verb a description of the main event (the fate of Huzzab), to which the circumstantial clause is then immediately attached.

If Mr. Ruben's suggestion were adopted, the verse would more naturally read: 'and Huzzab is uncovered, the lady and her maidens mourning as with the voice of doves,' etc. In this case, Huzzab, or whatever the word be, would not be identical with the lady, but something else. No one hitherto has been able to cast any light upon Huzzab.

The suggestion that the presumptive Assyr. root עתל is that which enters into the name Athaliah is very interesting. Frd. Delitzsch, in his *Assyr. Dictionary*, says of the word, 'perhaps, to be, or, become great; *etellu*, fem. *etellitu*, great, high, elevated; as a substantive, *lord*, or as the case may be, *lady*, said of gods and kings.'

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[1] *Biblical Researches*, i. 204.
[2] *Syria and Palestine*, ii. 136.
[3] *Land of Promise*, p. 1.
[4] *Land of Israel*, p. 369.
[5] Which is adopted also by G. G. Grove in Smith's *Dictionary of the Bible.*

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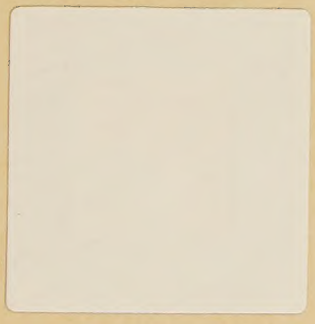

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